



The Sermons Jesus Preached

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The Preaching of Jesus Christ

Jesus Christ was the greatest preacher of all times. The following references are from sermons preached by Jesus. Illustrations from your own experiences may be good illustrations, but your preaching should come from the Bible. From the Gospels come the sermons Jesus preached. From a heart full of love, preach the sermons that Jesus preached.

FROM THE BOOK OF MATTHEW

Sermon on the Mount

Matthew 5:1-7:29

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: [2] And he opened his mouth, and taught them, saying, [3] Blessed are the poor in spirit: for theirs is the kingdom of heaven. [4] Blessed are they that mourn: for they shall be comforted. [5] Blessed are the meek: for they shall inherit the earth. [6] Blessed are they which do hunger and thirst after righteousness: for they shall be filled. [7] Blessed are the merciful: for they shall obtain mercy. [8] Blessed are the pure in heart: for they shall see God. [9] Blessed are the peacemakers: for they shall be called the children of God. [10] Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. [11] Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. [12] Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

[13] Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. [14] Ye are the light of the world. A city that is set on an hill cannot be hid. [15] Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. [16] Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

[17] Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. [18] For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. [19] Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. [20] For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

[21] Ye have heard that it was said by them of old time, Thou shalt not kill; and

whosoever shall kill shall be in danger of the judgment: [22] But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. [23] Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; [24] Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. [25] Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. [26] Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

[27] Ye have heard that it was said by them of old time, Thou shalt not commit adultery: [28] But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. [29] And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. [30] And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. [31] It hath been said, Whosoever shall put away his wife, let him give her a writing of divorce: [32] But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

[33] Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: [34] But I say unto you, Swear not at all; neither by heaven; for it is God's throne: [35] Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. [36] Neither shalt thou swear by thy head, because thou canst not make one hair white or black. [37] But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

[38] Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: [39] But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. [40] And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. [41] And whosoever shall compel thee to go a mile, go with him twain. [42] Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

[43] Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. [44] But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; [45] That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. [46] For if ye love them which love you, what reward have ye? do not even the publicans the same? [47] And if ye salute your brethren only, what do ye more than others? do not even the publicans so? [48] Be ye therefore perfect, even as your Father which is in heaven is perfect.

[6:1] Take heed that ye do not your alms before men, to be seen of them: otherwise ye

have no reward of your Father which is in heaven. [2] Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. [3] But when thou doest alms, let not thy left hand know what thy right hand doeth: [4] That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

[5] And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. [6] But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. [7] But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. [8] Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. [9] After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. [10] Thy kingdom come. Thy will be done in earth, as it is in heaven. [11] Give us this day our daily bread. [12] And forgive us our debts, as we forgive our debtors. [13] And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. [14] For if ye forgive men their trespasses, your heavenly Father will also forgive you: [15] But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

[16] Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. [17] But thou, when thou fastest, anoint thine head, and wash thy face; [18] That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

[19] Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: [20] But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: [21] For where your treasure is, there will your heart be also. [22] The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. [23] But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

[24] No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. [25] Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? [26] Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? [27] Which of you by taking thought can add one cubit unto his stature? [28] And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: [29] And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. [30] Wherefore, if God so clothe the

grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? [31] Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? [32] (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. [33] But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. [34] Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

[7:1] Judge not, that ye be not judged. [2] For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. [3] And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? [4] Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? [5] Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

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

[7] Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: [8] For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. [9] Or what man is there of you, whom if his son ask bread, will he give him a stone? [10] Or if he ask a fish, will he give him a serpent? [11] If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? [12] Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

[13] Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: [14] Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

[15] Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. [16] Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? [17] Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. [18] A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. [19] Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. [20] Wherefore by their fruits ye shall know them.

[21] Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. [22] Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? [23] And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

[24] Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: [25] And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. [26] And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

[27] And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. [28] And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: [29] For he taught them as one having authority, and not as the scribes.

The Twelve Commissioned

Matthew 10:1-42

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. [2] Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; [3] Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; [4] Simon the Canaanite, and Judas Iscariot, who also betrayed him. [5] These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: [6] But go rather to the lost sheep of the house of Israel. [7] And as ye go, preach, saying, The kingdom of heaven is at hand. [8] Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. [9] Provide neither gold, nor silver, nor brass in your purses, [10] Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. [11] And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. [12] And when ye come into an house, salute it. [13] And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. [14] And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. [15] Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

[16] Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. [17] But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; [18] And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. [19] But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. [20] For it is not ye that speak, but the Spirit of your Father which speaketh in you. [21] And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. [22] And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. [23] But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. [24] The disciple is not above his master, nor the servant above his lord. [25] It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? [26] Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. [27] What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. [28] And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. [29] Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. [30] But the very hairs of your head are all numbered. [31] Fear ye not

therefore, ye are of more value than many sparrows. [32] Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. [33] But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. [34] Think not that I am come to send peace on earth: I came not to send peace, but a sword.

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. [36] And a man's foes shall be they of his own household. [37] He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. [38] And he that taketh not his cross, and followeth after me, is not worthy of me. [39] He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

[40] He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. [41] He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. [42] And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

About John the Baptist

Matthew11:2-30

Now when John had heard in the prison the works of Christ, he sent two of his disciples, [3] And said unto him, Art thou he that should come, or do we look for another? [4] Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: [5] The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. [6] And blessed is he, whosoever shall not be offended in me.

[7] And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? [8] But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. [9] But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. [10] For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. [11] Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. [12] And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. [13] For all the prophets and the law prophesied until John. [14] And if ye will receive it, this is Elias, which was for to come. [15] He that hath ears to hear, let him hear.

[16] But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, [17] And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. [18] For John came neither eating nor drinking, and they say, He hath a devil. [19] The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

[20] Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: [21] Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. [22] But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. [23] And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. [24] But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

[25] At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. [26] Even so, Father: for so it seemed good in thy sight. [27] All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

[28] Come unto me, all ye that labor and are heavy laden, and I will give you rest. [29]

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. [30] For my yoke is easy, and my burden is light.

A House Divided

Matthew 12:22-50

Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. [23] And all the people were amazed, and said, Is not this the son of David? [24] But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. [25] And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: [26] And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? [27] And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. [28] But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. [29] Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. [30] He that is not with me is against me; and he that gathereth not with me scattereth abroad.

[31] Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. [32] And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. [33] Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. [34] O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. [35] A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. [36] But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. [37] For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

[38] Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. [39] But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: [40] For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. [41] The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. [42] The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. [43] When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. [44] Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. [45] Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

[46] While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. [47] Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. [48] But he answered and said unto him that told him, Who is my mother? and who are my brethren? [49] And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! [50] For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Parables by the Sea

Matthew 13:1-53

The same day went Jesus out of the house, and sat by the sea side. [2] And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. [3] And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; [4] And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: [5] Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: [6] And when the sun was up, they were scorched; and because they had no root, they withered away. [7] And some fell among thorns; and the thorns sprung up, and choked them: [8] But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. [9] Who hath ears to hear, let him hear. [10] And the disciples came, and said unto him, Why speakest thou unto them in parables? [11] He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. [12] For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. [13] Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. [14] And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: [15] For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. [16] But blessed are your eyes, for they see: and your ears, for they hear. [17] For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

[18] Hear ye therefore the parable of the sower. [19] When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. [20] But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; [21] Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. [22] He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. [23] But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

[24] Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: [25] But while men slept, his enemy came and sowed tares among the wheat, and went his way. [26] But when the blade was sprung up, and brought forth fruit, then appeared the tares also. [27] So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field?

from whence then hath it tares? [28] He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? [29] But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. [30] Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

[31] Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: [32] Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

[33] Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. [34] All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: [35] That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. [36] Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. [37] He answered and said unto them, He that soweth the good seed is the Son of man; [38] The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; [39] The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. [40] As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. [41] The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; [42] And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. [43] Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

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

[45] Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: [46] Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

[47] Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: [48] Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. [49] So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, [50] And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. [51] Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. [52] Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

[53] And it came to pass, that when Jesus had finished these parables, he departed thence.

Kingdom Greatness

Matthew 18:1-25

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? [2] And Jesus called a little child unto him, and set him in the midst of them, [3] And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. [4] Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. [5] And whoso shall receive one such little child in my name receiveth me. [6] But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

[7] Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! [8] Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. [9] And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. [10] Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. [11] For the Son of man is come to save that which was lost. [12] How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? [13] And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. [14] Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

[15] Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. [16] But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. [17] And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. [18] Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. [19] Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. [20] For where two or three are gathered together in my name, there am I in the midst of them.

[21] Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? [22] Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

[23] Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. [24] And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. [25] But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. [26] The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. [27] Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. [28] But the

same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. [29] And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. [30] And he would not: but went and cast him into prison, till he should pay the debt. [31] So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. [32] Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: [33] Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? [34] And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. [35] So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Authority of Christ

Matthew 21:23-22:14

And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? [24] And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. [25] The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? [26] But if we shall say, Of men; we fear the people; for all hold John as a prophet. [27] And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

[28] But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. [29] He answered and said, I will not: but afterward he repented, and went. [30] And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. [31] Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. [32] For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

[33] Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: [34] And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. [35] And the husbandmen took his servants, and beat one, and killed another, and stoned another. [36] Again, he sent other servants more than the first: and they did unto them likewise. [37] But last of all he sent unto them his son, saying, They will reverence my son. [38] But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. [39] And they caught him, and cast him out of the vineyard, and slew him. [40] When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? [41] They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. [42] Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? [43] Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. [44] And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. [45] And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. [46] But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

[22:1] And Jesus answered and spake unto them again by parables, and said, [2] The

kingdom of heaven is like unto a certain king, which made a marriage for his son, [3] And sent forth his servants to call them that were bidden to the wedding: and they would not come. [4] Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. [5] But they made light of it, and went their ways, one to his farm, another to his merchandise: [6] And the remnant took his servants, and entreated them spitefully, and slew them. [7] But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. [8] Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. [9] Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. [10] So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

[11] And when the king came in to see the guests, he saw there a man which had not on a wedding garment: [12] And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. [13] Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. [14] For many are called, but few are chosen.

Woe to Leaders

Matthew 23:1-39

Then spake Jesus to the multitudes sit in Moses' seat: [3] All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. [4] For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. [5] But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, [6] And love the uppermost rooms at feasts, and the chief seats in the synagogues, [7] And greetings in the markets, and to be called of men, Rabbi, Rabbi. [8] But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. [9] And call no man your father upon the earth: for one is your Father, which is in heaven. [10] Neither be ye called masters: for one is your Master, even Christ. [11] But he that is greatest among you shall be your servant. [12] And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

[13] But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. [14] Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. [15] Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. [16] Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! [17] Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? [18] And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. [19] Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? [20] Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. [21] And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. [22] And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. [23] Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. [24] Ye blind guides, which strain at a gnat, and swallow a camel. [25] Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. [26] Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. [27] Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. [28] Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. [29] Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, [30] And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. [31] Wherefore ye be witnesses unto yourselves,

that ye are the children of them which killed the prophets. [32] Fill ye up then the measure of your fathers. [33] Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

[34] Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: [35] That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. [36] Verily I say unto you, All these things shall come upon this generation. [37] O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! [38] Behold, your house is left unto you desolate. [39] For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

The End of Time

Matthew 24:1-26:2

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

[3] And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? [4] And Jesus answered and said unto them, Take heed that no man deceive you. [5] For many shall come in my name, saying, I am Christ; and shall deceive many. [6] And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. [7] For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. [8] All these are the beginning of sorrows. [9] Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. [10] And then shall many be offended, and shall betray one another, and shall hate one another. [11] And many false prophets shall rise, and shall deceive many. [12] And because iniquity shall abound, the love of many shall wax cold. [13] But he that shall endure unto the end, the same shall be saved. [14] And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. [15] When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) [16] Then let them which be in Judaea flee into the mountains: [17] Let him which is on the housetop not come down to take any thing out of his house: [18] Neither let him which is in the field return back to take his clothes. [19] And woe unto them that are with child, and to them that give suck in those days! [20] But pray ye that your flight be not in the winter, neither on the sabbath day: [21] For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. [22] And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. [23] Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. [24] For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. [25] Behold, I have told you before. [26] Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. [27] For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. [28] For wheresoever the carcase is, there will the eagles be gathered together.

[29] Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: [30] And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. [31] And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four

winds, from one end of heaven to the other. [32] Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: [33] So likewise ye, when ye shall see all these things, know that it is near, even at the doors. [34] Verily I say unto you, This generation shall not pass, till all these things be fulfilled. [35] Heaven and earth shall pass away, but my words shall not pass away.

[36] But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. [37] But as the days of Noe were, so shall also the coming of the Son of man be. [38] For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, [39] And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. [40] Then shall two be in the field; the one shall be taken, and the other left. [41] Two women shall be grinding at the mill; the one shall be taken, and the other left.

[42] Watch therefore: for ye know not what hour your Lord doth come. [43] But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. [44] Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. [45] Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? [46] Blessed is that servant, whom his lord when he cometh shall find so doing. [47] Verily I say unto you, That he shall make him ruler over all his goods. [48] But and if that evil servant shall say in his heart, My lord delayeth his coming; [49] And shall begin to smite his fellowservants, and to eat and drink with the drunken; [50] The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, [51] And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

[25:1] Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. [2] And five of them were wise, and five were foolish. [3] They that were foolish took their lamps, and took no oil with them: [4] But the wise took oil in their vessels with their lamps. [5] While the bridegroom tarried, they all slumbered and slept. [6] And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. [7] Then all those virgins arose, and trimmed their lamps. [8] And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. [9] But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. [10] And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. [11] Afterward came also the other virgins, saying, Lord, Lord, open to us. [12] But he answered and said, Verily I say unto you, I know you not. [13] Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

[14] For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. [15] And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. [16] Then he that had received the five talents went and traded with the same, and made them other five talents. [17] And likewise he that had received two, he also gained other two. [18] But he that had received one went and digged in the earth, and hid his lord's money. [19] After a long time the lord of those

servants cometh, and reckoneth with them. [20] And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. [21] His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. [22] He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. [23] His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. [24] Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: [25] And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. [26] His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: [27] Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. [28] Take therefore the talent from him, and give it unto him which hath ten talents. [29] For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. [30] And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

[31] When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: [32] And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: [33] And he shall set the sheep on his right hand, but the goats on the left. [34] Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: [35] For I was an hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: [36] Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. [37] Then shall the righteous answer him, saying, Lord, when saw we thee an hungry, and fed thee? or thirsty, and gave thee drink? [38] When saw we thee a stranger, and took thee in? or naked, and clothed thee? [39] Or when saw we thee sick, or in prison, and came unto thee? [40] And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. [41] Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: [42] For I was an hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink: [43] I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. [44] Then shall they also answer him, saying, Lord, when saw we thee an hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? [45] Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. [46] And these shall go away into everlasting punishment: but the righteous into life eternal.

[26:1] And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, [2] Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

Upper Room Discourses

Matthew 26:26-35

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. [27] And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; [28] For this is my blood of the new testament, which is shed for many for the remission of sins. [29] But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. [30] And when they had sung an hymn, they went out into the mount of Olives. [31] Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. [32] But after I am risen again, I will go before you into Galilee. [33] Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. [34] Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. [35] Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples ended. [18] And these are they which are sown among thorns; such as hear the word, [19] And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. [20] And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

FROM THE BOOK OF MARK

Parables by The Sea

Mark 4:1-34

And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. [2] And he taught them many things by parables, and said unto them in his doctrine, [3] Hearken; Behold, there went out a sower to sow: [4] And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. [5] And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: [6] But when the sun was up, it was scorched; and because it had no root, it withered away. [7] And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. [8] And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. [9] And he said unto them, He that hath ears to hear, let him hear. [10] And when he was alone, they that were about him with the twelve asked of him the parable. [11] And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: [12] That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. [13] And he said unto them, Know ye not this parable? and how then will ye know all parables?

[14] The sower soweth the word. [15] And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. [16] And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; [17] And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. [18] And these are they which are sown among thorns; such as hear the word, [19] And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. [20] And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

[21] And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? [22] For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. [23] If any man have ears to hear, let him hear. [24] And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. [25] For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath. [26] And he said, So is the kingdom of God, as if a man should cast seed into the ground; [27] And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. [28] For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. [29]

But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

[30] And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? [31] It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: [32] But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it. [33] And with many such parables spake he the word unto them, as they were able to hear it. [34] But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

Traditions of men

Mark 7:1-23

Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. [2] And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. [3] For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. [4] And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables. [5] Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? [6] He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. [7] Howbeit in vain do they worship me, teaching for doctrines the commandments of men. [8] For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. [9] And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. [10] For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: [11] But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. [12] And ye suffer him no more to do ought for his father or his mother; [13] Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

[14] And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand: [15] There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. [16] If any man have ears to hear, let him hear. [17] And when he was entered into the house from the people, his disciples asked him concerning the parable. [18] And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; [19] Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? [20] And he said, That which cometh out of the man, that defileth the man. [21] For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, [22] Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: [23] All these evil things come from within, and defile the man.

Warnings

Mark 9:30-50

And they departed thence, and passed through Galilee; and he would not that any man should know it. [31] For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. [32] But they understood not that saying, and were afraid to ask him. [33] And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? [34] But they held their peace: for by the way they had disputed among themselves, who should be the greatest. [35] And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. [36] And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, [37] Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

[38] And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. [39] But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. [40] For he that is not against us is on our part. [41] For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. [42] And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. [43] And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: [44] Where their worm dieth not, and the fire is not quenched. [45] And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: [46] Where their worm dieth not, and the fire is not quenched. [47] And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: [48] Where their worm dieth not, and the fire is not quenched. [49] For every one shall be salted with fire, and every sacrifice shall be salted with salt. [50] Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

Concerning Divorce

Mark 10:1-12

And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

[2] And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. [3] And he answered and said unto them, What did Moses command you? [4] And they said, Moses suffered to write a bill of divorcement, and to put her away. [5] And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. [6] But from the beginning of the creation God made them male and female. [7] For this cause shall a man leave his father and mother, and cleave to his wife; [8] And they twain shall be one flesh: so then they are no more twain, but one flesh. [9] What therefore God hath joined together, let not man put asunder. [10] And in the house his disciples asked him again of the same matter. [11] And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. [12] And if a woman shall put away her husband, and be married to another, she committeth adultery.

Return of Christ

Mark 13:1-37

And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! [2] And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. [3] And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, [4] Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled? [5] And Jesus answering them began to say, Take heed lest any man deceive you: [6] For many shall come in my name, saying, I am Christ; and shall deceive many. [7] And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. [8] For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

[9] But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. [10] And the gospel must first be published among all nations. [11] But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. [12] Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. [13] And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

[14] But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains: [15] And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: [16] And let him that is in the field not turn back again for to take up his garment. [17] But woe to them that are with child, and to them that give suck in those days! [18] And pray ye that your flight be not in the winter. [19] For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. [20] And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. [21] And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: [22] For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. [23] But take ye heed: behold, I have foretold you all things.

[24] But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, [25] And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. [26] And then shall they see the Son of man coming in the clouds with great power and glory. [27] And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. [28] Now learn a parable of the fig tree; When her branch is yet

tender, and putteth forth leaves, ye know that summer is near: [29] So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. [30] Verily I say unto you, that this generation shall not pass, till all these things be done. [31] Heaven and earth shall pass away: but my words shall not pass away.

[32] But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. [33] Take ye heed, watch and pray: for ye know not when the time is. [34] For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. [35] Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: [36] Lest coming suddenly he find you sleeping. [37] And what I say unto you I say unto all, Watch.

FROM THE BOOK OF LUKE

Sermon on the Plain

Luke 6:17-7:1

And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; [18] And they that were vexed with unclean spirits: and they were healed. [19] And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

[20] And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. [21] Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. [22] Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. [23] Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. [24] But woe unto you that are rich! for ye have received your consolation. [25] Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. [26] Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

[27] But I say unto you which hear, Love your enemies, do good to them which hate you, [28] Bless them that curse you, and pray for them which despitefully use you. [29] And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. [30] Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. [31] And as ye would that men should do to you, do ye also to them likewise. [32] For if ye love them which love you, what thank have ye? for sinners also love those that love them. [33] And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. [34] And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. [35] But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. [36] Be ye therefore merciful, as your Father also is merciful. [37] Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: [38] Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. [39] And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? [40] The disciple is not above his master: but every one that is perfect shall be as his master. [41] And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? [42] Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then

shalt thou see clearly to pull out the mote that is in thy brother's eye. [43] For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. [44] For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. [45] A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

[46] And why call ye me, Lord, Lord, and do not the things which I say? [47] Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: [48] He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. [49] But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

[7:1] Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

About John the Baptist

Luke 7:18-35

And the disciples of John shewed him of all these things. [19] And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? [20] When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? [21] And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. [22] Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. [23] And blessed is he, whosoever shall not be offended in me.

[24] And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? [25] But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. [26] But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. [27] This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. [28] For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. [29] And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. [30] But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

[31] And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? [32] They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. [33] For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. [34] The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! [35] But wisdom is justified of all her children.

Parables by the Sea

Luke 8:4-21

And when much people were gathered together, and were come to him out of every city, he spake by a parable: [5] A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. [6] And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. [7] And some fell among thorns; and the thorns sprang up with it, and choked it. [8] And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. [9] And his disciples asked him, saying, What might this parable be? [10] And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. [11] Now the parable is this: The seed is the word of God. [12] Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. [13] They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. [14] And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. [15] But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

[16] No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. [17] For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. [18] Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

[19] Then came to him his mother and his brethren, and could not come at him for the press. [20] And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. [21] And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

The Seventy Sent

Luke 10:1-24

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. [2] Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. [3] Go your ways: behold, I send you forth as lambs among wolves. [4] Carry neither purse, nor scrip, nor shoes: and salute no man by the way. [5] And into whatsoever house ye enter, first say, Peace be to this house. [6] And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. [7] And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. [8] And into whatsoever city ye enter, and they receive you, eat such things as are set before you: [9] And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. [10] But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, [11] Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. [12] But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. [13] Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. [14] But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. [15] And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. [16] He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

[17] And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. [18] And he said unto them, I beheld Satan as lightning fall from heaven. [19] Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. [20] Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

[21] In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. [22] All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

[23] And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: [24] For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

How to Pray

Luke 11:1-13

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. [2] And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. [3] Give us day by day our daily bread. [4] And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. [5] And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; [6] For a friend of mine in his journey is come to me, and I have nothing to set before him? [7] And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. [8] I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. [9] And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. [10] For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. [11] If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? [12] Or if he shall ask an egg, will he offer him a scorpion? [13] If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

A House Divided

Luke 11:14-36

And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. [15] But some of them said, He casteth out devils through Beelzebub the chief of the devils. [16] And others, tempting him, sought of him a sign from heaven. [17] But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. [18] If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. [19] And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. [20] But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. [21] When a strong man armed keepeth his palace, his goods are in peace: [22] But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. [23] He that is not with me is against me: and he that gathereth not with me scattereth. [24] When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. [25] And when he cometh, he findeth it swept and garnished. [26] Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

[27] And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. [28] But he said, Yea rather, blessed are they that hear the word of God, and keep it.

[29] And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. [30] For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. [31] The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. [32] The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. [33] No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. [34] The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. [35] Take heed therefore that the light which is in thee be not darkness. [36] If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

Pharisees Rebuked

Luke 11:37-54

And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. [38] And when the Pharisee saw it, he marvelled that he had not first washed before dinner. [39] And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. [40] Ye fools, did not he that made that which is without make that which is within also? [41] But rather give alms of such things as ye have; and, behold, all things are clean unto you. [42] But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. [43] Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. [44] Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

[45] Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. [46] And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. [47] Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. [48] Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. [49] Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: [50] That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; [51] From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. [52] Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. [53] And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: [54] Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

God Cares

Luke 12:1-13:9

In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. [2] For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. [3] Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. [4] And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. [5] But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. [6] Are not five sparrows sold for two farthings, and not one of them is forgotten before God? [7] But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. [8] Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: [9] But he that denieth me before men shall be denied before the angels of God. [10] And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. [11] And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: [12] For the Holy Ghost shall teach you in the same hour what ye ought to say.

[13] And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. [14] And he said unto him, Man, who made me a judge or a divider over you? [15] And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he posseseth. [16] And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: [17] And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? [18] And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. [19] And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. [20] But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? [21] So is he that layeth up treasure for himself, and is not rich toward God.

[22] And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. [23] The life is more than meat, and the body is more than raiment. [24] Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? [25] And which of you with taking thought can add to his stature one cubit? [26] If ye then be not able to do that thing which is least, why take ye thought for the rest? [27] Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. [28] If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? [29] And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. [30] For

all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

[31] But rather seek ye the kingdom of God; and all these things shall be added unto you. [32] Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. [33] Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. [34] For where your treasure is, there will your heart be also. [35] Let your loins be girded about, and your lights burning; [36] And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. [37] Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. [38] And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. [39] And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. [40] Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

[41] Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? [42] And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? [43] Blessed is that servant, whom his lord when he cometh shall find so doing. [44] Of a truth I say unto you, that he will make him ruler over all that he hath. [45] But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; [46] The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. [47] And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. [48] But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

[49] I am come to send fire on the earth; and what will I if it be already kindled? [50] But I have a baptism to be baptized with; and how am I straitened till it be accomplished! [51] Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: [52] For from henceforth there shall be five in one house divided, three against two, and two against three. [53] The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

[54] And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. [55] And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. [56] Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? [57] Yea, and why even of yourselves judge ye not what is right?

[58] When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and

the judge deliver thee to the officer, and the officer cast thee into prison. [59] I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

[13:1] There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. [2] And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? [3] I tell you, Nay: but, except ye repent, ye shall all likewise perish. [4] Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? [5] I tell you, Nay: but, except ye repent, ye shall all likewise perish.

[6] He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. [7] Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? [8] And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: [9] And if it bear fruit, well: and if not, then after that thou shalt cut it down.

Discipleship

Luke 14:25-35

And there went great multitudes with him: and he turned, and said unto them, [26] If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. [27] And whosoever doth not bear his cross, and come after me, cannot be my disciple. [28] For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? [29] Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, [30] Saying, This man began to build, and was not able to finish. [31] Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? [32] Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. [33] So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

[34] Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? [35] It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

The Lost Parables

Luke 15:1-16:31

Then drew near unto him all the publicans and sinners for to hear him. [2] And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

[3] And he spake this parable unto them, saying, [4] What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? [5] And when he hath found it, he layeth it on his shoulders, rejoicing. [6] And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. [7] I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

[8] Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? [9] And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. [10] Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

[11] And he said, A certain man had two sons: [12] And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. [13] And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. [14] And when he had spent all, there arose a mighty famine in that land; and he began to be in want. [15] And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. [16] And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. [17] And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! [18] I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, [19] And am no more worthy to be called thy son: make me as one of thy hired servants. [20] And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. [21] And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. [22] But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: [23] And bring hither the fatted calf, and kill it; and let us eat, and be merry: [24] For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. [25] Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. [26] And he called one of the servants, and asked what these things meant. [27] And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. [28] And he was angry, and would not go in: therefore came his father out, and intreated him. [29] And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou

never gavest me a kid, that I might make merry with my friends: [30] But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. [31] And he said unto him, Son, thou art ever with me, and all that I have is thine. [32] It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

[16:1] And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. [2] And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. [3] Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. [4] I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. [5] So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? [6] And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. [7] Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. [8] And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. [9] And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. [10] He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. [11] If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? [12] And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

[13] No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. [14] And the Pharisees also, who were covetous, heard all these things: and they derided him. [15] And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. [16] The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. [17] And it is easier for heaven and earth to pass, than one tittle of the law to fail. [18] Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

[19] There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: [20] And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, [21] And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. [22] And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; [23] And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. [24] And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. [25] But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. [26] And beside all this, between

us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. [27] Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: [28] For I have five brethren; that he may testify unto them, lest they also come into this place of torment. [29] Abraham saith unto him, They have Moses and the prophets; let them hear them. [30] And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. [31] And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

The Second Coming

Luke 17:20-37

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: [21] Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. [22] And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. [23] And they shall say to you, See here; or, see there: go not after them, nor follow them. [24] For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. [25] But first must he suffer many things, and be rejected of this generation. [26] And as it was in the days of Noe, so shall it be also in the days of the Son of man. [27] They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. [28] Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; [29] But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. [30] Even thus shall it be in the day when the Son of man is revealed. [31] In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. [32] Remember Lot's wife. [33] Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. [34] I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. [35] Two women shall be grinding together; the one shall be taken, and the other left. [36] Two men shall be in the field; the one shall be taken, and the other left. [37] And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

Parables on Prayer

Luke 18:1-14

And he spake a parable unto them to this end, that men ought always to pray, and not to faint; [2] Saying, There was in a city a judge, which feared not God, neither regarded man: [3] And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. [4] And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; [5] Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. [6] And the Lord said, Hear what the unjust judge saith. [7] And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? [8] I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth? [9] And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: [10] Two men went up into the temple to pray; the one a Pharisee, and the other a publican. [11] The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. [12] I fast twice in the week, I give tithes of all that I possess. [13] And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. [14] I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The End of Timetables

Luke 21:5-36

And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, [6] As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. [7] And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? [8] And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them. [9] But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. [10] Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: [11] And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. [12] But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. [13] And it shall turn to you for a testimony. [14] Settle it therefore in your hearts, not to meditate before what ye shall answer: [15] For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. [16] And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. [17] And ye shall be hated of all men for my name's sake. [18] But there shall not an hair of your head perish. [19] In your patience possess ye your souls. [20] And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. [21] Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. [22] For these be the days of vengeance, that all things which are written may be fulfilled. [23] But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. [24] And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

[25] And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; [26] Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. [27] And then shall they see the Son of man coming in a cloud with power and great glory. [28] And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. [29] And he spake to them a parable; Behold the fig tree, and all the trees; [30] When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. [31] So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. [32] Verily I say unto you, This generation shall not pass away, till all be fulfilled. [33] Heaven and earth shall pass away: but my words shall not pass away.

[34] And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. [35] For as a snare shall it come on all them that dwell on the face of the whole

earth. [36] Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Sermons From the Book of John

Jesus Meets Nicodemus

John 3:1-21

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: [2] The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. [3] Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. [4] Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? [5] Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. [6] That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. [7] Marvel not that I said unto thee, Ye must be born again. [8] The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. [9] Nicodemus answered and said unto him, How can these things be? [10] Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? [11] Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. [12] If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? [13] And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

[14] And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: [15] That whosoever believeth in him should not perish, but have eternal life.

[16] For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. [17] For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

[18] He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. [19] And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. [20] For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. [21] But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Woman at the well

John 4:5-38

Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. [6] Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. [7] There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. [8] (For his disciples were gone away unto the city to buy meat.) [9] Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. [10] Jesus answered and said unto her, If thou knewst the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. [11] The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? [12] Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? [13] Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: [14] But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. [15] The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. [16] Jesus saith unto her, Go, call thy husband, and come hither. [17] The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: [18] For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. [19] The woman saith unto him, Sir, I perceive that thou art a prophet. [20] Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. [21] Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. [22] Ye worship ye know not what: we know what we worship: for salvation is of the Jews. [23] But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. [24] God is a Spirit: and they that worship him must worship him in spirit and in truth. [25] The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. [26] Jesus saith unto her, I that speak unto thee am he.

[27] And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? [28] The woman then left her waterpot, and went her way into the city, and saith to the men, [29] Come, see a man, which told me all things that ever I did: is not this the Christ? [30] Then they went out of the city, and came unto him.

[31] In the mean while his disciples prayed him, saying, Master, eat. [32] But he said unto them, I have meat to eat that ye know not of. [33] Therefore said the disciples one to another, Hath any man brought him ought to eat? [34] Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. [35] Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. [36] And he that reapeth

receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. [37] And herein is that saying true, One soweth, and another reapeth. [38] I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

His Equality With God

John 5:17-47

But Jesus answered them, My Father worketh hitherto, and I work. [18] Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. [19] Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. [20] For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. [21] For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. [22] For the Father judgeth no man, but hath committed all judgment unto the Son: [23] That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. [24] Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. [25] Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. [26] For as the Father hath life in himself; so hath he given to the Son to have life in himself; [27] And hath given him authority to execute judgment also, because he is the Son of man. [28] Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, [29] And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. [30] I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. [31] If I bear witness of myself, my witness is not true.

[32] There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. [33] Ye sent unto John, and he bare witness unto the truth. [34] But I receive not testimony from man: but these things I say, that ye might be saved. [35] He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

[36] But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. [37] And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. [38] And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

[39] Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. [40] And ye will not come to me, that ye might have life. [41] I receive not honour from men. [42] But I know you, that ye have not the love of God in you. [43] I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. [44] How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? [45] Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. [46] For had ye believed Moses, ye would have believed me: for he wrote of me. [47] But if ye believe not his writings, how shall ye believe my words?

Bread of Heaven

John 6:26-58

Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. [27] Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. [28] Then said they unto him, What shall we do, that we might work the works of God? [29] Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. [30] They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? [31] Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. [32] Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. [33] For the bread of God is he which cometh down from heaven, and giveth life unto the world. [34] Then said they unto him, Lord, evermore give us this bread. [35] And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. [36] But I said unto you, That ye also have seen me, and believe not. [37] All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. [38] For I came down from heaven, not to do mine own will, but the will of him that sent me. [39] And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. [40] And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. [41] The Jews then murmured at him, because he said, I am the bread which came down from heaven. [42] And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? [43] Jesus therefore answered and said unto them, Murmur not among yourselves. [44] No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. [45] It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. [46] Not that any man hath seen the Father, save he which is of God, he hath seen the Father. [47] Verily, verily, I say unto you, He that believeth on me hath everlasting life. [48] I am that bread of life. [49] Your fathers did eat manna in the wilderness, and are dead. [50] This is the bread which cometh down from heaven, that a man may eat thereof, and not die. [51] I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. [52] The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? [53] Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. [54] Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. [55] For my flesh is meat indeed, and my blood is drink indeed. [56] He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. [57] As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. [58] This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he

that eateth of this bread shall live for ever.

Light of the World

John 8:12-59

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. [13] The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. [14] Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. [15] Ye judge after the flesh; I judge no man. [16] And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. [17] It is also written in your law, that the testimony of two men is true. [18] I am one that bear witness of myself, and the Father that sent me beareth witness of me. [19] Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. [20] These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come. [21] Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. [22] Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. [23] And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. [24] I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. [25] Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. [26] I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. [27] They understood not that he spake to them of the Father. [28] Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. [29] And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. [30] As he spake these words, many believed on him. [31] Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; [32] And ye shall know the truth, and the truth shall make you free.

[33] They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? [34] Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. [35] And the servant abideth not in the house for ever: but the Son abideth ever. [36] If the Son therefore shall make you free, ye shall be free indeed. [37] I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. [38] I speak that which I have seen with my Father: and ye do that which ye have seen with your father. [39] They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. [40] But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. [41] Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. [42] Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. [43] Why do ye not understand my speech? even because ye cannot hear my word.

[44] Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. [45] And because I tell you the truth, ye believe me not. [46] Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? [47] He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. [48] Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? [49] Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. [50] And I seek not mine own glory: there is one that seeketh and judgeth. [51] Verily, verily, I say unto you, If a man keep my saying, he shall never see death. [52] Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. [53] Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? [54] Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: [55] Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. [56] Your father Abraham rejoiced to see my day: and he saw it, and was glad. [57] Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? [58] Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. [59] Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

The Good Shepherd

John 9:35-10:21

Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? [36] He answered and said, Who is he, Lord, that I might believe on him? [37] And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. [38] And he said, Lord, I believe. And he worshipped him. [39] And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. [40] And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? [41] Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

[10:1] Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. [2] But he that entereth in by the door is the shepherd of the sheep. [3] To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. [4] And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. [5] And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. [6] This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. [7] Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. [8] All that ever came before me are thieves and robbers: but the sheep did not hear them. [9] I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. [10] The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. [11] I am the good shepherd: the good shepherd giveth his life for the sheep. [12] But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. [13] The hireling fleeth, because he is an hireling, and careth not for the sheep. [14] I am the good shepherd, and know my sheep, and am known of mine. [15] As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. [16] And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. [17] Therefore doth my Father love me, because I lay down my life, that I might take it again. [18] No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

[19] There was a division therefore again among the Jews for these sayings. [20] And many of them said, He hath a devil, and is mad; why hear ye him? [21] Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

Son of God

John 10:22-39

And it was at Jerusalem the feast of the dedication, and it was winter. [23] And Jesus walked in the temple in Solomon's porch. [24] Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. [25] Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. [26] But ye believe not, because ye are not of my sheep, as I said unto you. [27] My sheep hear my voice, and I know them, and they follow me: [28] And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. [29] My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. [30] I and my Father are one. [31] Then the Jews took up stones again to stone him. [32] Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? [33] The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. [34] Jesus answered them, Is it not written in your law, I said, Ye are gods? [35] If he called them gods, unto whom the word of God came, and the scripture cannot be broken; [36] Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? [37] If I do not the works of my Father, believe me not. [38] But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. [39] Therefore they sought again to take him: but he escaped out of their hand,

Upper Room Discourse

John 13:1-17:26

Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. [2] And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; [3] Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; [4] He riseth from supper, and laid aside his garments; and took a towel, and girded himself. [5] After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. [6] Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? [7] Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. [8] Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. [9] Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. [10] Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. [11] For he knew who should betray him; therefore said he, Ye are not all clean. [12] So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? [13] Ye call me Master and Lord: and ye say well; for so I am. [14] If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. [15] For I have given you an example, that ye should do as I have done to you. [16] Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. [17] If ye know these things, happy are ye if ye do them.

[18] I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. [19] Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. [20] Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. [21] When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. [22] Then the disciples looked one on another, doubting of whom he spake. [23] Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. [24] Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. [25] He then lying on Jesus' breast saith unto him, Lord, who is it? [26] Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. [27] And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. [28] Now no man at the table knew for what intent he spake this unto him. [29] For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. [30] He then having received the sop went immediately out: and it was night.

[31] Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. [32] If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. [33] Little children, yet a little while I am with

you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. [34] A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. [35] By this shall all men know that ye are my disciples, if ye have love one to another.

[36] Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. [37] Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. [38] Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

[14:1] Let not your heart be troubled: ye believe in God, believe also in me. [2] In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. [3] And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. [4] And whither I go ye know, and the way ye know. [5] Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? [6] Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. [7] If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. [8] Philip saith unto him, Lord, shew us the Father, and it sufficeth us. [9] Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? [10] Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. [11] Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. [12] Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. [13] And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. [14] If ye shall ask any thing in my name, I will do it.

[15] If ye love me, keep my commandments. [16] And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; [17] Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. [18] I will not leave you comfortless: I will come to you. [19] Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. [20] At that day ye shall know that I am in my Father, and ye in me, and I in you. [21] He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. [22] Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? [23] Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. [24] He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. [25] These things have I spoken unto you, being yet present with you. [26] But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. [27] Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. [28] Ye have heard how I said unto you, I go away, and come again unto you. If

ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. [29] And now I have told you before it come to pass, that, when it is come to pass, ye might believe. [30] Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. [31] But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

[15:1] I am the true vine, and my Father is the husbandman. [2] Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. [3] Now ye are clean through the word which I have spoken unto you. [4] Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. [5] I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. [6] If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. [7] If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. [8] Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. [9] As the Father hath loved me, so have I loved you: continue ye in my love. [10] If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. [11] These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. [12] This is my commandment, That ye love one another, as I have loved you. [13] Greater love hath no man than this, that a man lay down his life for his friends. [14] Ye are my friends, if ye do whatsoever I command you. [15] Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. [16] Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. [17] These things I command you, that ye love one another. [18] If the world hate you, ye know that it hated me before it hated you. [19] If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. [20] Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. [21] But all these things will they do unto you for my name's sake, because they know not him that sent me. [22] If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. [23] He that hateth me hateth my Father also. [24] If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. [25] But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. [26] But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: [27] And ye also shall bear witness, because ye have been with me from the beginning.

[16:1] These things have I spoken unto you, that ye should not be offended. [2] They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. [3] And these things will they do unto you, because they have not known the Father, nor me. [4] But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not

unto you at the beginning, because I was with you. [5] But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? [6] But because I have said these things unto you, sorrow hath filled your heart. [7] Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. [8] And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: [9] Of sin, because they believe not on me; [10] Of righteousness, because I go to my Father, and ye see me no more; [11] Of judgment, because the prince of this world is judged. [12] I have yet many things to say unto you, but ye cannot bear them now. [13] Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. [14] He shall glorify me: for he shall receive of mine, and shall shew it unto you. [15] All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. [16] A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. [17] Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? [18] They said therefore, What is this that he saith, A little while? we cannot tell what he saith. [19] Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? [20] Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. [21] A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. [22] And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. [23] And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. [24] Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. [25] These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. [26] At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: [27] For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. [28] I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. [29] His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. [30] Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. [31] Jesus answered them, Do ye now believe? [32] Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. [33] These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

[17:1] These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: [2] As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. [3] And this is life eternal, that they might know thee the only true God, and Jesus

Christ, whom thou hast sent. [4] I have glorified thee on the earth: I have finished the work which thou gavest me to do. [5] And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. [6] I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. [7] Now they have known that all things whatsoever thou hast given me are of thee. [8] For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. [9] I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. [10] And all mine are thine, and thine are mine; and I am glorified in them. [11] And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. [12] While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. [13] And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. [14] I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. [15] I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. [16] They are not of the world, even as I am not of the world. [17] Sanctify them through thy truth: thy word is truth. [18] As thou hast sent me into the world, even so have I also sent them into the world. [19] And for their sakes I sanctify myself, that they also might be sanctified through the truth. [20] Neither pray I for these alone, but for them also which shall believe on me through their word; [21] That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. [22] And the glory which thou gavest me I have given them; that they may be one, even as we are one: [23] I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. [24] Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. [25] O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. [26] And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.