

The Four Gospels Combined as One

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Being the scriptural text from *The Life of Christ in Stereo: The four gospels combined as one*, by Johnston M. Cheney, edited by Stanley A. Ellisen, Portland, Oregon (USA), second edition, 1969, Library of Congress catalog card number 74-84672. Translated from the oldest Greek documents, supplying no extraneous text and deleting no original text, this account of the life of Jesus, the Messiah, may have been the first true blend of the four Gospels to appear in English. (A minutely updated edition in simplified American idiom was published in 1999, edited by Meltebeke and Meltebeke, titled *Jesus Christ: The greatest life ever lived.*)

The compiler sought to combine the four canonical gospels following several guidelines:

- No extraneous text will be supplied.
- No original text will be omitted.
- Apparent historical and logical discrepancies will be handled by allowing the text its plainest, original meaning, presuming no traditional chronology.
- Where one gospel uses a generic term or phrase, such as ‘a man,’ and another uses a more specific word or expression, such as ‘Peter,’ the more specific will prevail.
- Text of doubtful documentary historicity will be enclosed in square brackets.

This approach to a harmonization of the four gospels has led to several startling discoveries, such as the following. Refer to the books cited above for discussions about these and other findings.

- The four gospels, taken together, form a single, coherent account, suggesting that the several gospels derive from a common origin, namely, widely-spread, eye-witness accounts.
- The career of Jesus lasted not three years but four.
- Jesus healed two blind men in Jericho, one upon entering the city and another upon leaving.
- Peter denied Jesus six times.
- Sunday morning of the resurrection of Jesus, certain women made two visits to Jesus’ tomb, one before daybreak and another afterwards. This resolves an apparent inconsistency often touted by skeptics.

Predictably, this blended account of the life of Jesus, the Messiah, remains ignored by skeptics who demand “contradictions in the Bible,” and by scholars whose careers are built on conjectures about gospel origins.

In blended passages, superscripts refer to the particular Gospel from which text was taken:

¹ Matthew

² Mark

³ Luke

⁴ John

An index to chapters and sections appears at the [end of this document](#).

The Four Gospels Combined as One

Four Introductions Form One

1. *The Biography's Divine Title (Mk. 1:1)*

² The Beginning of the Glad News of JESUS THE MESSIAH, THE SON OF GOD.

2. *Jesus Was GOD'S EXPRESSION in Flesh (Jn. 1:1-18)*

⁴ In the beginning was *the Word*. And the Word was with God, and the Word was *God*; this One was in the beginning with God.

All things were made through him, and without him was not anything made that has been made. In him was life, and the life was the light of men. And the light shone in the darkness, and the darkness extinguished it not.

There came a man sent from God whose name was John; this man came as a witness, to bear witness of the light, that all might believe through him. He was not the light, but came to bear witness of the light. Coming into the world was the true *Light* which shines upon every man.

He was in the world, and the world was made through him, and the world recognized him not, he came to his own creation, and his own people received him not. *But as many as received him, those who put their trust in his name, to them gave he the high estate of being made children of God; who were born, not by means of blond descent, nor of the will of the flesh, nor of the will of man, but of God.*

And the Word became flesh and sojourned among us – and we beheld *his glory*, glory as of the only begotten of the Father-full of grace and truth.

John bore witness of him and cried out, saying, “This was he of whom I said, ‘He who is coming after me ranks before me.’ For *He was* before me.”

And from his fullness have *we* all received, and grace added upon grace. For the law was given through Moses, but *grace* and truth came through *Jesus Christ*. No one has seen God at any time; the only begotten Son, who is at the bosom of the Father, *He showed what God is like.*

3. *Legally He Was of Israel's Royalty (Mt. 1:1-17)*

¹ The scroll of the genealogy of Jesus Christ, *the Son of David, the Son of Abraham:*

Abraham begot Isaac,
and Isaac Jacob,
and Jacob Judah and his brothers;
and Judah Perez and Zerah by Tamar,
and Perez Hezron,
and Hezron Ram,
and Ram Amminadab,

The Four Gospels Combined as One

and Amminadab Nahshon,
and Nahshon Salmon,
and Salmon Boaz by Rahab,
and Boaz Obed by Ruth,
and Obed Jesse,
and Jesse David the king.

And David the king begot Solomon by the widow of Uriah;
and Solomon Rehoboam,
and Rehoboam Abijah,
and Abijah Asa,
and Asa Jehoshaphat,
and Jehoshaphat Jehoram,
and Jehoram Uzziah,
and Uzziah Jotham,
and Jotham Ahaz,
and Ahaz Hezekiah,
and Hezekiah Manasseh,
and Manasseh Amon, and Amun Josiah,
and Josiah Jechoniah and his brothers about the time of the exile to Babylon.

And after the exile to Babylon
Jechoniah begot Shcaltiel,
and Shealtiel Zerubbabel,
and Zerubbabel Abiud,
and Abiud Eliakim,
and Eliakim Azor,
and Azor Zadok,
and Zadok Achim,
and Achim Eliud,
and Eliud Eleazar,
and Eleazar Mlatthan,
and Matthan Jacob,
and Jacob Joseph the husband of Mary,
of whom was born Jesus, who is called Christ.

So all the generations from Abraham to David are fourteen generations, and from David until the exile to Babylon fourteen generations, and from the exile to Babylon until the Christ fourteen generations.

4. The Certainty of the Story's Facts (Lk. 1:1-4)

³ Inasmuch as many have taken in hand to set down a record of the things which have come to fulfillment among us, even as they who from the beginning were eyewitnesses and ministers of the Word reported them to us, it seemed good to me also, having inquired carefully concerning all things from the very beginning, to write them in order to you, most excellent Theophilus, so that you may know *the certainty* of the facts of which you have been informed.

The Four Gospels Combined as One

PART I. THE PERIOD OF PREPARATION

Chapter 1. The Forerunner's Birth

5. Zechariah's Prayer Is Answered (Lk. 1:5-25)

³ There was in the days of Herod the king of Judea a priest named Zechariah, of the division of Abijah; and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless; but they had no child, because Elisabeth was barren, and they were both far along in years.

Now it came to pass that, as he performed his priest's duties before God at the time set for his division, according to the custom of the priestly service his lot was to burn incense when he went into the temple of the Lord. And all the multitude of the people were praying outside at the hour of incense. And there appeared unto him an angel of the Lord, standing at the right side of the altar of incense.

And when Zechariah saw him, he was troubled, and fear fell upon him; but the angel said to him, "Fear not, Zechariah: for your prayer has been heard, and Elisabeth your wife will bear you a son. And you shall call his name John; and you will have joy and gladness, and many will rejoice at his birth. For he will be great in the eyes of the Lord, and shall drink neither wine nor strong drink; and he will be filled with the Holy Spirit even from his mother's womb.

"And many of the children of Israel will he turn to the Lord their God. And he will go before him in the spirit and power of Elijah, to *"turn the heart of the fathers to the children,"* and the disobedient to the wisdom of the righteous, *to prepare for the Lord a people made ready for him.*"

Then said Zechariah to the angel, "Whereby shall I know this? For I am an *old* man, and *my wife is* far along in years." And the angel answering said to him, "I am *Gabriel*, who stand in the presence of God; and I have been sent to speak to you and to bring you these glad tidings. And lo, you shall be dumb and unable to speak till the day when these things shall come to pass; because you did not believe my words, which *will be fulfilled in* their season."

Now the people were waiting for Zechariah, and marveled that he tarried so long in the temple. Then when he came out, he could not speak to them; and they perceived that he had seen a vision in the temple, for he made signs to them and remained speechless.

And it came to pass that, when the days of his service were ended, he departed to his home. And after these days his wife Elisabeth conceived; and she kept in seclusion for five months, saying, "This is how *the Lord* has dealt with me, in the days when he took notice of me to remove my reproach among men.

6. Gabriel's Announcement to Mary (Lk. 1:26-38)

³ Then in the sixth month the angel Gabriel was sent from God to a city of Galilee called Nazareth, to a virgin betrothed to a man whose name was Joseph, of the line of David; and the virgin's name was Mary. And the angel came unto her and said, "*Hail, you who are richly blessed! The Lord is with you.*"

The Four Gospels Combined as One

But on seeing him she was troubled at his greeting, and cast in her mind what this salutation might mean. And the angel said to her, "Fear not, Mary, for you have found favor with God. And behold, you will conceive in your womb and bring forth a son; and you shall call his name Jesus. He will be great, and will be called the Son of the Highest. And the Lord God will give unto him the throne of his father David; he will reign over the house of Jacob forever, and of his Kingdom there shall be no end."

Then said Mary to the angel, "How shall this be, since I have known no intimacy with man?" And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; wherefore also the holy thing born [of you] shall be called the Son of God. And behold, your kinswoman Elisabeth, even she in her old age has conceived a son; and this is now the sixth month with her, the woman who was called barren! For with God will nothing be impossible."

And Mary said, "Behold the bondmaid of the Lord; be it done to me according to your word." And the angel departed from her.

7. Mary and Elisabeth Rejoice (Lk. 1:39-56)

³ Then in those days Mary arose and with haste went into the hill country, to a city of Judah; and she came into the house of Zechariah and greeted Elisabeth. And it came to pass that when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit, and cried out in a loud voice, saying, "*Blessed* are you among women! And *blessed is the fruit of your womb*! And for what is this permitted me, that the mother of my Lord should come to *me*? For lo, when your greeting sounded in my ears, the babe leaped in my womb for joy. And blessed is she who believed that those things *would be accomplished* which were told her from the Lord."

And Mary said,
*"My soul magnifies the Lord.
and my spirit has rejoiced in God my Savior!
For he has regarded the low estate of his bondmaid;
for behold, from this time forth
all generations will call me blessed;
for the Mighty One has done to me great things,
and holy is His name!
"And His mercy is, from age to age,
toward those who reverence him.
He has wrought strength with his arm:
he has scattered those who were proud
in the imaginations of their heart;
he has put down rulers from their thrones
and exalted those of low degree.
He has filled the hungry with good things,
and the rich he has sent away empty.
He has helped his servant Israel
in remembrance of the mercy*

The Four Gospels Combined as One

*which he promised to our fathers,
to Abraham and to his seed forever.”*

And Mary stayed with her about three months, and went back to her home.

8. "His Name Is John" (Lk. 1:57-80)

³ Now Elisabeth's time came that she should be delivered, and she brought forth a son. And her neighbors and kinsfolk heard how the Lord had shown great mercy toward her, and they rejoiced with her.

And it came to pass that on the eighth day they came to circumcise the child; and they began to call him Zechariah, after the name of his father. But his mother answered and said, "Not so; for he shall be called John." So they said to her, "There is none of your kindred called by this name." And they made signs to his father, how he would have him named.

Then he asked for a writing tablet and wrote, "His name is John." And they all marveled; and at once his mouth was opened and his tongue was loosed, and he began to speak, praising God. Then fear came on all who dwelt round about, and all these things were noised abroad through all the hill country of Judea. And all who heard them laid them up in their hearts, saying, "What then will this child be?" And the hand of the Lord was with him.

And his father Zechariah was filled with the Holy Spirit, and spoke in a prophetic utterance, saying,

*"Blessed be the Lord God of Israel!
For he has regarded and redeemed his people,
and has raised up a Horn of Salvation for us
in the house of his servant David
even as he promised in ages past
by the mouth of his holy prophets
that we should be saved from our enemies
and from the hand of all who hate us:
to perform mercy toward our fathers,
and to remember his holy covenant,
the oath which he swore to our father Abraham;
to grant unto us that we, without fear,
being saved from the hand of our enemies,
should serve him in holiness and righteousness
in his eyes, all the days of our life.
"As for you, little one, you will be called
the prophet of the Highest:
for you will go before the face of the Lord
to prepare his pathways,
to give knowledge of Salvation to his people
in the remission Of their sins –
through the heart of mercy of our God,
whereby the Sunrise from on high has dawned upon us:
to shine on those who sit in darkness*

The Four Gospels Combined as One

*and in the shadow of death;
to guide our feet into the way of peace.*

And the little child grew and became strong in spirit, and was in the wilderness till the day of his appearing unto Israel.

Chapter 2. Jesus' Infancy and Youth

9. *Joseph Is Reassured (Mt. 1:18-25)*

³ Now the birth of Jesus Christ was on this wise. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child—from the Holy Spirit. Then Joseph her betrothed, being a just man and not willing to put her to public shame, was minded to renounce her privately. But while he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, “Joseph, son of David, do not fear to take to you Mary as your wife; for that which has been conceived in her is from *the Holy Spirit*. And she will bring forth a Son, and you shall call his name *Jesus*,⁷ for he will *save^b his people from their sins.*”

Now all this was done that there might be fulfilled what was spoken by the Lord through the prophet, saying, “Lo, the virgin shall be with child, and will bring forth a son: and they shall call his name Immanuel” which being translated is, God with us. So when Joseph was aroused from sleep, he did as the angel of the Lord had bidden him, and took unto him his wife. But he knew her not in intimacy till she had brought forth a son.⁷

10. *“A Savior, Christ the Lord!” (Lk. 2:1-21)*

Then it came to pass in those days that a decree went forth from Caesar Augustus that all the world should be registered. (This first taxing was done when Quirinius was governor of Syria.) And everyone went to be registered, each to his home city. So Joseph also went up from Galilee, out of the city of Nazareth, to Judea, to the city of David called Bethlehem (since he was of the house and lineage of David), to be registered with Mary his betrothed wife, now great with child. And it came to pass that, while they were there, the days were fulfilled for her to be delivered; and she brought forth her firstborn son. And she wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn.

Now there were in the same countryside shepherds, dwelling in the field, keeping watch over their flock by night. And lo, an angel of the Lord stood beside them, and the glory of the Lord shone round about them, and they were sorely afraid. But the angel said to them, “*Fear not,⁷ for behold,¹ bring you glad tidings of great joy, which shall be to all the people. For unto you is born this day a Savior, who is Christ the Lord, born in the city of David! And this will be the sign for you: you will find a babe, wrapped in swaddling clothes, lying in a manger.*” And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, “*Glory to God in the highest! And on earth peace, good will among men.*”

And it came to pass that, when the angels had gone away from them into heaven, the shepherds said to one another, “Let us indeed then go to Bethlehem and *see* this thing which has come to pass, which the Lord made known to us.” And they came with haste, and found Mary

The Four Gospels Combined as One

and Joseph, and the babe lying in a manger. And when they had seen it, they made known to all what had been told them concerning this child.

And all they that heard it marveled at the things which were told them by the shepherds; but Mary kept a} 1 these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all that they had heard, and had seen just as it was told them. And when eight days had passed for the circumcising of the child, his name *was called* JESUS, as the angel had named him before he was conceived in the womb.

11. Simeon and Anna Testify (Lk. 2:22-39)

³ Now when the days for the purification according to the law of Moses had ended, they brought him up to Jerusalem to present him to the Lord, as it is written in the law of the Lord,

“Every firstborn male shall be counted set apart for the Lord,” and to offer a sacrifice in keeping with the law of the Lord, *“A pair of turtledoves, or two young pigeons.”*

And behold, there was a man in Jerusalem named Simeon; and this man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him. And the Holy Spirit had revealed to him that he should not see death till he had seen the Lord’s Anointed. So, moved by the Spirit, he came into the temple, and when the parents brought in the child Jesus, to do for him in keeping with the custom of the law, then took he him up in his arms and blessed God, and he said,

“Now art thou letting thy bondman depart, O Lord, according to thy word, in peace!

*For my eyes have seen thy Salvation,
which thou hast prepared in the sight of all peoples,
a Light for revelation to the Gentiles
and a glory to thy people Israel.”*

And Joseph and the mother of Jesus marveled at the things which were said concerning him. And Simeon blessed them, and said to Mary his mother,

“Behold, this child is appointed for the fall
and the rising again of many in Israel,
and for a sign which will be spoken against
and a sword will go through *your* own soul also!
that the thoughts out of many hearts may be revealed.”

Then there was Anna, a prophetess, a daughter of Phanuel of the tribe of Asher, who was of a great age, having lived with a husband seven years from her maidenhood and as a widow about eighty-four years, who departed not from the temple, but served with fastings and prayers night and day. And she, coming up at that very hour, gave praise to the Lord, and spoke concerning Jesus to all who were looking for deliverance in Jerusalem.

And when they had performed all the things required in the law of the Lord, they journeyed back into Galilee, to their own city of Nazareth.

The Four Gospels Combined as One

12. *Worshippers Come from the Gentiles (Mt. 2:1-12)*

¹ Now after' Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came Wise Men from the east to Jerusalem, saying, "Where is he that is born *King of the Jews*:' For we saw his star in the east and have come to do him homage."

But when Herod the king heard these things, he was troubled, and all Jerusalem with him. And when he had called together all the chief priests and scribes of the people, he asked them in agitation where the Messiah was to be born. And they said to him, "In Bethlehem of Judea; for so it was written through the prophet:

*'And you, Bethlehem, in the land of Judah,
are by no means the least among the rulers of Judah;
for out of you shall come forth a Ruler
who will shepherd in y people Israel.'*

Then Herod, having secretly sent for the Wise Men, asked them carefully what time the star had appeared. And he sent them to Bethlehem, and said, "Go, and search with care for the young child; and when you have found him, bring word back to me, that I, too, may come and pay him homage."

So when they had heard the king, they departed. And lo. the star which they had seen in the east went before them, till it came and stood over' where the young child was. When they saw the star, they rejoiced with exceedingly great joy. Then, on entering the house, they saw the young child with Mary his mother, and fell down and worshiped him. And opening their treasures, they presented to him gifts: gold, and frankincense, and myrrh. And being warned from God in a dream that they should not return to Herod, they went back into their own country by another way.

13. *Escape from Herod into Egypt (Mt. 2:13-23; Lk. 2:40)*

¹ Now when they had departed, behold, an angel of the Lord appeared unto Joseph in a dream, saying, "Arise, and take the young child and his mother and flee into Egypt, and stay there until I bring you word; for Herod is about to seek the young child, to destroy him." So he arose, and took the young child and his mother by night and departed into Egypt, and was there until the death of Herod; that there might be fulfilled what was spoken by the Lord through the prophet, saying, "*Out of Egypt have I called my son.*"

Then Herod, finding that he had been tricked by the Wise Men, was furiously angry; and he sent forth and slew all the male babes in Bethlehem and in all that countryside, two years old and under, according to the time which he had ascertained from the Wise Men. Then was fulfilled what was spoken by the prophet Jeremiah, when he said,

*"In Ramah a voice was heard,
wailing and a great lamentation,
Rachel weeping for her children:
and she refused to be comforted,
because they were no more."*

But when Herod was dead, lo, an angel of the Lord appeared in a dream unto Joseph in Egypt, saying, "Arise, and take the young child and his mother and go into the land of Israel; for

The Four Gospels Combined as One

they are dead who were seeking the young child's life." And he arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning in Judea in the place of his father Herod, he was afraid to go thither; and being warned by God in a dream, he withdrew into the region of Galilee. So he came and dwelt in Nazareth, that there might be fulfilled what was spoken through the prophets, that he should be called a Nazarene.

³ And the young child grew and became strong, filled with wisdom; and God's favor rested upon him.

14. *The Boy Jesus in the Temple (Lk. 2:41-52)*

³ Now his parents went to Jerusalem every year for the feast of the Passover; and when he was twelve years old, they went up to Jerusalem in accordance with the custom of the feast. But when the days were completed, as they returned, the boy Jesus stayed behind in Jerusalem, and Joseph and his mother did not know of it, so they sought him among their kinsfolk and acquaintances, and when they did not find him, turned back to Jerusalem in their search.

And it came to pass that after three days they found him in the temple-seated in the midst of the rabbis, both listening to them and asking questions, all who heard him being astonished at his understanding and answers. When they saw him, they were amazed; and his mother said to him, "Child, why have you dealt thus with us? Lo, in anguish your father and I have been seeking you." And he said to them, "Why were you seeking me? Did you not know that I must be engaged in the things of *my Father*?"

And they did not understand what he said to them; but he went down with them and came into Nazareth, and was subject to them. And his mother treasured all these matters in her heart. And Jesus increased in wisdom and stature, and in favor with God and men.

Chapter 3. Heralded. Tested, and Approved

15. *John Preaches in the Wilderness (Mt. 3: 1-12; Mk. 1:2-8; Lk. 3:1-18)*

³ Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being the tetrarch of Galilee, his brother Philip tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came upon John, the son of Zechariah, in the wilderness. ¹ In those days, ² as it is written in the prophets,

"Behold. I send my messenger before thy face, who shall prepare thy way before thee."

² John came ³ into all the region around the Jordan ¹ in the wilderness of Judea, ³ preaching a baptism of repentance unto remission of sins, ¹ and saying, "*Repent! For the Kingdom of heaven is at hand!*" For this ¹ John the Baptist ¹ is he that was spoken of ³ in the book of utterances of the prophet Isaiah, saying,

*"The voice of one crying in the wilderness,
'Make ready the way of the Lord,
make his pathways straight!
Every valley shall be filled up,
and every mountain and hill be brought low,
and crooked paths shall be made straight,*

The Four Gospels Combined as One

*and the rough shall be made smooth;
and all men will see the Salvation of God.’”*

¹ Now the same John wore raiment made of camel’s hair, with a girdle of leather about his loins, and he lived upon locusts and wild honey.

Then went out to him ² they of Jerusalem ¹ and all Judea, and all the region around the Jordan. and on confessing their sins they were baptized by him in the Jordan. But when he saw ³ the crowds – ¹ many of the Pharisees and Sadducees – ³ coming out to be baptized by him, he said therefore ¹ to them, “You offspring of vipers, who forewarned you to flee from *the wrath to come?* Bring forth therefore fruits that belong to *repentance!* And think not to say among yourselves that ‘We have *Abraham* as father.’ For I say to you, that even from these *stones* God can raise up children unto Abraham! And even now the ax is ready at the root of the trees; every tree therefore that does not bear good fruit is being hewn down and cast into the fire.”

³ So the crowds were asking him, “What then shall we do?” And he answering said to them, “He that has two garments, let him share with him who has none; and let him who has food do likewise.” And publicans’ also came to be baptized. and said to him, “Teacher, what shall we *do?*” And he said to them, “Exact no more than is appointed you.” And soldiers also were asking, “And what shall *we* do?” And he said to them, “Take no money by violence, nor accuse men falsely; and be content with your wages.”

Then with the people in expectation and all debating in their hearts whether John were *the Messiah* or not, John answered them all ² and proclaimed to them, saying, ¹ “I indeed baptize you *in water for repentance,* but ² coming after me is *One mightier than I,* ¹ whose sandals I am not worthy to remove – ² whose sandal thong I am not fit to stoop down and untie! ³ *He* will baptize you *in the Holy Spirit and in fire;* whose winnowing fan is in his hand, and he will thoroughly clean his threshing floor, and gather his wheat into the granary but burn up the chaff with unquenchable fire.” Thus with many various exhortations he was preaching good news to the people.

16. Jesus’ Baptism and Physical Lineage (Mt. 3:13-17; Mk. 1: 9-11; Lk. 3:21-38)

¹ Then ² it came to pass in those days, ³ when all the people had been baptized, ² that *Jesus* came from Nazareth ¹ to the Jordan unto John to be baptized by him. Now John would have stopped him, saying, “I have need to be baptized *by You,* and are You coming to me?” But Jesus answering said to him. “Grant that it be so now, for it is fitting that we thus should fulfill all righteousness.” Then he yielded, and Jesus ² was baptized by John in the Jordan.

And coming up immediately out of the water, ³ and praying, ¹ behold, ² he saw the heavens opened ¹ [unto him] , ³ and the Holy Spirit ¹ of God descending ³ upon him in bodily form as a dove, ¹ and resting on him; and lo, ² a Voice came from out of the heavens, ¹ saying, ² “YOU ARE MY BELOVED SON, ¹ IN WHOM I HAVE DELIGHTED.”

³ Now Jesus, making his appearance at about age thirty, being a son, as was supposed, of Joseph, *was himself descended from Heli,*
son of Matthat, son of Jeshua, son of Judah,
son of Levi, son of Eliezer, son of Jacob,
son of Melchi, son of Jorim, son of Isaac,
son of Jannai, son of Matthat, son of Abraham,

The Four Gospels Combined as One

son of Joseph, son of Levi, son of Terah,
son of Mattathias, son of Simeon, son of Nahor,
son of Amos, son of Judas, son of Senrg,
son of Nahum, son of Joseph, son of Reu,
son of Esli, son of Jonam, son of Peleg,
son of Naggai, son of Eliakim, son of Heber,
son of Maath, son of Melea, son of Shelah,
son of Mattathias, son of Menna, son of Cainan,
son of Semein, son of Mattatha, son of Arphaxad,
son of Josech, son of Nathan, son of Shem,
son of Joda, son of David, son of Noah,
son of Johanan, son of Jesse, son of Lamech,
son of Rhesa, son of Obed, son of Methuselah.
son of Zerubbabel, son of Boaz, son of Enoch,
son of Shealtiel, son of Salmon, son of Jared,
son of Neri, son of Nahshon, son of Mahalaleel,
son of Melchi, son of Amminadab, son of Cainan,
son of Addi, son of Admin, son of Enos,
son of Cosam, son of Aram, son of Seth,
son of Elmadam, son of Hezron, son of Adam,
son of Er, son of Perez, son of God.

17. Tempted in Body, Soul, and Spirit (Mt. 4:1-11; Mk. 1:12-13; Lk. 4:1-13)

¹ Then ³ Jesus, filled with the Holy Spirit, returned from the Jordan; and immediately the Spirit drove him out into the wilderness, where he remained for forty days and was with the wild beasts. ³ And he was led by the Spirit in the wilderness; ¹ he was led up to be tested by the Devil.

³ Now during those days he ate nothing, and when ¹ he had fasted forty days and forty nights, he at length became hungry. So the tempter, ² Satan, ¹ came to him and said, “If you are the Son of God, command that these stones become loaves of bread.” But ³ Jesus answered him, saying, “It is written, *‘A man shall not live by bread alone,’* ¹ but by every word that proceeds from the mouth of God.”

Then the Devil took him into the holy city, ³ Jerusalem, and set him on the pinnacle of the temple, and said to him, “If you are the Son of God, cast yourself down from here; for it is written that *He will command his angels concerning you. that they guard ‘you...’*; and, *‘Upon their hands they will bear You up, lest you strike Your foot against a stone.’*” “And Jesus answering said to him, ¹ “Again, it is written, *‘You shall not tempt the Lord your God.’*”

And again, the Devil ³ led him up ¹ on an exceedingly high mountain, ³ and showed him in a moment of time ‘all the kingdoms of the world and the glory of them; and he said to him, “All these things – ³ all this power and their glory – will I give you; for to *me* has it been delivered, and to whomever I will I give it. If therefore you ¹ will fall down and make obeisance ³ to *me*, it shall all be yours.” Then Jesus answered and said to him, ¹ “Go away, Satan! For it is written, *‘You shall Worship the Lord your God, and him only shall You serve.’*”

So the Devil, ³ having finished every kind of testing, departed from him for a time; ¹ and behold, ² the angels ¹ came and ministered to him.

The Four Gospels Combined as One

18. John Answers the Jews' Committee (Jn. 1:19-34)

⁴ And here is the affirmation John made, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" – and he confessed, and denied not, but confessed, "I am not the Messiah." And they asked him, "What then? Are you *Elijah*?" And he said, "I am not." "Are you *the Prophet*?" "And he answered, "No." Then said they to him, "Who are you? – that we may give an answer to those who sent us. What do you say of yourself?" He said, "I am 'a voice crying in the wilderness, Make straight the way of the Lord!' as said the prophet Isaiah."

Now those who had been sent were from among the Pharisees; and they asked him, and said to him, "Why then are you *baptizing*, if you are not the Messiah, nor Elijah, nor the Prophet?" John answered them, saying, "I baptize *in water*; but standing among you is One whom you know not; *He* it is who coming after me ranks before me, whose sandal thong I am not fit to untie." These things occurred in Bethabara beyond the Jordan, where John was baptizing.

The next day John saw Jesus coming toward him, and said,

*"Behold the Lamb of God,
who takes away the sin of the world.!"*

"This is he of whom I said, 'After me is coming a man who ranks before me.' For *He* was before me. And I knew him not; but that he might be made known to Israel, for this I came *baptizing in water*."

And John made an affirmation, saying, "I saw the Spirit descending out of heaven as a dove, and he abode upon him. And ¹ knew him not; but he who sent me to baptize in water, that same One said to me, 'He on whom you see the Spirit descending and remaining, He it is who baptizes *in the Holy Spirit*.' And I have seen and have borne witness, that *this is the Son of God*."

19. Jesus Finds the First Three Disciples (Jn. 1:35-42)

⁴ Again the next day John was standing with two of his disciples, and gazing at Jesus as he walked, he said, "*Behold the Lamb of God!*" The two disciples heard him speak, and they followed Jesus. Then Jesus turned and saw them following, and said to them, "What are you seeking?" And they said to him, "Rabbi," (which is to say, Teacher) "where are you lodging?" He said to them, "Come and see." They came and saw where he was lodging, and remained with him that day-it was about ten in the morning.

One of the two who heard John speak and followed Jesus was Andrew, Simon Peter's brother. He found first his own brother Simon, and said to him, "We have found *the Messiah*" (which is translated, *the Christ*). And he brought him to Jesus. And when Jesus had beheld him intently, he said, "You are Simon the son of John? You shall be called *Cephas*" (which is translated, *a Stone*).

20. Philip and Nathanael Respond (Jn. 1:43-51)

⁴ The next day Jesus purposed to proceed into Galilee. and he found Philip and said to him. "*Follow Me*." Now Philip was of Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and said to him, "*We have found* him of whom Moses in the law, and the prophets

The Four Gospels Combined as One

also, wrote: *Jesus, the son of Joseph, from Nazareth.*” But Nathanael said to him, “Can anything good come out of *Nazareth?*” Philip said to him, “Come and see.”

Jesus saw Nathanael coming to him, and said of him, “Behold truly an Israelite in whom there is no deceit!” Nathanael said to him, “How is it that you know *me?*” Jesus answered and said to him, “Before Philip called you-while you were under the fig tree-I saw you.” Nathanael answered him and said, “Rabbi. You are *the Sort of God!*” You are *the king of Israel!*”

Jesus answered and said to him, “Because I said to you that I saw you under the fig tree, do you believe? Greater things than these shall you see!” And he said to him, “Verily, verily, I say to you both, the time is coming when you will see heaven opened, and the angels of God ascending and descending upon the *Son of man.*”

21. *Jesus’ First Miraculous Sign (Jn. 2.-1-12)*

⁴ Then the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there; and Jesus also and his disciples were invited to the wedding. And when the wine ran short, the mother of Jesus said to him, “They have no wine.” Jesus said to her, “Woman, what are you doing to me? My time is not yet here.” His mother said to the servants, “Whatever he says to you, do it.”

Now there were sitting there six water jars of stone, used for the Jews’ rites of purification, holding twenty to thirty gallons each. Jesus said to them, “Fill up the water jars with water.” And they filled them up to the brim. Then he said to them, “Draw out some now, and take it to the maitre of the feast.” So they took it.

And when the maitre of the feast had tasted the water now made wine, not knowing from where it came (although the servants who had drawn the water knew), the maitre of the feast called the bridegroom and said to him, “Everyone sets forth the good wine first, and when men have drunk freely, then that which is poor; but you have kept the good wine until *now!*”

Thus in Cana of Galilee Jesus wrought this beginning of his miraculous signs and manifested his glory; and his disciples believed upon him. After this he went down to Capernaum with his mother and brothers and his disciples, and they stayed there a short while.

PART II. HIS MESSIANIC LABORS BEGIN

Chapter 4. Jerusalem’s Leaders Are Offended

22. *“Take These Things Out!” (Jn. 2:13-22)*

⁴ Then the Passover of the Jews drew near, and Jesus journeyed up to Jerusalem, and he found in the temple those who sold oxen and sheep and doves, and the changers of money sitting. And when he had made a scourge of small ropes, he drove them all out of the temple, with the sheep and the oxen; and he dumped out the changers’ money and overturned their

The Four Gospels Combined as One

tables, and said to the sellers of doves, *“Take these things out! Make not my Father’s house a place of merchandise!”* And his disciples remembered that it is written, *“Zeal for thy house has consumed me.”*

The Jews therefore answered and said to him, “What miraculous signs are you showing us, since you are doing these things?” Jesus answered and said to them, “Destroy this temple, and in three days¹ will raise it up.” The Jews therefore said, “Forty-six years was this temple in building, and will you raise it up in three days?” But he was speaking of the temple of his body. So when he had been raised from the dead, his disciples remembered that he had said this to them, and they believed the Scripture and the reply which Jesus had made.

23. Jesus’ Answer to Nicodemus (Jn. 2:23-3:21)

⁴ Now while he was in Jerusalem at the Passover, many believed upon his name when they saw the miraculous signs he was performing. Yet Jesus on his part did not trust himself to them; because he knew all men and needed no witness to tell about man, for lie himself knew what was in man.

But there was a man of the Pharisees named Nicodemus, a ruler of the Jews; this man came to Jesus by night, and said to him, “Rabbi, we know that you are a Teacher come from God; for no one can do these miraculous signs which you are doing, except God be with him.” Jesus answered and said to him, “Verily, verily, I say to you, *except a man be born again, he cannot see the Kingdom of God.*”

Nicodemus said to him, “How can a man be born when he *is old*:’ *Can* he enter a second time into his mother’s womb, and be born?” Jesus answered, “Verily, verily, I say to you. *except a man be born of water and the Spirit, he cannot enter the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said to you, ‘You must all be born again.’ The wind blows where it will, and you listen to its sound, but know not from where it is coming or where it is going; so it is with everyone who has been born of the Spirit.*”

“Whoever Believes Upon Him”

⁴ Nicodemus answered and said to him, “How *can these things be?*” Jesus answering said to him, “Are you the teacher *of Israel*, yet you do not know these things? Verily, verily, I say to you, we speak what we know, and testify what we have seen – and you people *are not accepting* our witness! If I told you earthly things and you believe not, how will you believe if I tell you heavenly things?

“And no one has ascended into heaven but He who came *down out of* heaven, the Son of man [whose ionic is in heaven]. And as Moses lifted up the serpent in the wilderness, even so must *the Son of man* be lifted up, that whoever believes upon *Him*, should not perish but should have *everlasting* life.

“For God so loved the world that He gave his only begotten Sort, that whoever believes upon Him should not ‘perish but should have everlasting life.

“For God sent not his Son into the world that he should condemn the world, but that the world might be saved through Him. He who believes upon Him is not condemned, but he who

The Four Gospels Combined as One

believes not is condemned already, because he has not believed upon the name of God's only begotten Son.

“And the condemnation is this, that the Light has come into the world, but men loved the darkness rather than the Light, because their deeds were evil. For everyone making a practice of evil hates the Light and does not come to the Light, lest his deeds should be disclosed. But he who practices the truth comes to the Light, that his deeds may be made evident, that they have been wrought in God.”

24. John the Baptist's Tribute to Jesus (Jn. 3:22-36)

⁴ After these things Jesus went with his disciples into the Judean Countryside, where he tarried with them, baptizing. And John, too, was baptizing, in Aenon near Salim, since the waters were abundant there. And the people kept coming and being baptized, for John had not yet been cast into prison.

Then a question arose between John's disciples and some Jews concerning purification; and they came up to John, and said to him, “Rabbi, he who was with you beyond the Jordan, to whom you have borne witness, behold, this man is baptizing and all the people are going to him.” John answered and said, “A man can take nothing except as it be given him from heaven. You yourselves bear me witness, that I said that I am not the Messiah but was sent to introduce him. The *bridegroom is* he that has the bride. And the friend of the bridegroom, who stands and listens for him, *rejoices* greatly when he hears the bridegroom's voice. This joy of *mine* therefore is fulfilled. *He must increase, and I must decrease.*”

He who comes *from above* is over all. A man from the earth belongs to the earth, and from the earth he speaks; but the One who comes down from *heaven* is over all.

And what he testifies is what he has seen and heard; yet no one is accepting his testimony! He who has accepted his testimony has set his seal that god is true; for he whom God has sent *speaks God's words*.

For it is not by measure that God gives the Spirit; the Father loves the Son and has given all *things* into his hand. *He who believes upon the Son* has everlasting life; but he who obeys not the *Son shall* not see *life*, but the wrath of God *abides upon* him.

25. Jesus and the Woman at the Well (Mt. 4:12; Lk. 3:19-20; Jn. 4:1-42)

³ Now Herod the tetrarch, on being rebuked by John about Herodias, his brother Philip's wife, and all the evil things Herod had done, added yet this above all, that he shut up John in prison. ⁴ When therefore the Lord knew that the Pharisees had heard that Jesus was winning and baptizing more disciples than John (although Jesus himself was not baptizing, but rather his disciples), ¹ and when he heard that John had been arrested, ⁴ he left Judea and ¹ withdrew ⁴ again into Galilee.

And he needed to pass through Samaria. He came therefore to a city of Samaria called Sychar, near the portion of land which Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being worn from the journey, sat in weariness by the well. It was about six in the evening.

The Four Gospels Combined as One

There came a woman of Samaria to draw water. Jesus said to her, “Give me some to drink.” For his disciples had gone away into the city to purchase food. Then said the woman of Samaria to him, “How is it that you, a Jew, are asking a drink of *me*, a woman of Samaria?” (For the Jews have no dealings with Samaritans.) Jesus answered and said to her, “If you had known the gift of God, and Who he is who says to you, ‘Give me some to drink,’ you would have asked of Him, and He would have given you *living water*.”

The woman said to him, “Sir, you have nothing to draw with, and the well is deep; from where then do you have the living water? Are You greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?” Jesus answered and said to her, “All who drink of this water will thirst again; but anyone who drinks of the water that *I* will give him shall never thirst again, but the water that I will give him will become in him a fountain of water springing up into *everlasting life*.”

The woman said to him, “Sir, give me this water, that I need not thirst nor have to come here to draw.” Jesus said to her, “Go call your husband, and come back here.” The woman answered and said, “I have no husband.” Jesus said to her, “Well did you say, ‘I have no husband:’ for you have had five husbands, and he whom you have now is not your husband. This you have spoken truly.”

The woman said to him, “I perceive, Sir, that you are a Prophet. Our fathers worshiped on this mountain – and you Jews say that in Jerusalem is the place where men ought to worship.” Jesus said to her, “Woman, believe me, an hour is coming when neither on this mountain nor in Jerusalem you will worship the Father. You Samaritans worship what you know not: *we* worship what we know, for salvation is from the Jews. But an hour is coming, and now is, when the true worshipers shall worship the Father in *spirit and truth*. For it is also such the father seeks to worship *him*. God is a Spirit, and they who worship him *must* worship in spirit and truth.”

The woman said to him, “I know that *Messiah* is coming, who is called *Christ*, when *he comes*, he will tell us all things.” Jesus said to her, “I who am speaking to you AM HE.

“My food is *to do the will of Him who sent me, and to accomplish His work*. Are not You saying that it is yet four *months* and then the harvest is coming? Lo, I say to you, lift up your eyes and behold the fields, for they are white for harvest already! And he who reaps receives a reward and gathers fruit unto life everlasting, that both he who sows and he who reaps may rejoice together. For in this is the saying true, that ‘One sows and another reaps.’ I sent you to reap what you have not labored on: others have labored and you *have entered into* their labor.”

And many of the Samaritans of that city believed upon him through the word of the woman who testified.” He told me everything I did!” So when the Samaritans came to where he was, they besought him to remain with them; and he remained there two days. And many more believed because of his own word, and they said to the woman, “No longer do we believe because of what you said; for we have heard for ourselves, and we know that this is truly [the Messiah,] *the Savior of the world!*”

The Four Gospels Combined as One

Chapter 5. He Is Welcomed in Galilee

26. *A Dying Boy Is Healed from Cana (Jn. 4:43-54)*

⁴ But after the two days he departed from that place; and he journeyed a ways into Galilee, a for even Jesus testified that a prophet has no honor in his home town. When therefore he arrived in Galilee, the Galileans welcomed him, having seen all the things which he did in Jerusalem at the feast; for they, too, had attended the feast. He thus came once more into Cana of Galilee, where he had made the water wine.

Now there was a certain court officer in Capernaum whose son was sick. When he heard that Jesus had come from Judea into Galilee, he journeyed to him and besought him to come down and restore his son, for he was about to die. Jesus said therefore to him, “Unless you people see miraculous signs and wonders, you will not at all believe.” The court officer said to him, “Sir, do come down before my child dies!” Jesus said to him, “Go – your son *is living*.”

And the man believed the word which Jesus spoke to him, and went his way. And even while he was on his way down, his bondservants met him and reported, saying, “Your child is alive!” So he asked them at what hour he began to mend, and they said to him, “Yesterday at seven in the evening the fever left him.” The father therefore knew that it was at the very hour when Jesus had said to him, “Your son is *living*,” and he himself and all his household believed. This is again a second miraculous sign which Jesus wrought on his return from Judea into Galilee.

27. *But Nazareth Is Outraged at Him (Lk. 4:14-30)*

³ So Jesus returned into Galilee in the power of the Spirit; and a report concerning him went out into all the region round about, and he began to teach in their synagogues, being praised by all.

Then came he to Nazareth, where he had been brought up; and as was his custom, he went into the synagogue on the Sabbath. And he stood up to read, and there was handed him the book of the prophet Isaiah; and when he had unrolled the scroll, he found the place where it was written:

*“The Spirit of the Lord is upon me:
because of this he has anointed me
To publish glad news to the lowly has he sent me,
to restore those broken in heart:
to proclaim deliverance to the captives,
and recovery of sight to the blind,
to give freedom to the oppressed,
to proclaim the acceptable year of the Lord...”*

and he rolled up the scroll and returned it to the attendant and sat down. And the eyes of all in the synagogue were fixed upon him. And he began to speak to them: “Today has this scripture been fulfilled – in the things of which you have heard.” And they all bore him witness and marveled at the words of grace which proceeded from his mouth.

The Four Gospels Combined as One

But they began to say, “Is not this *Joseph’s son?*” So he said to them, “Assuredly you will quote to me this proverb, ‘Physician, heal yourself: All that we have heard that was done at Capernaum do here also in your home town.’”^c And he said, “Verily I say to you, that no prophet is acceptable in his home town. And I say to you in truth, there were many widows in Israel in the days of Elijah, when heaven was shut up for three years and six months, with a great famine over all the land; but to none of them was Elijah sent, but only to a widow woman in Zarephath of Sidonia. And there were many lepers in Israel in the time of Elisha the prophet; but none of them was cleansed, but only Naaman the Syrian.”

Now at hearing these things all in the synagogue were infuriated; and they rose up and thrust him out of the city, and led him up to the brow of the hill on which their city had been built, to hurl him down headlong. But he, passing through the midst of them, went his way.

28. *Giving the Glad News to Capernaum (Mt. 4:13-17; Mk. 1:14-15; Lk. 4:31a)*

¹ And leaving Nazareth, ³ he went down and ¹ dwelt at Capernaum, ³ a city of Galilee, ¹ which is by the sea in the region of Zebulon and Naphtali; that there might be fulfilled what was spoken through the prophet Isaiah, saying,

*“Land of Zebulon and land of Naphtali,
the way to the sea across the Jordan –
Galilee of the Gentiles –
the people who were sitting in darkness
have seen a great Light,
and those dwelling in the land
and in the shadow of death,
on them has a Light arisen.”*

From that time Jesus began to preach, ² proclaiming the gospel of the Kingdom of God, and saying, “*The time is fulfilled, and the Kingdom of God has drawn near. Repent, and believe the Glad News!*” ¹ For the Kingdom of heaven *is at hand.*”

29. *“I Will MAKE You Fishermen” (Mt. 4:18-22; Mk. 1:16-20)*

² Now as he was walking by the Sea of Galilee, he saw Simon ¹ called Peter, and Andrew his brother, casting a net into the sea; for they were commercial fishermen. ² And Jesus said to them, “Come, follow Me, and I will *make you* fishermen – *of men!*” And immediately they left their nets and followed him.

And going on from there, he saw ¹ two other brothers, James the son of Zebedee, and John his brother, ² who were ¹ in the boat with their father, mending their nets; ² and at once he called them. ¹ And forthwith they left the boat, and their father ² Zebedee in the boat with the hired helpers, and went away ¹ and followed him.

30. *An Unclean Spirit Obeys Him (Mk. 1:21, 23-28; Lk. 4:31b, 33-37)*

² Then went they into Capernaum, and at once he went into the synagogue on the Sabbath days and began to teach. And there was in their synagogue a man possessed with a spirit ³ of an unclean demon, and it cried out with a loud voice, saying, “*Let us alone!*” What are you doing to

The Four Gospels Combined as One

us, Jesus, you Nazarene? Have you come to destroy us? I know you, who you are: *the Holy One of God.*” But Jesus rebuked it, saying,² “Be quiet, and come out of him.”

So when the foul spirit³ had hurled him down in their midst,² and had convulsed him and cried out in a shrieking voice,³ it came out of him, having harmed him not. And they were all amazed,² so that they questioned within themselves³ and spoke to each other,² saying, “What is *this?*” “What *new teaching* is this?”³ “*What an utterance* is this! For with authority and power he commands² even the unclean spirits, and they obey him³ and come out.”² And immediately his fame spread abroad³ into every place² through all the region of Galilee round about.

31. Many Healings and an Extended Tour (Mt. 8:14-17; 4:23; Mk. 1:29-39; Lk. 4:38-44)

¹ And Jesus³ arose and left the synagogue,² and forthwith he came with James and John into the home of Simon¹ Peter² and Andrew. Now Simon’s wife’s mother lay sick,³ suffering with a great fever,² and at once they told him about her³ and besought him in her behalf.² So he came and¹ saw her,³ and standing over her he¹ touched her hand and³ rebuked the fever; and² he took her by the hand and raised her up. And immediately the fever left her,³ and she arose at once and ministered to their needs!

² Then with evening³ and the setting of the sun, all who had any sick with whatever diseases began bringing them to him,² and¹ many possessed with demons.³ And he laid his hands on each of them and healed them,¹ and cast out the spirits with a word; that there might be fulfilled what was spoken through the prophet Isaiah, when he said, “*He took upon himself our infirmities, and removed our diseases.*”² So all the city gathered at the door.³ And demons coming out from many cried out and said, “You are [*the Messiah,*] *the Son of God!*” But he rebuking them would not let them speak, because they knew that he was the Messiah.

² And rising very early, a great while before day, he went out³ at dawn² and betook himself to a secluded place, and there prayed. Then Simon and those with him searched after him; and when they found him, they said to him.” All the people are looking for you.” But he said to them.” Let us go on to the other towns nearby, that I may preach there also; it was for this that I came out.”

³ And the crowds *were looking* for him, and came upon him and attempted to stay him from leaving them. But he said to them, “*I must* preach the Glad News, the Kingdom of God, to the other cities also, *it is for this that I have been sent forth.*”

¹ And Jesus went throughout all Galilee, teaching in their synagogues and preaching the Glad News of the Kingdom, healing every sickness and infirmity among the people,² and casting out the demons.

32. He Challenges the Fishermen Again (Lk. 5:1-11)

Then it came to pass that, while the crowds were pressing about him to hear the Word of God, as he was standing by the lake of Gennesaret he saw two boats moored by the shore, out of which the fishermen had come while washing their nets. And getting into one of the boats, which was Simon’s, he asked him to push out a little way from the shore, and sitting down he taught the crowds from the boat. And when he had left off speaking, he said to Simon, “Launch out to where it is *deep*, and let down your nets for a catch.” Simon answered and said, “Master, we

The Four Gospels Combined as One

have toiled all night and have taken nothing. Nevertheless, at your command I will let down the net.

Now when they had done so, they enclosed a huge number of fish. And their net began to break, so they beckoned to their partners in the other boat to come and help them; and they came and filled both the boats, so that they were about to sink.

And when Simon Peter saw it, he fell down at Jesus' knees, saying, "*Depart from me, for I am a sinful man, Lord!*" For he was astonished, and all who were with him, at the haul of fish they had taken; and so were James and John, Simon's partners, the sons of Zebedee. But Jesus said to Simon, "Fear not. you will henceforth catch *men*." And when they had brought the boats back to shore, they left *everything* and followed him.

33. A Man Full of Leprosy Is Healed (Mt. 8:2-4; Mk. 1:40-45; Lk. 5:12-16)

³ And it came to pass that while he was in one of the cities, behold, a man who was full of leprosy, when he saw Jesus, ² came to him, beseeching him, and kneeling down, ³ he fell on his face ¹ and worshiped, saying, "Lord. if you are willing, you can *make me clean*." ² And Jesus, moved with compassion, reached out his hand and touched him, saying to him, "*I am willing; be cleansed*." And the leprosy instantly left him and he was healed. Then he sternly enjoined him and immediately dismissed him, saying, "See that you tell no one, but go and *show yourself to the priest*, and for your cleansing make the offering that Moses commanded, as a testimony to *them*."

But when he went out, he began to tell it freely and announce the news far and wide. ³ So Jesus' fame was spread abroad all the more, ² so that he could no longer go openly into a city, but remained out in solitary places. ³ And great multitudes were gathering ² from every quarter ³ to hear, and to be healed of their infirmities; but he himself kept withdrawing into the wilderness and praying.

34. A Paralytic Is Forgiven and Healed (Mt. 9:2-8; Mk. 2:1-12; Lk. 5:17-26)

² Now after some days he went again into Capernaum. ³ And it came to pass on a certain day that, as he was teaching, there were ¹ some of the scribes, ³ Pharisees and teachers of the law sitting by, who had come out of every town of Galilee, and from Judea and Jerusalem. ² Then the word spread around that he was at home, and [immediately] so many came together that there was no longer any room, not even about the door. And he was telling them the Word, ³ and the Lord's power was present for him to heal.

And behold, ² there came men bringing him ³ a man who was paralyzed, ¹ lying on a pallet ² which was borne by four; ³ and they sought how to bring him in and lay him before him. ² And when they could not get near him for the crowd, ³ they went up on the housetop and ² tore open the roof above where he was; and on making an opening, ³ they lowered him with the pallet down through the tiles, right into the midst before Jesus. Seeing their faith, he said ¹ to the paralytic, "Take courage, young ³ man. ² *Your sins are forgiven you*."

But ¹ behold, ³ the scribes and Pharisees began to ponder ² in their hearts, ³ saying, "Who is this who is speaking *blasphemies*? ² Why does *this man* speak thus? ³ Who can forgive sins but *God alone*?" ² Then Jesus, knowing at once in his spirit that they reasoned thus within themselves, ³ answered and said to them, ² "Why do you ask yourselves these things? ¹ Why do

The Four Gospels Combined as One

you think evil in your hearts? For which is easier, ² to say to the paralytic, ‘*Your sins are forgiven you,*’ or to say, *Arise. and take up your pallet and walk*? But that you may know that the Son of man *has authority* on the earth to forgive sins,” (he said to the paralytic) “*I say to you, arise, and take up your pallet and go home.*”

And immediately he rose up before them all, ³ and taking up that on which he had lain, he went off to his home, praising God; ² so that ¹ the crowds who had seen it ² were all seized with amazement, and glorified God ¹ who had given such power to men. ³ And they were filled with awe, saying, ² “We never saw such as this! ³ We have seen strange things today.”

35. *Tax Official Matthew Is Enlisted (Mt. 9:9; Mk 2:13-14; Lk. 5:27-28)*

³ Then after these things ¹ Jesus ³ went forth ¹ from there ² again, along by the shore of the sea. And all the people kept coming to him, and he continued teaching them. Now as he was passing by, ³ he saw a publican named Levi ¹ (Matthew), ² the son of Alpheus, seated at the tax office; ³ and he said to him, “Follow Me.” And he rose up, and left everything and followed him.

PART III. THE YEAR OF GREAT PUBLIC FAVOR

Chapter 6. Teaching as One with Authority

36. *In the Grain Fields on the Sabbath (Mt. 12:1-8; Mk. 2:23-28, Lk. 6:1-5)*

³ Now ¹ Jesus was then journeying by way of the grain fields on the Sabbaths. ³ And it came to pass [on the second First Sabbath] a that he was walking through the grain fields, ¹ and his disciples were hungry and began, ² as they went, to pluck the heads of grain ¹ and to eat, ³ rubbing them in their hands. ¹ But when ³ some of the Pharisees ¹ saw it, they said to him, ² “Behold, why ¹ are your disciples doing ² what is *not lawful* to do on a Sabbath?”

³ And Jesus answering said to them, ² “Did you never read ³ even this, what David did ² when he had need and was hungry, he and those who were with him, how he went into the house of God, when Abiathar was the high priest, ³ and took and ate *the showbread loaves*” ² (which is not lawful but for ³ the priests alone) ² “and gave also to those who were with him? ¹ Or have you not read in the law, how on the Sabbaths the priests in the temple break the Sabbath and yet are guiltless? Now I say to you, that One greater than the temple is *here*. And if you had known what this means, ‘*Mercy is what I desire, and not sacrifice,*’ you would not have condemned the guiltless.”

² And he said to them, “The Sabbath was made for man, not man for the Sabbath! So then the Son of man is *Lord* also of the *Sabbath*.”

The Four Gospels Combined as One

37. A Man's Withered Hand Is Healed (Mt. 12:9-14; Mk. 3:1-6; Lk. 6:6-11)

³ Then it came to pass on another Sabbath also, ¹ after he departed from that place, ³ that he went ² again ¹ into their synagogue ³ and taught; ¹ and behold, there was a man there ³ whose right hand was withered, and the scribes and the Pharisees were watching him to see if he would heal ² him on the Sabbath, that they might accuse him. ¹ And they asked him, saying, "Is it lawful to heal on the Sabbath?"

³ But he knew their thoughts, and said to the man with the withered hand, "Rise up, and stand before them." And he rose up and stood. Then said Jesus to them, "I will ask you this, is it lawful on the Sabbath to *do* good – or to do evil? To *save* life-or to destroy it?" ² But they kept silent. ¹ And he said to them, "What man shall there be among you who shall have one sheep, and if it fall into a pit on the Sabbath he will not take hold of it and lift it out? Then how much more is a man worth than a *sheep*! Therefore *it is lawful* on the Sabbath *to do good*."

³ And ² then looking around at them all with anger, being grieved at the hardness of their hearts, he said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored ¹ as whole as the other. ³ But they were filled with madness, and began to consult with one another what they might do to Jesus. ² And the Pharisees went out and immediately ¹ held a council ² with the Herodians against him, how they might destroy him.

38. Multitudes Come; the Twelve Are Appointed (Mt. 12:15-21; 4:24-25; 10:2-4; Mk. 3:7-19a; Lk. 6:12-19)

¹ But Jesus, knowing this, withdrew from there ² with his disciples to the sea; ¹ and there followed him great throngs from Galilee and the Decapolis, and from Jerusalem and ³ all Judea, ² and from Idumea and beyond the Jordan. ¹ And his fame spread forth throughout all Syria; and men brought to him all who were sick, oppressed with various diseases and torments, the demon-possessed and epileptics and paralytics, and he healed them.

³ And a multitude from the seacoast ² around Tyre and Sidon, hearing what great things he was doing, came to him. So he asked his disciples to have a boat ready for him, lest the throng should overwhelm him; for he healed such a number that they pressed forward to touch him, as many as had diseases, ³ and those troubled with unclean spirits. ² And the unclean spirits, on seeing him, fell down before him and cried out, "You are *the Son of God!*" ¹ And he healed them all, although he charged them ² strictly ¹ not to make him openly known, in fulfillment of the utterance of Isaiah the prophet,

"Behold my Servant whom I have chosen, my beloved in whom my soul has delighted! My Spirit will I put upon him, and justice will he make known to the nations.

"He will not contend nor be clamorous, nor will any in the streets hear his voice. A bruised reed will he not break, and a smoldering wick will he not quench, till he bring forth justice unto victory; and in his name will the nations have hope."

³ And it came to pass at this time that he went out upon the mountain to pray, and spent all night in prayer to God; and when it was day, he summoned his disciples, ² those whom he desired, and they came out to him. And he appointed twelve, ³ whom he also named apostles, ² that they might stay with him, and that he should send them out to preach and to have power to [heal sicknesses and] cast out demons. ¹ Now the names of the twelve apostles are these: first,

The Four Gospels Combined as One

Simon³ Whom he also² surnamed Peter,¹ and Andrew his brother. James the son of Zebedee,² and John the brother of James (these he also surnamed Boanerges, that is, sons of thunder), and Philip, and Bartholomew,¹ Thomas, and Matthew the publican, James the son of Alphaeus, and [Lebbaeus]³ (Judas the son of James,¹ [whose surname was] Thaddaeus); Simon the Cananean³ (who was called the Zealot), and Judas Iscariot, who also became the betrayer.

Then coming down with them he stood in a level place, with a number of his disciples and a great throng of the people who came to hear him and to be freed from their diseases.³ And all the throng kept seeking to touch him, for power was coming from him and healing all.

39. Teaching the Twelve on the Mountain (Mt. 5:1 - 7:29; Mk. 1:22; Lk. 6:20 - 7:1a; 16:17; 12:57-59; 12:22b-31; 4:32)

¹ And seeing the multitudes, he went up on the mountain; and when he was seated, his disciples came to him. ³ And lifting up his eyes on his disciples,¹ he opened his mouth and began to teach them, saying,

³ “*Blessed* are you who are poor! For yours is the Kingdom of God.

“*Blessed* are you who hunger now! For you shall be satisfied.

“*Blessed* are you who weep now! For you shall laugh.

“But *woe* to you who are rich! For you *are receiving* your comfort.

“*Woe* to you who are surfeited! For you *shall suffer hunger.*”

“*Woe* to you who are merry now! For you *shall lament and weep.*

“*Woe* to you when all shall speak well of you! For their fathers did the same to the false prophets.

True Discipleship Brings True Rewards (Mt 5:3-12; Lk. 5:22-23)

¹ “*Blessed* are the lowly in spirit. For theirs is the Kingdom of heaven.

“*Blessed* are they who mourn. For they shall be comforted.

“*Blessed* are the meek. For they shall inherit the earth.

“*Blessed* are they who hunger and thirst for righteousness. For they shall be satisfied.

“*Blessed* are the merciful. For they shall obtain mercy.

“*Blessed* are the pure in heart. For they shall see God.

“*Blessed* are the peacemakers. For they shall be called sons of God.

“*Blessed* are they who are persecuted for righteousness’ sake. For theirs is the Kingdom of heaven.

“*Blessed* are you when men shall hate you, and revile and persecute you, and say falsely all kinds of evil against you because of Me;³ when they shall excommunicate you, and denounce your name as evil, because of the Son of *man*. Rejoice in that day, and leap for joy, for behold, your reward is great in heaven. For their fathers did these things to the prophets¹ who were before you.

The Four Gospels Combined as One

But Discipleship Requires High Conduct (Mt. 5:13-20; Lk. 16:17)

¹“You are the salt of the earth. But if the salt *has lost its saltiness*, what shall make it salt again? It is no longer fit for anything but to be tossed out and trampled on by men.

“You are the light of the world. A city situated on a mountain cannot be hid; neither do men light a lamp and put it under a grain-measure, but on *the lampstand*, where it shines for everyone in the house. In this way let your light *shine before men*, that they may see your good works and give praise to *your Father who is in heaven*.

“Think not that I came to abolish the law or the prophets; I came not to annul but *to fulfill*. For verily, I say to you, till heaven and earth pass away, not one smallest letter or part of a letter shall by any means be removed from the law, *until all shall be fulfilled*.³ And it is easier for heaven and earth to pass away than for one particle of the law to fail!

¹“Wherefore, he that shall break one of the least of these commandments, and teach men so, shall be called least in the Kingdom of heaven; but he that shall practice and teach them, *he* shall be called *great* in the Kingdom of heaven. For I say to you, that unless your righteousness abounds more than that of the scribes and Pharisees, you shall by no means enter the Kingdom of heaven!

It Reflects Your Attitude of Heart (Mt. 5:21-26; Lk. 12:57-59)

¹“You have heard how it was said to them of old, ‘You *shall not* murder; ‘ and he who commits murder shall be answerable to the court. But I say to you, that anyone who is *angry* at his brother [without cause] shall be answerable to the court; and anyone who calls his brother ‘*Emptyhead*’ shall be answerable to the Sanhedrin; and he that shall say to him, ‘*You fool!*’ shall be in danger of Gehenna’s fire.

“Wherefore, if you are offering your gift at the altar and remember while there that your brother has something against *you*, *leave* your gift there before the altar and go away – first *make reconciliation* with your brother, and then come back and offer your gift.

³“And why also do you not of yourselves judge what is right? For when you are going with your accuser before a magistrate, give diligence¹ even while on the way with him³ to bring about a settlement¹ quickly;³ lest he drag you to the judge, and the judge commit you to the officer, and the officer throw you into prison.¹ Verily, I say to you, you will by no means get out of there till you have paid³ the last fraction of a cent!

It Means Purity, Fidelity, Simplicity (Mt. 5:27-37)

¹“You have heard how it was said to them of old, ‘You *shall not* commit *adultery*.’ But I say to you, that any man who looks at a woman with carnal desire has committed adultery with her already in his heart. So, if your right *eye* be the cause of your stumbling, pluck it out and throw it away from you! For it is better for you that one of your members perish, and not your whole body be cast into Gehenna. And if *your right hand* be the cause of your stumbling, cut it off and throw it away from you! For it is better for you that one of your members perish and not your whole body be cast into Gehenna.

The Four Gospels Combined as One

“Furthermore, it was said, ‘If *any* man put away *his* wife, let him give her a writ of divorce. ‘ But I say to you, that if any man *put away* his wife, except for fornication, he causes her to commit adultery; and if any man marries her who has been put away, *he* commits adultery.

“Again, you have heard how it was said to them of old, ‘*You shall not swear falsely,*’ and, ‘*You shall perform for the Lord what you have vowed.*’ But I say to you, swear not at all. Not by heaven, for it is God’s throne; not by the earth, for it is his footstool; not by Jerusalem, for it is ‘the city of the great King.’ Neither shall you swear by your head, for you cannot make one hair white or black. But let your word Yes be ‘Yes,’ and your word No, ‘No; ‘ for anything more than these comes from evil.

It Answers Personal Enmity with Love (Mt. 5:38-48; Lk. 6:27-30, 32-36)

¹“You have heard how it was said, ‘*An eye for an eye, and a tooth for a tooth.*’ But I say to you, resist not the evildoer. Instead, if someone strikes you ³ upon the cheek, ¹ turn to him *the other also*. If someone should sue you and take away your tunic, yield to him your cloak as well; ³ and from him who takes away your cloak, do not withhold the tunic also. ¹ And if someone should compel you to go one mile, go with him *two*.

³“Give to everyone who may ask of you, ¹ and from him who would borrow of you turn not away. ³ And from anyone who may take away what is yours, demand it not back again.

¹“You have heard how it was said, ‘You shall love your neighbor,’ (and ‘hate your enemy’). But to you ³ who are hearing me, I say, love your enemies: do good to those who hate you, bless those who curse you, ¹ and pray for those who abuse and persecute you, so that you may be sons of your Father who is in heaven. For He makes his sun to rise upon evil men and good, and sends rain upon the righteous and the unrighteous.

“For if you love those who love you, what reward have you? ³ what credit is due you? For even the sinful love those who love them. ¹ Do not even the publicans the same? And if you greet your brethren only, what are you doing more than others? Do not even the publicans so?

³“And if you help those who are helpful to you, what credit is due you? For even the sinful do the same. And if you lend to those from whom you hope to receive, what credit is yours? For even the sinful lend to the sinful, to receive the same favor in return.

“No, love your enemies, and do good and lend, looking for nothing in return. Then your reward will be great, and you will be sons of the Highest; for He is good to the ungrateful and the wicked.

“Be therefore compassionate as your Father also is compassionate; ¹ you shall therefore be perfect, even as your Father who is in heaven is perfect.

it Avoids Parading Its Good Works (Mt. 6:1-18)

“Take heed not to do your good works before men to be seen by them, else you have no reward with your Father who is in heaven.

“So when you are giving alms, sound no trumpet before you, as the hypocrites do, in the synagogues and the streets, to have the applause of men. Verily, I say to you, they *are* having their full reward. But you, in giving alms, let not your left hand know what your right hand is

The Four Gospels Combined as One

doing, that your aims may be in secret; and your Father, who sees in secret, will himself reward you.

“And when you pray, do not be like the hypocrites; for they love to pray standing in the synagogues and on the street corners, that they may be conspicuous before men. Verily, I Say to you, they *are having* their full reward. But you, when you pray, go into your inner room, and with closed door pray to your Father who is in secret; and your Father, who sees in secret, will reward you.

“And in praying do not babble over and over as the heathen do, for they think that many words will cause them to be heard. Do not, therefore, be like them; for your Father knows what you need before you ask him.

“You therefore should pray like this:

‘Our Father, who art in heaven, hallowed be thy name! May thy Kingdom come, thy will be done on earth as it is in heaven.

‘Give us today our needful bread; and forgive us our debts, as we also are forgiving our debtors. And lead us not into temptation, but deliver us from the evil one.

[‘For thine is the Kingdom, and the power, and the glory forever. Amen.’]

“For if you forgive men their offenses, your heavenly Father will forgive you also; but if you forgive not men their offenses, neither will your Father forgive your offenses.

“Moreover, when you fast, be not downcast in face like the hypocrites; for they distort their appearance so that their fasting may be noticed by men. Verily, I say to you, they *are having* their full reward. But you, in your fasting, groom your head with oil and wash your face, that your fasting may not be noticed by men, but by your Father who is in secret; and your Father, who sees in secret, will reward you.

Its Treasures Are Stored in Heaven (Mt. 6:19-24)

“Store not up for yourselves treasures on the earth, where moth and corrosion destroy, and where thieves dig through and steal; but store up for yourselves treasures in heaven, where neither moth nor corrosion destroys and where thieves do not dig through and steal. *For where your treasure is, there will your heart be also.*

“The body’s source of light is the eye; if therefore your eye is sound, your whole body will be filled with light, but if your eye is diseased, your whole body will be filled with darkness. If therefore the light that is in you is darkness, how deep the darkness!

“No man can serve two masters; for either he will hate the one and love the other, or he will hold to the one and despise the other. You cannot serve God and riches.

It Trusts in the Father’s Care (Mt. 6:25-34; Lk. 12:22b-31)

¹“Wherefore, I say to you, be not anxious about your life, what you shall eat or drink, nor for your body, what you shall put on. Is not the life more than what you eat, and the body than what you wear?

The Four Gospels Combined as One

“Behold the fowls of the air, how they sow not, neither reap nor gather into³ a storehouse or granary,¹ yet your heavenly Father feeds them. Are not you worth much more than they?”

“And who of you by being anxious can add the shortest measure to his life?³ If then you cannot do what is least in importance, why are you anxious about the rest?”

¹“So why are you troubled about raiment? Consider the lilies of the field, how they grow. They toil not, neither do they spin; yet I say to you that even Solomon in all his glory was not arrayed like one of these. Now if God thus clothes the plant life of the field, which is here today and is tossed into a furnace tomorrow, will he not much more clothe you. you of little faith?”

“Therefore say not anxiously, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What clothing shall we have?’³ Do not be of doubting mind. ¹For, all of these things³ all the peoples of the world are seeking¹ and your heavenly Father *knows* that you need all these things. *But seek first the kingdom of God and his righteousness, and all these things will be given You besides.*

“So be not anxious concerning tomorrow, for tomorrow will care for its own needs. *Today’s trouble is sufficient for today.*

It Is Generous, Humble, and Wise (Mt. 7:1-11; Lk. 6:37-42)

³“Furthermore, judge not,¹ lest you be judged. For in the same way you judge, you will be judged. ³Condemn not, and you will not be condemned. Release, and you will be released.

“*Give, and it will be given to you:* good measure, pressed down, shaken together, and running over, will men pour out into your lap. For with the measure you use will it be measured to you in return.”

Then he spoke to them in a similitude: “Can a *blind man* guide the blind? Will not both of them fall into a pit? A disciple is not above his teacher, and everyone perfectly taught will *resemble* his teacher.

“But why do you glare at the speck in your brother’s eye, *but see not* the piece of lumber in your own eye? Or how can you say to your brother, ‘Brother, let me take out the speck that is in your eye,’¹ when lo,³ you yourself do not see the piece of lumber *in your own eye*? You hypocrite, first take out the piece of lumber from your own eye, and then will you see clearly to take out the speck from your brother’s eye.

¹“Give not that which is holy to the dogs, nor pour out your pearls before the swine – lest the latter trample on them with their feet, and they should turn around and wound you.

“*Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you.* For everyone who *asks* receives, and he who is *seeking* finds, and to him who *knocks* it shall be opened.

“For what man is there among you who, if his son asks for bread, will give *him* a stone? Or if he asks for fish, will give *him* a serpent? If then you, though evil, know how to give good gifts *to your children*, how much more will your Father who is in heaven give good things to those who ask *Him!*

The Four Gospels Combined as One

It Proves Its Reality by Its Fruit (Mt. 7:12-20; Lk. 6:31, 43-45)

¹“Therefore, all things that you would have men do to you, do also the same to them, for this sums up the law and the prophets.

“Enter by the narrow gate. For wide is the gate, and broad is the way, that is leading to destruction, and many are they who enter by it; but narrow is the gate, and difficult the way, that is leading into life, and few are they who find it

“But beware of false spokesmen for God, who come to you u, sheep’s clothing but inwardly are plundering wolves. You will know them by their fruits. ³ For each tree is recognized by its own fruit. ¹ Do men gather grapes from brambles, or figs from thistles?

“Thus every good tree brings forth good fruit, but a diseased tree brings forth evil fruit. ³ For ¹ a good tree cannot produce evil fruit, nor a diseased tree produce good fruit. Every tree not producing good fruit is hewn down and thrown into the fire

³ “The good man out of the good treasure of his heart brings forth what is good, and the evil man out of the evil treasure of his heart brings forth what is evil; for out of the fullness of the heart his mouth speaks. ¹ Indeed then by their fruits will you discern them.

Through Obedience Its House Endures (Mt. 7:21-29, Lk. 6:46-49; Mk. 1:22)

³ “So why do you call me ‘Lord, Lord!’ but do not the things I say?’ ¹ Not everyone who says to me ‘Lord, Lord!’ shall enter the Kingdom of heaven, but he who does the will of my Father who is in heaven.

“Many will say to me in that day, ‘Lord, Lord, did we not prophesy in your name?’ ... ‘And cast out demons in your name?’ ... ‘And do many mighty works in your name?’ And then will I say to them forthrightly, ‘I never knew you; depart from me, you who practice lawlessness!’”

“Everyone therefore ³ who comes to me, ¹ who hears these teachings of mine and obeys them, ³ I will show you whom he is like. He is like ¹ a prudent man ³ building ¹ his house, ³ who dug and went down deep, and laid a foundation on the rock; ¹ and the rain descended, and the floods came, and the winds blew, and they lashed against that house, ³ but could not shake it. ¹ It fell not, for it was founded on the rock.

³ “But ¹ everyone who hears these teachings of mine and obeys them not shall be likened to a foolish man who, ³ without a foundation ¹ built his house on the sand. And the rain descended, and the floods came, and the winds blew, and lashed against that house; ³ and immediately it fell, ¹ and great was its fall ³ and ruin.”

¹ And it came to pass, when Jesus ³ had finished these words in the hearing of the people, ¹ that the crowds stood amazed at his message; for he taught them as one with authority, ² and not as the scribes.

The Four Gospels Combined as One

Chapter 7. Kingdom Parables and Kingly Power

40. A Centurion's Extraordinary Faith (Mt. 8:1, 5-13; Lk. 7:1b-10)

¹ And when he had come down from the mountain, great multitudes followed him,³ and he went into Capernaum.

Now a certain slave boy, who belonged to a centurion and was very dear to him, was sick and at the point of dying. And the centurion, on hearing of Jesus ¹ when he came into Capernaum,³ sent to him some of the elders of the Jews, begging him to come and heal his servant,¹ and saying, "Lord, my servant is at the house, lying paralyzed, in terrible torment."³ And when they came to Jesus, they besought him urgently, saying that he was worthy to have this done for him, "for he loves our nation, and built us our synagogue."¹ Jesus said, "I will come and heal him."³ So Jesus went with them.

But when he was now not far from the house, the centurion ¹ in answer ³ sent friends to him, telling him, "Trouble not, Lord, for I am not worthy to have you come under my roof – for which reason I thought myself unfit to come to you. Instead, speak but a word, and my servant will be healed. For I, too, am a man invested with authority, and have soldiers under myself and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave boy, 'Do this,' and he does it."

Now when Jesus heard these things, he marveled at him, and turning to the multitude behind him, said, ¹ "Verily, I say to you, not even in Israel have I found such extraordinary faith! And I say to *YOU*, that *many* shall come from the *east and west*, and dine with Abraham and Isaac and Jacob in the Kingdom of heaven; but *the sons* of the Kingdom shall be cast out into the outer darkness, where there shall be wailing and the gnashing of teeth."

Then said Jesus to the centurion, "Go; and *as you have believed, so be it to you.*" So his servant was healed at that hour,³ and the messengers, when they returned to the house, found the slave boy completely well.

41. A Widow's Dead Son Is Restored (Lk 7:11-17)

And the next day it came to pass that he went into a city called Nain; and many of his disciples went with him, and a great throng. Now when he drew near to the gate of the city, behold, one who had died was being carried out, who was his mother's only son, and she a widow; and a large crowd from the city was with her. So when the Lord saw her, he was moved with pity toward her and said to her, "Do *not weep*."

And he came close and touched the bier, and those who bore him stood still; and he said, "Young man, I say to you. arise!" And he that was dead sat up, and began to speak. And he presented him back to his mother.

Then fear took hold of all, and they began to praise God, saying, "A great prophet has risen up among us!" and, "God has taken notice of his people!" And this story of him spread through all Judea and all the region round about.

The Four Gospels Combined as One

42. *Jesus Is Anointed by an Outcast Woman (Lk. 7:36-50)*

Then one of the Pharisees asked him to dine with him, and He went into the home of the Pharisee and reclined at dinner. And behold, an outcast woman of the city, who had learned that he was dining in the Pharisee's home, brought an alabaster flask of ointment and stood behind him, at the side of his feet, weeping; then with her tears she began to wet his feet, and with the hair of her head she kept wiping them, kissing and kissing his feet and anointing them with the ointment.

But the Pharisee who was his host, when he saw this, said to himself, "This man, if he were *a prophet*, would have known who and what this woman is who is touching him; for she is a fallen woman." So Jesus answering said to him, "Simon, I have something to say to you." And he said, "Teacher, speak."

"A certain money-lender had two debtors; one owed five hundred denaries, and the other fifty. And as they had nothing to pay with, he in kindness forgave them both. Now which of them, would you say, will love him the more?" And Simon answering said, "He. I suppose, whom he forgave the more." So he said to him, "You have judged rightly."

Then turning to the woman, he said to Simon, "Do you *see* this woman? I came into your home; you gave no water for my feet, but she with her tears has wet my feet, and with the hair of her head she wiped them. You gave me no kiss of welcome, but she, from the time I came in, has not ceased kissing and kissing my feet. You did not anoint my head with oil, but she anointed my feet with ointment. Wherefore I say to you, her sins, though many, *have been forgiven*, for she *loved much*. But he to whom little is forgiven loves but little."

And he said to her, "Your sins have been *forgiven*." Then those dining with him began to say among themselves, "*Who* is this, who even *forgives sins*?" But he said to the woman, "*Your faith* has saved you; go in peace."

43. *Another Tour; He Is Accused of Demonry, (Mt. 12:46-50; Mk. 3:19b-35; Lk. 8:1-4b,19-21; 12:10)*

³ Then it came to pass soon afterward that he went about on a tour, city by city and village by village, preaching and announcing the Glad News, the Kingdom of God. And with him went the twelve, and certain women who had been healed from evil spirits and infirmities – Mary, called Magdalene, out of whom had gone seven demons, and Joanna, the wife of Herod's steward Chuza, and Suzanna, and many others who kept providing for him from their means.

But when mighty throngs were gathering together and coming to him out of city after city, ² he went into a house; but again a crowd came together, so that they could not so much as eat. And his kinsfolk, when they heard of it, set out to lay hold of him, for men were saying, "He is *out of his head*."

And the scribes who came down from Jerusalem were saying, "He has *Beelzebul*," and, "He casts out the demons through *the Prince of the demons*." So he called them to him, and spoke to them in analogies: "How can Satan *cast out* Satan? If a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house is unable to stand. So if Satan has risen up against himself and has been divided, *he* cannot stand, but comes

The Four Gospels Combined as One

to an end. No one can go into a strong man's house and plunder his things, unless he first *binds* the strong man and *then will* he plunder his house.

“Verily, I say to you, all the sins of the sons of men can have forgiveness, and whatever blasphemies they may have blasphemed,³ and everyone who shall speak a word against the Son of man, it will be forgiven him.² But he who blasphemes against *the Holy Spirit will* not be forgiven forever, but is guilty of an eternal sin.” (For they were saying, “He has *an unclean spirit.*”)

His Mother and Brothers Come

¹ Now ² therefore, ¹ while he was yet speaking to the people ² and a multitude were seated around him, ¹ behold, ² his mother and brothers arrived. And standing outside, they sent to him, ¹ seeking to speak to him ³ but unable to reach him for the throng. ¹ [And someone said to him, “Lo, your mother and your brothers are standing outside, seeking to speak to You.”]

But he answering ² them ¹ said to the one who spoke to him, “*Who is my mother, and who are my brothers?*”² And when he had looked around on those who sat about him, ¹ he stretched out his hand toward his disciples and said, “Behold my mother and my brothers! ³ My mother and my brothers are *these, who are hearing the Word of God and doing it.* ¹ For whoever does the will of my Father who is in heaven, *he is my brother, and sister, and mother.*”

44. Teaching by the Sea in Parables (Mt. 13:1-52; Mk. 4:1-34; Lk. 8:4c-18; 13:18-21)

² And he began again to teach by the sea; ¹ and having that same day gone out of the house, he sat down beside the sea. And great crowds were gathered together around him, so that he entered the boat and sat there ² upon the sea, ¹ while all the multitude stood ² on the land close by the shore. And he taught them many things in parables, and in his teaching said to them.

Lesson of the Four Kinds of Soil (Mt. 13:1-9, Mk. 4:1b-9; Lk. 8:4c-8)

² “*Hearken! Lo, the sower went forth to sow* ³ his seed. ² And it came to pass as he sowed, that some fell upon the roadside; ³ and it was trampled on, and the birds of the air ² came and devoured it. ¹ And some fell on the rocky places, ² where it had not much earth; and it sprouted up at once, as it had no depth of earth, but when the sun rose, it was scorched, and because it had no root ³ and lacked moisture, it withered away. And some fell into the midst of the thorns; and the thorns sprang up with it and choked it, ² and it produced no returns. But some fell into the *good soil*; and growing up and increasing, it brought forth results, some thirtyfold, some sixty, and some a hundredfold.”³ And when he had said these things, he exclaimed ² to them, “*He who has ears to hear, let him hear!*”

“Why Speak to Them in Parables?” (Mt. 13:10-17; Mk. 4:10-12; Lk. 8:9-10)

² Now when he was alone, they who were about him, with the twelve ¹ disciples, came and ³ asked him, saying, “What does this parable mean? And ¹ why are you speaking in parables to *them?*”

And he answered and said to them, “Because to you it has been given to know the mysteries ³ of the Kingdom of God, but to the others ¹ it has not been given. For this reason

The Four Gospels Combined as One

I speak ² everything in parables to those who are outside: that ‘looking they may see but not perceive,’ and ‘listening they may hear but not comprehend,’ ‘lest they be turned back’ and they should be forgiven. ¹ For in them is fulfilled Isaiah’s prophecy which says,

‘Listening you shall hear, but will not comprehend,
and looking you shall see, but not at all perceive.
For the heart of this people has grown fat,
and with their ears they have listened drowsily,
and their eyes they have utterly closed
lest with their eyes they should see,
and with their ears they should hear,
and with their heart should comprehend
and be turned back that I might heal them.

“But blessed are your eyes, for they are seeing, and your ears, for they are hearing! For verily, I say to you, many prophets and righteous men yearned to witness the things which you are seeing, and did not see them, and to hear the things which you are hearing, and did not hear them.”

“The Seed Sown Is the Word” (Mt. 13:18-23; Mk. 4:13-20; Lk. 8:11-15)

² Then said he to them, “Do you not understand this parable? Then how will you understand *all* the parables? ¹ Hear therefore the parable of the sower; ³ the message of the parable is this:

“The seed is the Word of God; ² *the Sower is sowing the Word.* ¹ When anyone hears the Word of the Kingdom and does not comprehend it, then ² at once Satan, ¹ the wicked one, comes and snatches away what was sown in his heart, ³ lest he should believe and be saved. ¹ This is he who received seed upon the roadside.

² “And likewise ¹ he who received seed on the rocky places, this is he who hears the Word and at once receives it gladly; yet he has no root in himself, and ³ believes and ² continues only a little while. Then later, when adversity arises, or persecution on account of the Word, he is caused to stumble immediately, ³ and falls away.

¹ “He also who received seed among the thorns is he who, ³ on hearing ² the Word, ³ goes his way; ² and the cares of this world ³ and the pleasures of life, ² the seductiveness of riches, and passionate desires for other things, enter in and choke the Word and it is made unfruitful – ³ it brings no fruit to completion.

¹ “But he who received seed upon the *good soil is* he who, ³ hearing the Word in an honest and good heart, ² welcomes ¹ and understands it ³ and holds it fast, and with patience ¹ bears fruit indeed and brings forth, ² some thirtyfold, some sixty, and some a hundredfold.”

Lesson of the Wheat and Darnel (Mt. 13:24-30)

¹ Another parable put lie before them, saying, “The Kingdom of heaven has become like a man who scattered good seed in his field. but while men slept his enemy came and sowed darnel in the midst of the wheat, and went away: so when the blades had sprouted up and produced heads of grain, then the darnel was manifest also.

The Four Gospels Combined as One

“So the bondservants of the owner of the house came and said to him. ‘Sir, did you not scatter good seed in your field? Why then has it the *darnel*?’ And he said to them, ‘An *enemy* did this!’ And the bondservants said to him, ‘Do you want us then to go out and gather it up?’ But he said, ‘No, lest in gathering the darnel you should root up the wheat with it also. Let them both grow together till the harvest; and at harvest time I will say to the reapers, First *collect the darnel, and bind it in bundles to be burned: but gather up the wheat into my granary.*”

Of Things Hidden, and How to Listen (Mt. 13:12; Mk. 4:21-25; Lk. 8:16-18)

² He also said to them, ³“Now ²is the lamp brought to be put under the grain-measure or under the couch? ³No one on lighting a lamp covers it with a vessel or puts it under a couch, but he sets it on a *lampstand*, so that those who come in may see the light. For nothing is covered up that shall not be disclosed, nor hidden that shall not come to light. ²*If anyone has ears to hear, let him hear!*”

² And he said to them, ³“Take heed therefore how you listen; ²give attention to what you hear. With the measure that you use will it be measured back to you, and more will be given you who hear. For anyone who has, to him shall be given, ¹and he shall possess abundance. But anyone who has not, from him shall be taken away even what he has – ³that which he seems to have.”

Of a Harvest; of Mustard; of Leaven (Mt. 13:31-35; Mk. 4:26-34; Lk. 13:18-21)

² And he said. “So is the Kingdom of God, as if a man should scatter the seed on the soil, then should sleep and rise night and day; and the seed should sprout and grow up (*he* knows not how, for the soil of itself brings forth a crop, first the blade, then the ear, then the full grain in the ear), and when the crop is ripe, he at once puts forth the sickle, because the harvest time has come.”

And ¹another parable put he before them by saying, ²“Unto what shall we liken the Kingdom of God; by what comparison shall we portray it? ¹The Kingdom of heaven is like a mustard seed, ³which a man took and cast into his garden: ¹which indeed, ²when sown in the ground, is one of the tiniest seeds, but it grows up ¹and is the greatest of the garden plants – ³it becomes a tree ²and puts forth large branches, ¹so that the birds of the air ²can ¹come and roost ²in its shade.”

³ Again, ¹he gave them another comparison: ³“Unto what shall I liken the Kingdom of God? ¹The Kingdom of heaven is like leaven which a woman took and hid in three measures of flour, till the whole of it was leavened.”

All these things Jesus spoke in parables to the multitude, ²and with many such comparisons he kept telling them the message, according as they were able to hear it. ¹And he was telling them nothing without a parable, that there might be fulfilled what was spoken by the prophet,

*“I will open in I mouth in parables;
I will utter things kept hidden
from the foundation of the World.”*

² But in private he explained all things to his disciples.

The Four Gospels Combined as One

Kingdom Lessons to the Twelve (Mt. 13:36-52)

¹ Jesus then dismissed the crowds and went into the house; and his disciples came to him, saying, “Explain to us the parable of the darnel of the field.”

And he answering said to them, “He that sows the good seed is the Son of man, the field is the world, and the good seed are the sons of the Kingdom. But the darnel weeds are the sons of the wicked one, and the enemy who sowed them is the Devil; the harvest is the consummation of the age, and the reapers are angels. As the darnel therefore is collected and consumed with fire, so will it be in the consummation of this age; the Son of man will send forth his angels and they will gather out of his Kingdom all the things that cause Stumbling, and those who practice iniquity, and they will cast them into the furnace of fire, where there shall be wailing and the gnashing of teeth. Then shall the righteous *shine forth as the sun* in the Kingdom of their Father. *He* who has ears [to hear], let him hear!

“Again, the Kingdom of heaven is like a treasure hid in a field, which a man on finding conceals it, and in his joy goes and sells all that he has, and buys that field.

“Again, the Kingdom of heaven is like a merchant seeking beautiful pearls, and on finding one pearl of extremely great value he went and sold all his possessions and bought it.

“Again, the Kingdom of heaven is like a dragnet, which was cast into the sea and gathered up of every kind; and when it was filled and hauled up on shore, men sat down and sorted out the good into baskets, but the bad they threw away. So will it be in the consummation of this age; the angels will go forth and sort out the wicked from the righteous, and will cast them into the furnace of fire, where there shall be wailing and the gnashing of teeth.”

Jesus said to them, “Have you understood all these things?” And they said to him, “Yes, Lord.” Then said he to them, “Therefore every instructor trained for the Kingdom of heaven is like a man who is the master of a house, who brings forth out of his treasure things new and old.”

45. Ruler of the Winds and Sea (Mt. 8:18,23-27,Mk. 4:35-41; Lk. 8:22-25)

² Then the same day when it was evening, ¹ Jesus. seeing great crowds about him, gave commandment ³ and said, “Let us cross over to the other side of the lake.” So ¹ his disciples, ² dismissing the throng, ¹ followed him into the boat. And ² they took him with them as he was, ³ and sailed forth; ² and there were other small ships with him also.

³ But as they sailed, ¹ behold, ² a great windstorm ³ came down upon the lake; ² and the waves began breaking into the boat, so that it ¹ was being swamped ² already ³ and they were in peril. ² But he himself was in the stern, on the cushion, sleeping. ¹ So his disciples came ³ and aroused him, saying, “Master, Master! We are perishing!” ... ¹ Lord, save us!” ... ² “Teacher, don’t you care that we are perishing?” ¹ And he said to them, “Why are you fearful, you of little faith?”

Then he arose and rebuked the winds ³ and the raging of the water, ² and said to the sea, “Peace; be *still*.” And they ceased, and there came a great calm. And he said to them, ³ “Where is your faith? ² How is it you have no faith?” ¹ And the men were filled with wonder ² and were awed beyond measure, ³ saying to one another, ¹ “What kind of man is He? ³ WHO then is He, that He *commands even the winds and the water, and they obey him!*”

The Four Gospels Combined as One

46. Conqueror of the Gerasene Demons (Mt. 8:28-34; Mk. 5:1-20; Lk. 8:26-39)

³ So they sailed on down to the country of the Gerasenes, which is across from Galilee. And when he stepped out on shore, ² immediately ¹ there met him ³ from the city ¹ two with demon possession, coming out from the tombs, extremely fierce, so that no one could pass along that way; ³ a man in particular who had long had demons and wore no clothes, and who lived not in a house but in the tombs. ¹ And behold, ² when he saw Jesus from a distance, ³ he cried out ² and ran, and ³ fell down before him and ² worshiped him. ³ And he said in a loud voice, ¹ “*What are you doing to us, ² Jesus, Son of the most high God.*” ¹ Did you come here to torment us *before the time.* ² Before God I implore you, torment *me not!*”

³ For he had begun to order the unclean spirit to come out of the man. For many times had it laid hold of him, ² and no one was able to bind him, not even with chains. For he had often been restrained with shackles and chains, but the chains had been wrenched apart by him and the shackles broken in pieces, and no one was able to subdue him; ³ and he was driven by the demon into the wilderness, ² and continually, night and day, he was in the mountains and among the tombs, uttering cries and cutting himself with stones.

³ Then Jesus asked him. “What is your name?” ² And he answered saying, “My name is *Legion*: for we are many” ³ (for many demons had entered into him). ² And he began to beg him much not to order them away from that region ³ into the abyss.

¹ Now at a distance from them, ² on the mountain side, a great herd of swine were feeding; and all the demons besought him, saying, ¹ “If you cast us out, let us go away into the herd of swine.” ² And Jesus at once granted them leave, ¹ and said to them, “Go.” ² So the unclean spirits ³ came out of the man ¹ and went off into the herd of swine. And behold, the whole herd ² of about two thousand stampeded down the steep slope ³ into the lake and were choked ¹ in the waters.

³ Now when those who fed them saw what happened, they fled: ¹ and they went away into the city ² and countryside ¹ and told everything, and concerning the demoniacs also. And behold, the whole city came out to meet Jesus ³ and to see what had come to pass.

So they came ¹ and saw ³ Jesus; and they found the man ² who had been demon-possessed ³ sitting at Jesus’ feet clothed and in his right mind – ² even he who had had the legion! – and they were frightened. ³ They also who had seen it related to them how the demoniac had been restored, ² and about the swine, ³ Then the whole throng from the Gerasene country ² began to ask him to depart from their district, ³ for they were seized with a violent fear; so he went back again.

² Now as he boarded the boat, ³ the man from whom the demons had gone out began to beg to stay with him. ² But Jesus would not let him, ³ and sent him away, saying, ² “*Go home to your own kinsfolk, and tell them the things the Lord ³ God has done for you.*” ² and how he pitied you.” ³ So he departed, and began to proclaim ³ throughout the whole city, and ² in the Decapolis, all the things Jesus had done for *him*; and everybody marveled.

47. Eating with Capernaum’s Outcasts (Mt. 9:1, 10-17; Mk. 5:21a; 2:15-22; Lk. 8:40; 5:29-39)

³ And it came to pass that when Jesus ¹ crossed over and ³ returned ¹ to his own city, ³ the people welcomed him gladly, for they were all looking hopefully for him.

The Four Gospels Combined as One

³ And Levi held a great banquet for him in his home. ¹ And it came about that as he was reclining at table, behold, ³ quite a multitude of publicans and other ¹ persons of ill repute, who had come, were reclining at the table with Jesus and his disciples; ² for there were many such and they were following him. ³ So the Pharisees and their scribes, ² when they saw him eating with these publicans and other outcasts, ³ began to criticize his disciples, saying, “Why do you eat and drink *with publicans and sinners*? And ¹ why does your *teacher*?”

But Jesus on hearing it ³ answered them and said, “They who are well do not need a physician, but they who are sick.

¹ And go you and learn what this means: ‘*Mercy is what I desire, and not sacrifice.*’ For I have not come to call the ‘righteous,’ but *sinners*, to repentance.”

Feasting While Others Fasted

² Now ¹ at that time ² the disciples of John, and those of the Pharisees, were keeping a fast. So ¹ the disciples of John came up to him ² and asked him: ¹ “Why do we, ³ and likewise the disciples of the Pharisees, fast often and make petitions, ² but *your* disciples *do not fast* – ³ yours eat and drink?”

² And Jesus said to them.” ³ “Can you make the young men of *the wedding party* fast? ¹ Can they mourn while the bridegroom is with them? ² But days are coming when the Bridegroom will have been taken away from them, and *those* are the days when they will fast.”

³ And he also spoke a parable to them: “No one ² sews a piece of ³ new, ² unshrunk cloth on *an outworn garment*. ¹ For the patch pulls away from ² the old ¹ garment and a worse rent is made; ³ it tears the new cloth, and the new piece does not match the old. And no one puts new wine into *old wineskins*, else the new wine will rupture the skins and be spilled, and the skins will be made useless. But new wine must be put into *new wineskins*, ¹ so that both are preserved together. ³ And no one, after drinking old wine, cares [at that time] for new; for he says, ‘*The old is better.*’”

48. A Woman Is Healed, a Dead Girl Raised (Mt. 9:18-26; Mk. 5:21b-43; Lk. 8:41-56)

¹ While he was speaking these things to them, ² a great multitude gathered about him; and he was near the shore of the sea. ³ And behold, there came a man whose name was Jairus, ² one of the officials of the synagogue: and when he saw him, ³ he fell down at Jesus’ feet and ¹ worshiped him, ³ and besought him to come to his home. For he had an only daughter, about twelve years of age, and she was dying. ² So he pleaded with him earnestly, saying, “My young daughter is ¹ right now ² at the point of death. Come, I pray you, and lay your hands upon her, that she may be healed and live.”

¹ Then Jesus arose ² and departed with him, ¹ and so did his disciples. ³ And as he went, ² a great crowd kept following and thronging about him.

¹ Then behold, ² a certain woman ¹ who had been diseased with a flow of blood for twelve years – ² who had suffered much under many physicians ³ but could not be cured by any, ² and had spent all she had and was in no way improved but instead had grown worse – having heard about Jesus, came up in the throng behind him. And she touched ¹ the border of his garment, for

The Four Gospels Combined as One

she was saying to herself, “If I may but *touch*² his *clothes*, I shall be cured.” And instantly her flow of blood was dried up. and she knew in her body that she was healed of the affliction.

Then immediately Jesus, knowing in himself that the power had gone forth from him, turned about in the throng and said. ³“Who was touching me? ²Who touched my clothing?”
³With all denying it, Peter and ²the disciples ³who were with him said ²to him, ³“Master, ²you see the crowd that is pressing all around you, and yet you are saying, ‘Who touched me?’”³ But Jesus said, “*Somebody touched me; for I knew that power went forth from me.*”² And he started to look around to see the one who had done this.

So the woman, frightened and trembling, knowing what had been done to her,³ when she saw that she was not hid,² came and fell down before him and told him all the truth,³ declaring before all the people why she had touched him and how she was instantly healed. And he said to her, ¹“Be of good courage, daughter; *your faith* has healed you. ²Go in peace, and be well of your scourge.”

“*Why Make a Tumult?*”

While he was yet speaking, there came some from the home of the synagogue official.
³One of them said to him, “Your daughter *has died*; trouble not the Teacher ²further.”³ But Jesus, having heard ²the word that was spoken, said to the official of the synagogue, “Fear not; only believe,³ and she shall be restored.”² And he allowed no one to go along with him but Peter and James and James’ brother John.

So he came to the home of the synagogue official, and beheld ¹the flute players and the crowd making a tumult,² Weeping and wailing greatly ³and beating their breasts for her, ²And when he had gone in, he said to them, ¹“*Off with you!* ²Why make a tumult, and weep’?”³ Weep not, ²for the maiden did not die but is sleeping.”³ And with scorn they laughed at him, knowing that she was dead.

²But when he had put them all out, he took the father of the maiden, and the mother, and those who were with him, and went in where the child was lying. ³And taking her by the hand, he called ²to her, ³saying, ²“*Taltha cumi*” (that is, “I say to you, maiden, *arise*”). ³And her spirit returned,² and the young girl rose up at once and started walking; ³and he directed that something be given her to eat. ²And they were seized with overwhelming amazement; but he charged them strictly ³to tell no one what had occurred. ¹But the news of it went out into all that region.

49. *Two Blind Men and a Dumb Demoniac (Mt. 9:27-34)*

Now as Jesus went on from there, two blind men were following him, calling out and saying, “Have pity on us, *Son of David!*”

And when he had gone into the house, the blind men came to him and Jesus said to them, “Do you believe that I can do this?” They said to him, “Yes, Lord.” Then touched he their eyes, saying, “According to your faith be it done to you.” And their eyes were opened. And Jesus enjoined them strictly, saying, “See that you let no one know.” But going forth they made him known in all that district.

The Four Gospels Combined as One

And as they were leaving, behold, there was brought to him a dumb man who was possessed by a demon; and when the demon had been cast out, the dumb man spoke. And the crowds were tilled with wonder, saying, “Never was it so seen in Israel!” But the Pharisees kept saying, “He is casting out the demons through the Prince of the demons.”

50. *Jesus Answers John the Baptist (Mt. 11:2-19; Lk. 7:18-35; 16:16)*

³ Now the disciples of John brought him word ¹ in the prison ³ of all these ¹ works of the Messiah. ³ Then John, summoning a certain two of his disciples, sent them to Jesus, saying to him, “*Are you that One who is coming? Or are we to look for another?*” So the men, when they had come to him, said, “John the Baptist has sent us to you, saying, ‘*Are you that One who is coming? Or are we to look for another?*’”

But in that same hour he healed many from their diseases and afflictions and evil spirits, and to many who were blind he granted sight. So Jesus answering said to them, “Go and report to John *the things you have seen and heard*. ¹ The blind are receiving sight, the crippled are walking, the lepers are being cleansed, and the deaf are hearing, the dead are being raised, and the lowly are being told the Glad News. And blessed is he who does not *stumble* because of Me!”

³ Then, when John’s messengers had left, he began to address the multitude concerning John: ¹ “What went you out into the wilderness to see – a reed tossed about by the wind? No! So what went you out to behold – a man arrayed in soft apparel? Lo, they who wear the soft, ³ fine raiment and are living in luxury are in ¹ *kings’* ³ *palaces!*”

“So what went you out to behold? A prophet? Yes, I say to you, and much *more* than a prophet! ¹ For this is he of whom it was written,

*‘Behold, I send my messenger before thy face,
who shall prepare thy way before thee.’*

³ For ¹ verily I say to you, among those born of women there has not risen a greater ³ prophet than John the Baptist (although the lowliest in *the Kingdom of God is greater* than he).

“And on hearing him all the common folk, and the publicans, justified God by being baptized with *the baptism of John*, while the Pharisees and the doctors of the law *disregarded* the counsel of God toward themselves by refusing to be baptized by him. ¹ And from the days of John the Baptist until now ³ the Kingdom of God is *being preached* – ¹ the Kingdom of heaven is being won by storming walls of opposition, ³ and all entering it are forcing their way.

¹ “For all the prophets and the law prophesied till the time of *John*. And, if you are willing to receive it, he is *Elijah* who was to come. *He who has ears to hear, let him hear!*”

³ And the Lord said, “To what then shall I liken the men of this generation? Now to what can they be compared? They are like small children, sitting in the marketplace and calling to one another, saying,

*‘We fluted to you, and you did not dance;
we wailed to you, and you did not weep.’*

For John the Baptist came neither eating bread nor drinking wine, and you say, ‘He has a *demon*.’ The Son of man has come both eating and drinking, and you say, ‘Behold a *glutton and*

The Four Gospels Combined as One

a wine *drinker*; a friend of *publicans and sinners!*' So wisdom was being *justified* by all her children."

Chapter 8. Answering Jerusalem's Leaders

51. *An Invalid at the Pool of Bethesda Healed (Jn. 5:1-47)*

After these things there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool called in the Hebrew tongue Bethesda, which has five entrance-ways. In these lay a crowd of afflicted folk, the blind, the crippled, the paralyzed, [waiting for the moving of the water. For "an angel came down from time to time into the pool and disturbed the water, and whoever first stepped in after the troubling of the water became well of whatever affliction he had."]

And a certain man was there who had been an invalid for *thirty-eight years*. Jesus saw him lying there and, knowing that he had been a long time in that plight, said to him, "Do you wish *to get well?*" The afflicted man answered him, "Sir, I have no man, when the water is troubled, to put me into the pool; and while I am coming someone else steps down before me. Jesus said to him, "*Rise; take up your pallet and walk.*" And immediately the man was made well, and he picked up his pallet and started walking.

But that day was the Sabbath; so the Jews said to the healed man, 'It is *the Sabbath*; it is unlawful for you to carry the pallet.'" He answered them, "The man who made me well, *he* said to me, 'Take up your pallet and walk!'" They asked him therefore, "Who is this man who said to you, 'Take up your pallet and walk?'" But the healed man did not know who it was; for Jesus had betaken himself away, because of the throng in the place.

Later Jesus found him in the temple, and he said to him, "Behold, you have been healed; sin no more, lest some worse thing befall you." The man departed, and told the Jews that it was Jesus who had made him well. For this reason the Jews continued persecuting Jesus and seeking to kill him, because he was doing such things on the Sabbath.

But Jesus answered them. "*My Father is continuing to work until now; I, too, am working.*" The Jews because of this kept seeking all the more to kill him, for not only was he "breaking the Sabbath" but was also calling God his own Father, "making himself equal with God."

"All Should Honor the Son"

Jesus therefore answered and said to them, "Verily, verily, I say to you, the Son can do nothing from himself, but only what he may see *the Father* doing; for whatever things *He is* doing, the Son does likewise. For the Father loves the Son, and shows him all the things he himself is doing.

"And greater works than *these will* he show him, so *that you may marvel*. For as the Father raises up the dead and makes them alive, so the Son also makes alive whom he will. For not even is the Father judging anyone, but he has given all judgment to the Son, so that *all men should honor the Son even as they honor the Father*. He who is not honoring the Son is not honoring the Father who sent him.

The Four Gospels Combined as One

“Verily, verily, I say to you, he who hears my Word aw believes Him who sent Me, has everlasting life and does not come into judgment but has passed out of death into life.

“Verily, verily, I say to you, that an hour is coming, and now is, when the dead will hear the voice of the Son of God, and those who have heard will live. For as the Father has life in himself, so he granted the Son also to have life in himself; and he gave him authority to administer judgment, because he is the Son of man. Marvel not at this, for an hour is coming when all who are in the graves will hear his voice and come forth, they who have done good unto resurrection of life, and they who have done evil unto resurrection of judgment.

“From myself I can do nothing; according as I hear, I judge. And my judgment is righteous, because I seek not my own will but the will of the Father who sent me.

Attested by Four Truthful Witnesses

“If I testify in my own behalf, my testimony ‘is not true’? There is another who testifies of me, and I know that the witness which he bears of me is true; you yourselves have sent to John, and he has borne witness to the truth. Not that My credentials are from a man, but I say these things that you might be saved. He was the lamp, a burning and shining one, and you were willing to rejoice a short while in his light.

“But I have a greater attestation than John’s; for the works which the Father gave me to accomplish, the very works which I am doing, bear witness of me that the Father has sent me.

“And the Father who sent me has himself borne witness of me. His voice you have never heard and his form you have not seen – and his Word you do not have abiding in you, because the One whom He sent you believe not!

“You search the Scriptures, because in them You think to have eternal life – and it is they that bear witness of Me! And you are unwilling to come to Me that you might have life.

“Glory from men I am not receiving; but I have known you, that you have not the love of God within you. I have come in my Father’s name and you welcome me not; if another comes in his own name, him you will welcome! How can you believe, who welcome glory from one another, but the glory from the only God you do not seek?

“Think not that I will accuse you to the Father; one there is who is accusing you, namely Moses, in whom you have trusted. For had you believed Moses, you would have believed Me; because he wrote concerning Me. But if you believe not his writings, how will you believe my words?”

52. His Second Visit at Nazareth (Mt. 13: 53-58: Mk. 6:1-6a)

¹ And Jesus withdrew from there ² and came to his boyhood town; and his disciples were following him. And with the coming of the Sabbath ¹ he began to teach them in their synagogue. ² And many on hearing him were astonished, saying, “Where did he get ¹ all these things?” ² and, “What is the wisdom that is given him, that such mighty works are wrought by his hands? Is not this the carpenter, ¹ the son of the carpenter? Is not his mother called Mary, and his brothers James and Joseph and Simon and Jude? And his sisters, are they not all ² here with us?” And to them he was a cause of stumbling.

The Four Gospels Combined as One

Then said Jesus to them, “A prophet is not without honor but in his home town, and among his kinsfolk, and in his own home!” And he could not perform there any ¹ mighty works, because of their unbelief, ² except that he laid his hands on a few sick folk and healed them. And he marveled over and over at their unbelief.

Chapter 9: The Climax of Israel’s Acclaim

53. *The Twelve Are Sent Out to Preach* (Mt. 9:35 - 10:1, 5-16, 24-33, 37 - 11:1; Mk. 6:6b-13; Lk. 9:1-6)

¹ Then Jesus journeyed about to all the cities and the villages, teaching in their synagogues and continuing to proclaim the Glad News of the Kingdom, and healing every sickness and infirmity among the people.

But when he saw the multitudes, he was moved with compassion toward them, for they were harried and desolated like sheep that had no shepherd. Then said he to his disciples, “The harvest is plentiful indeed, *but the laborers are few*. Pray therefore the Lord of the harvest that he thrust out laborers into his harvest.”

³ So he summoned ¹ his twelve disciples to him, ³ and gave *them* power and authority over all the ¹ unclean spirits, to cast them out, and to heal all kinds of sickness and infirmity. These twelve began Jesus to send out ² two by two, ³ to proclaim the Kingdom of God and to heal those who were sick.

“*Go to the Lost Sheep of Israel*” (Mt. 10:5b-15; Mk. 6:8-11; Lk. 9:3-5)

¹ And he commanded them, saying, “Go not out into Gentile neighborhoods, and go not into any city of Samaritans, but go rather *to the lost sheep of the house of Israel*. And as you go, make a proclamation, saying, ‘*The Kingdom of Heaven is at hand!*’

“Heal the sick, cleanse the lepers, raise the dead, cast out demons. Without paying, you received; without pay, give. ³ Take nothing for the journey ² but only a staff. ¹ Provide neither gold nor silver nor copper ² in your money belt, and no bread, ¹ nor a provision bag; ³ neither have two tunics ¹ nor pairs of sandals, nor staves ² (but be shod with sandals). ¹ For the workman deserves his subsistence.”

² And he said to them, ¹ “Into whatever city or village you enter, inquire in it who is worthy; ³ and into whatever home you enter, there remain ² till you depart from that place. ¹ And when you enter the home, say a greeting; and if the home indeed be worthy, let your blessing come upon it, but if it be not worthy, let your blessing return to you.

“And as many as will not welcome you or hear your message, when you depart from that home or that city shake off ³ even the dust from ² under your feet ³ as a witness against them. ¹ Verily, I say to you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city!

“*Fear Them Not, Therefore*” (Mt. 10:16, 24-31)

“Lo, it is I who send you forth – as sheep in the midst of wolves. Be wise therefore as the serpents, and guileless as the doves.

The Four Gospels Combined as One

“A disciple is not above his teacher, nor a bondman above his lord. It is enough for the disciple that he become like his teacher, and the bondman like his lord. If they called the Master of the house Beelzebul, how much more will they those of his household!

“For this reason you *should fear them not*: for there is nothing covered up that shall not be disclosed, nor hidden that shall not be known. What I am telling you in the darkness, speak out in the light, and what you are hearing whispered, proclaim upon the housetops.

“And fear not those who kill the body but are unable to kill the soul, but rather fear him who can destroy both soul and body in Gehenna. Are not two sparrows sold for one copper piece? Yet not one of them will fall to the ground without your Father. And as for you, the very hairs of your head are all numbered. Fear not, therefore; you are worth more than *many* sparrows!

Witnessing and Service to Be Rewarded (Mt. 10:32-33, 37-42)

“Whoever therefore shall confess Me before men, him will I also confess before my Father in heaven; but anyone who shall deny Me before men, him will I also deny before my Father in heaven.

“He who loves father or mother above Me, he is not worthy of me; and he who loves a son or daughter above Me, he is not worthy of me. And he who takes not his cross and follows Me, he is not worthy of me.

“He who has found his life will lose it, and he who has lost his life for My sake shall find it.

“He who receives you receives Me; and he who receives Me receives Him who sent Me. He who receives a prophet because he is a prophet will receive a prophet’s reward; and he who receives a just man because he is a just man will receive a just man’s reward. And he who gives but a cup of cold water to drink, to one of these lowly ones because he is a disciple, verily, I say to you, shall not at all lose his reward.”

Seven Simultaneous Preaching Tours (Mt. 11:1; Mk. 6:12-13; Lk. 9:6)

¹ And it came to pass that, when Jesus had finished commissioning his twelve disciples, he departed from there to teach and preach in their cities. ³ And they went forth and made their way among the *villages*, announcing the Glad News and healing everywhere. ² And they proclaimed that men must repent; and they cast out many demons, and anointed with oil many persons who were sick, and healed them.

54. John the Baptist Is Martyred (Mt. 14:1-13a; Mk. 6:14-29; Lk. 9:7-9)

³ Now ¹ at that time ² king Herod ³ the tetrarch heard of all the things being done by ¹ Jesus, ² for his name was becoming famous. ³ And Herod was perplexed, ³ and said, “John *I beheaded*, so who is this, of whom I am hearing such things?”

³ For by some it was being said that ² John “the Baptizer” ³ had been raised from the dead, ² others were saying ³ that Elijah had appeared, ² others also ³ that a prophet ² like one ³ of the old prophets had arisen. ² But Herod on hearing it said ¹ to the servants, “This *is* John the Baptist,

The Four Gospels Combined as One

² whom I beheaded! He has risen from the dead, ¹ and this is why these mighty powers are working in him.” So he began to seek to see him.

² For Herod had himself sent forth and arrested John, and had bound him in prison for Herodias’ sake, his brother Philip’s wife, because he had married her. For John kept saying to Herod, “*It is not lawful* for you to have your brother’s wife.” So Herodias held a grievance against him and wanted to kill him, but she could not. For Herod held John in awe, knowing him to be a righteous and holy man; so he was keeping him safe, and, when he heard him, did many things told him and kept listening gladly. ¹ Even when minded to put him to death, he feared the people, for they held him to be a prophet.

But when ² an opportune day arrived, and Herod on his birthday held a banquet for his courtiers and high captains and the chief men of Galilee, Herodias’ own daughter came in and danced ¹ in their midst. ² And she gave pleasure to Herod and those at table with him; ¹ for which cause ² the king said to the maiden, “Ask of me anything you wish, and I will give it you.” And he swore to her ¹ with an oath, ² “No matter what you may ask of me, I will give it you, up to half of my kingdom!”

Then went she out and said to her mother, “What shall I ask for?” And she said, “The head of *John the Baptist*.” So she came in at once with haste to the king, ¹ and said, ² “I desire that you give me ¹ here ² at once on a platter the head of John the Baptist.”

And the king was very unhappy, ¹ but because of his oaths and those at table with him, ² he would not refuse her; and immediately the king sent a guardsman and ordered that his head should be brought and ¹ presented. So ² he went and beheaded John in the prison; ¹ and his head was brought on a platter and presented to the maiden, and she brought it to her mother.

² And when his disciples heard of it, they came and took up his body, ¹ and buried it ² in a tomb. ¹ Then they went and told Jesus; and when Jesus heard of it, he withdrew from where he was.

55. Five Thousand Are Miraculously Fed (Mt. 14:13b-23; Mk. 6:30-46; Lk. 9:10-17; Jn. 6:1-15)

³ Now the apostles on returning ² gathered together with Jesus, and reported to him all the things they had done and taught. Then said he to them, “Come away by yourselves to a wilderness place and *rest* for a little while.” For there were many coming and going, and they had no leisure time even to eat. ³ And he took them and withdrew privately ² in the boat ⁴ to the other side of the Sea of Galilee (or Sea of Tiberias) ³ to a wilderness spot belonging to a city called Bethsaida.

But the crowds learned of it and ² saw them leaving, and many recognized him; and together on foot they hurried in that direction from all the towns. ³ They followed him ⁴ because of seeing the miraculous signs which he wrought on those who were sick. ² They even arrived there before them, and came together toward him, so when Jesus came ashore, he beheld a great throng. But he was moved with compassion toward them, as they were like sheep that had no shepherd. ³ And he welcomed them, ² and began to teach them many things; ³ and he talked to them about the Kingdom of God, and healed those who had need of healing.

² Now when the day was far spent, ⁴ Jesus went up on the mountain and sat down there with his disciples. And the Passover, the Jewish feast, was at hand. So when Jesus raised his eyes and saw a great multitude approaching him, he said to Philip, “Where shall we buy loaves of

The Four Gospels Combined as One

bread, so that these people may eat?” (But this he said to test him, for he himself knew what he would do.) Philip answered him, “Two *hundred denaries*’ worth of loaves would not be enough for them each to receive just a little.” One of his disciples, Andrew, Simon Peter’s brother, said to him, “Here is a young lad who has five barley loaves and two small fish; but what are these among so *many*?”

“*Bring Them Here to Me*”

³ Then came the twelve and they said to him, ¹ “The place ³ here ¹ is a wilderness, and the hour already late; ³ send the multitude away, that they may go into the villages and countryside round about, and lodge, ¹ and buy themselves food. ² For they have nothing to eat.” But he answered and said to them, ¹ “They need not go away; *you* give them something to eat.”

² And they said to *him*, “Shall we go and buy *two hundred denaries*’ worth of loaves, and give them to them to eat?” But he said to them, “How many loaves do you have? Go and see.” And on finding out they said ¹ to him, “We have here just five loaves and two fish – ³ unless indeed we go and *buy* food for all this throng!” ¹ But he said, “*Bring them here to Me.*”

⁴ Then said Jesus ³ to his disciples, ⁴ “Have the men recline for eating ³ in companies of fifty.” ⁴ Now there was abundant grass in the place, ³ and they did so, having them all recline ² on the green grass; and they reclined in rows, by hundreds and by fifties. ³ Then took he the five loaves and two fish, and looking up toward heaven he blessed them; ⁴ and having given thanks, ² he broke the loaves and ⁴ distributed ³ to the disciples to set before the throng. ⁴ And likewise of the ² two ⁴ small fish ² divided he among them all, ⁴ as much as they wished; ¹ and all of them ate and were satisfied.

⁴ And when; ³ all were filled, ⁴ he said to his disciples, “Gather up the fragments that remain, that nothing be lost.” So they gathered them and filled *twelve baskets* with fragments from the five barley loaves ² and the fish, ⁴ which were left by those who had eaten. ¹ And those who had eaten were *about five thousand* men, besides women and children.

Ready to Make Him King

⁴ Then those men, having seen the miraculous sign which Jesus wrought, kept saying, “This surely is the *Prophet* who is coming into the world.” Jesus therefore, perceiving that they were ready to come and seize him *to make him king*, ² immediately constrained his disciples to board the boat to precede him to the other side, to Bethsaida, while he should send the multitude away. And when he had taken leave of ¹ the crowds, he ⁴ withdrew again up the mountain, by himself alone, ² to pray.

56. His Pre-dawn Walk on the Sea (Mt. 14:24-36; Mk. 6:47-56; Jn. 6:16-21)

⁴ Then with evening come, his disciples went down to the sea and boarded the boat, and started to go across toward Capernaum. It was now dark, and Jesus had not come to them; and the sea was getting rough from a strong wind that blew.

² And he, ¹ there alone ² on the land, saw them hard-pressed in their rowing; ¹ the boat was now out in the middle of the sea, being pounded by the waves, for the wind was contrary to them. So in the fourth quarter of the night, ⁴ when they had rowed between three and four miles, ¹ Jesus went toward them, walking on the sea.

The Four Gospels Combined as One

² And he was making to come alongside of them, but ¹ when the disciples saw him walking on the sea ⁴ and drawing close to the boat, ¹ they were alarmed, saying, “It is *a spirit!*” And they cried out for fear, ² for all saw him and were terrified. ¹ Then immediately Jesus spoke to them, saying, “*Have courage!* It is ‘I AM; ‘ do not fear.”

Peter answered him and said, “Lord, if it is You, bid me come to you on the water.” And he said, “Come.” So Peter climbed down from the boat and walked on the water toward Jesus. But seeing the wind turbulent he was frightened, and commencing to sink he cried out, “*Lord, save me*” Then Jesus quickly stretched out his hand and caught him, and said to him, “You Little-faith, what made you doubt?”

And when they came up into the boat, the wind ceased; ⁴ therefore ¹ those in the boat ⁴ were ready to welcome him. ² And inwardly they were filled with amazement and awe (for they understood not about the loaves, since their heart, were unreceptive) ¹ but they came and made obeisance before him, saying, “*Truly You are the Son of God.*”

Excitement in Gennesaret

⁴ Then at once the boat ² drew to the shore ⁴ toward which they were headed, ² having crossed to the land of Gennesaret. And upon their disembarking, ¹ the men of that place ² recognized him immediately; and running throughout that whole countryside, they began to carry about on pallets the folk who were ill, to wherever they heard he was.

And in every place he entered, in villages, cities, or the country, they kept laying the sick in the marketplaces and begging that they might only touch the border of his garment; ¹ and as many as touched it were made completely well.

Part IV. CRUCIAL REJECTIONS BY ISRAEL

Chapter 10. Repudiated at Capernaum

57. He Discourses on the Bread of Life (Jn. 6:22-71)

The next day the people remaining on the other side of the sea, when they saw that no other boat had been there but the one his disciples had entered, and that Jesus had not boarded the boat with his disciples but that they went off alone-although some Other boats from Tiberias landed near where they ate the bread after the Lord had given thanks – when the people therefore saw that neither Jesus nor his disciples were there, they themselves boarded the boats and came to Capernaum, seeking Jesus.

And on finding him across the sea, they said to him, “Rabbi, when did you come *here?*” Jesus answered them and said. “Verily, verily, I say to you, you seek me, not because you saw miraculous signs, but because you *ate of the loaves, and were filled.* Labor not for the food that

The Four Gospels Combined as One

perishes, but for the Food which abides *unto everlasting life*: which the Son of man will give you. for on Him has God the Father placed His seal.”

They said therefore to him, “What must we do, to work the works that God requires?” Jesus answered and said to them, “The work that God requires is this, that you believe *upon the One whom He sent.*”

They asked him therefore, “What miraculous sign are *you* producing, that we may see it and believe you? What work are you *performing*? Our *fathers* ate the *manna* in the wilderness, as it is written, ‘*Bread out of heaven gave he them to eat.*’” Jesus therefore said to them, “Verily, verily, I say to you, *Moses* did not give you the bread out of heaven. It is *my Father* who is giving you the true bread out of heaven; for the Bread from God is that which *is coming down* out of heaven and *is giving life* to the world.”

They said therefore to him, “Sir, evermore give us this bread!” And Jesus said to them, “*I am* the Bread of life. He who comes to *Me* shall never hunger, and he who believe, upon *Me* shall never thirst. But I said to you, that you also *have seen me and do not believe!*”

“*All that the Father gives me will come to me. And him who comes to Me I will by no means cast out.*”

“For I have come down from heaven, not to do my will but the will of the One who sent me. Now *this is* the will of the Father who sent me: that of all that He gave me I should lose none, but should raise it up at the last day. And this is the will of Him who sent me: *that everyone who sees the Son and believes upon Him should have everlasting life*; and I will raise him up at the last day.”

“*How Can He Give His Flesh?*”

The Jews’ began therefore to mutter against him, because he said, “*I am* the Bread which came down out of heaven,” and they kept saying, “Is he not Jesus, the son of Joseph, whose father and mother we know? How then does he say. ‘I have come down out of *heaven?*’” Jesus therefore answered and said to them, “Mutter not among yourselves. No one can come to me unless the Father who sent me draw him. *And him will I raise up at the last day.*”

“It is written in the prophets, ‘*And all men will be taught by God.*’ So everyone who has listened to the Father and has *learned* comes to Me. (Not that anyone has seen the Father – except that the One who is from God, *He* has seen the Father.)

“Verily, verily, I say to You, he who *believes upon me has everlasting life*. I am the Bread of *life*. Your fathers in the wilderness ate the manna and yet died; *this is* the Bread which comes down out of heaven that anyone may eat of it *and not die*.

I am the Living Bread which came down out of heaven. If anyone eat of this Bread, he shall live forever. Moreover, the Bread that *I will give is my flesh*, which I will give *for the life of the world.*”

The Jews therefore began to dispute with one another, saying. “How can he give us his flesh *to eat?*” Jesus therefore said to them, “Verily, verily, I say to you, unless you eat the flesh of the Son of man and drink his blood, you *have no life in you*. He who eats my flesh and drinks my blood *has everlasting life*; and *I will raise him up at the last day*.

The Four Gospels Combined as One

“For my flesh is food indeed and my blood is *drink* indeed He who eats my flesh and drinks my blood dwells in Me, and I in him. As the living Father sent me and I live through the Father, so the one who eats me shall also live through me. This is the Bread which came down out of heaven. Not as your fathers ate the manna and yet died: he who eats this Bread shall live forever.”

“Do You Also Wish to Go Away?”

These things he was speaking while teaching in the synagogue in Capernaum. Many of his disciples therefore on hearing them said, “This is a difficult message; who can accept it?” But Jesus, knowing within him that his disciples were murmuring about this, said to them, “Does *this* offend you? Then what if you should see the Son of man ascending to where he was before? *It is the spirit that gives life – the flesh avails nothing. The words which I speak to you are spirit and life.*

“But there are some of you who believe not!” For Jesus knew from the very first who they were who did not believe, and who it was that would betray him. And he said, “*Because of this* is it that I have said to you, that no one can come to Me unless it be granted him from my Father.”

From that time many of his disciples turned back and no longer went about with him. Jesus therefore said to the twelve, “Do You also wish to go away?”

Then Simon Peter answered him, “Lord, *to whom* shall we go? *You have words of eternal life!* And *we* have come *to believe*, and have known, *that You are the Holy One of God.*” Jesus answered them, “Was it not I who chose you twelve? And one of you is a devil!” He was speaking of Judas, son of Simon Iscariot, for it was he that would betray him, though one of the twelve.

58. Men’s Traditions Versus God’s Commands (Jn. 7:1; Mt. 15:1-20 ; Mk. 7:1-23)

⁴ Even after these things Jesus kept going about in Galilee for he was unwilling to go about in Judea, because the Jews were seeking to kill him.

² Then there assembled about him the Pharisees, and some of the scribes, who had come *from Jerusalem*; and when they saw some of his disciples eating with defiled (that is, unpurified) hands, they found fault. For the Pharisees and all the Jews, unless they scrub the hands with the fist, do not eat, thus continuing their forbears’ tradition; and on coming from the marketplace, unless they purify themselves, they do not eat. And there are many other things which they received to observe, like the purifying of cups and pots, bronze utensils, [and dining couches].

The Pharisees and the scribes accordingly asked him. ¹“Why do your disciples *disregard the tradition of the elders?* For they do not purify their hands before eating.” ² But he answering said to them, ¹“You *hypocrites!* Well did Isaiah prophesy concerning you, when he said, ²as it is written,

¹ *‘With their mouth do this people draw near to Me,
and with their lips are they honoring me;
but their heart is far from me;*

The Four Gospels Combined as One

*and in vain are they worshiping me,
teaching as doctrines commandments of men.'*

² For, *disregarding the commandment of God* you hold to the tradition of men, like the purifying of pots and cups; and many other such things are you doing.”

And he said to them, “Is it right for you to set aside the commandment of *God*, that you may observe your *tradition*? For Moses said – ¹ for *God* commanded – ² *Honor your father and your mother,*’ and ‘*He who speaks evil of father or mother, let him be put to death;*’ but you say that, if a man tells his father or mother, ‘That by which you might be helped from me Is a gift to God.’ ¹ even if in no way lie will honor his father or mother, ² you no longer will let him do anything for his father or mother. ¹ Thus have you set aside the commandment of God, [² *making void God’s Word* by your tradition which you have handed on. And *many* such things are you doing.”

Man’s Defilement Is from Within

And when he had summoned all the people, he said to them,, “Hear me, all of you, and understand: there is nothing from without a man that going *into* ¹ his mouth ² can defile him; but the things that come ¹ *out of* his mouth, ² it is they that *defile* a man. [*If anyone has ears to hear, let him hear!*]”

¹ Then came his disciples and said to him, “Do you know that the Pharisees were offended by that statement?” But he answering said, “Every plant which my heavenly Father has not planted shall be uprooted. Let them alone; they are *blind leaders* of the blind, and if blind men *lead* the blind, *both will fall into a pit.*”

² Now when he went into a house from the crowd, his disciples asked him about the parable, ¹ and Peter said to him, “*Explain* the parable to us.” And Jesus ² said to them. “Are you *also* thus ¹ still without understanding? Do you not yet perceive, ² that whatever from without ¹ goes into the mouth, ² it cannot defile a man? For it enters not into his heart but his *body*, and so goes on out” (he thereby making *all foods clean*).

And he said, ¹ “But the things which go forth *from* the mouth ² of a man ¹ come *from the heart*, and *these* defile a man. ² For from within, out of the heart of men, come forth the evil *purposes* – ¹ murders, adulteries, sex vices, thefts, false testifying, blasphemies, ² envyings, malicious deeds, deceit, licentiousness, a sinful eye, conceit, foolishness – all of these corruptions come forth *from within*, and ¹ *these* are the things that that defile a man. But eating *with unpurified hands* does not defile a man.”

Chapter 11. A Ministry in Gentile Regions

59. Crumbs from the Children’s Table (Mt. 15:21-28; Mk. 7:24-30)

¹ Then Jesus ² arose from that place and journeyed off into the region of Tyre and Sidon. And he went into a house, and he would have no one know it, but could not be hid. For ¹ behold, a Canaanite woman of that region, ² whose small daughter had an unclean spirit, having heard of him came and fell at his feet.

And the woman was a *Gentile*, a Syro-Phoenician by race, ¹ but she cried to *him*, saying, “Have pity on me. Lord. Son of *David*. My daughter is sorely afflicted with a demon.” ² And she

The Four Gospels Combined as One

begged him to cast out the demon from her daughter. ¹ But he answered her not a word; and his disciples came and besought him, saying, “Dismiss her, for she is crying after us.”

Then he answering said, “I was not sent but to the lost sheep of the house of *Israel*.” But she made obeisance to him, saying, “*Lord, help me!*”

² And Jesus said to her, “Let the *children* get filled up first; for it is not good to take the children’s bread and throw it to the little dogs.” But she answered and said to him, “*Oh yes, Lord!* For even the little dogs eat of the children’s crumbs ¹ that fall from their masters’ table.”

Then Jesus answering said to her, “O woman, great is your *faith!* ² For this answer ¹ your request is granted. ² Go your way; the demon has gone out from your daughter.” ¹ So her daughter was restored from that hour, ² and on going back home she found that the demon had gone out, and her daughter was lying on the bed.

60. A Deaf Man, and Many, Healed (Mt. 15:29-31; Mk. 7:31-37)

² Then again, leaving the district of Tyre and Sidon, he came toward the Sea of Galilee through the midst of the Decapolis region. And they brought him a deaf man who had an impediment in his speech, and besought him to lay his hand on him.

So taking him aside from the Multitude, he put his fingers into his ears, and spat and touched his tongue; and looking up, toward heaven, he groaned and said to him, “*Ephphatha,*” which means, “*Be opened.*” And immediately his ears were opened, and the stricture of his tongue was released and he began speaking clearly.

Then he charged them not to tell anyone, but the more he charged them the more they kept proclaiming it. And they were amazed beyond measure, saying, “He has done all things well! He makes even the deaf to hear and the dumb to speak.”

¹ Then Jesus came along by the Sea of Galilee, and he went up on a mountain and sat down there. And there came to him great multitudes, bringing with them the lame, the blind, the dumb, the maimed, and many others, and they hastened to place them at Jesus’ feet, and he healed them; so that the crowds marveled at seeing the dumb speaking, the maimed restored, the lame walking, and the blind seeing, and they glorified the God *of Israel*.

61. Four Thousand Hungry Gentiles Fed (Mt. 15:32-38; Mk. 8:1-9a)

¹ Now ² in *those* days, there being a great multitude with nothing to eat, Jesus summoned his disciples and said to them, “I am moved with compassion on the multitude, for they have been with me now three days and have nothing to eat. ¹ And I will not send them off hungry ² to their homes, ¹ lest they grow faint on the road; ² for some of them came a long way.”

So his disciples answered him, ¹ “Where shall we find loaves enough ² *here* ¹ in a desolate place to satisfy so great a multitude?” And Jesus ² asked them. “How many loaves do you have?” And they said, “Seven, ¹ and a few little fish.”

Then he commanded the throng to recline on the ground. ² And taking the seven loaves ¹ and the fish ² and giving thanks, he broke them and gave to his disciples to serve, and they set them before the people. ¹ So all ate and were filled, and they took up seven basketfuls of the fragments that remained; ² and those eating were about *four* thousand men, ¹ besides women and children.

The Four Gospels Combined as One

62. *The Leaven of Error Is Reproved (Mt. 15:39 - 16:12; Mk. 8:9b-21)*

¹ He then sent away the multitude, ² and immediately boarding the boat with his disciples went to the district of Dalmanutha, ¹ to the neighborhood of Magdala. Then came forth to him the Pharisees and Sadducees, ² and they began to cavil at him, demanding ¹ that he show *them* a miraculous sign from heaven, ² making a test of him.

¹ But he answering said to them, “In the evening you say, ‘It will be fair weather,’ for the sky is red: and in the morning, ‘It will be a stormy day,’ for the sky is red and menacing. You hypocrites, the face of the sky you indeed know how to read, but the signs *of the times* you cannot recognize!” ² And groaning deeply in his spirit he said, “Why is *this* generation demanding a sign? ¹ A generation that is *wicked and adulterous* is demanding a miraculous sign, and ² verily, I say to you, ¹ no sign will be given it but the sign of the prophet *Jonah*.” ² And he left them, and boarding the boat once more went off to the farther shore.

Now they had forgotten to take bread, and except for one loaf they had none with them in the boat. ¹ And when his disciples reached the farther shore, Jesus ² warned them, saying, ¹ “Take heed and beware of the leaven of the Pharisees and the Sadducees, and ² of Herod.” So they began to question with one another, saying, ¹ “Is it because we brought no loaves?”

² But Jesus perceiving it said to them, ¹ “Why question with one another, you of little faith, because you did not bring *loaves*? ² Do you not perceive yet, nor understand? Are your hearts still unresponsive? Do you have eyes, but do not see? And ears, but do not hear? And do you not remember? When I broke the five loaves for the five thousand, how many baskets full of fragments did you take up?” They answered him, “Twelve.” “And when the seven for the four thousand, how many basketfuls of fragments took you up?” And they said, “Seven.”

So he said to them, “How is it you do not understand? Why, do you not see that it was not concerning *bread* I told you to beware of the leaven of the Pharisees and Sadducees?” Then they understood that he had not warned them of the leaven of bread, but of the *teaching* of the Pharisees and Sadducees.

63. *At Bethsaida a Man Is Given Sight (Mk. 8:22-26)*

Then came he to Bethsaida, and men brought to him a blind man and besought him to touch him. And taking the blind man by the hand, he led him out of the village; then he put spittle on his eyes, and laying his hands upon him asked if he saw anything. And looking up he said, “I see *the men!* They appear like walking trees.” Then he laid his hands upon his eyes again and had him look up, and he was restored and beheld them all clearly. So he sent him off to his home, saying, “Go not into the village, [nor tell anyone in the village].”

Chapter 12. Fiercely Rebuffed at Jerusalem

64. *He Is Challenged to Display Himself (Jn. 7:2-12)*

Now the Jews’ feast of the Tabernacles was at hand. His brothers said therefore to him, “Depart from here and go off to Judea, that your disciples also may *witness* your works which you are doing. For no one does his works in secret when he seeks to be publicly known. If you are doing these things, *display yourself to the world*.” For not even did his brothers believe upon him.

The Four Gospels Combined as One

Jesus said therefore to them, “My time is not yet here. But *your* time is always ready! The world cannot hate you, but it does hate me, because I testify of it that its works are evil. As for you, go on up to this feast; *I* am not [yet] going up to this feast, for my time has not yet fully come.”

With these words he remained in Galilee; but when his brothers had gone up, then he likewise went up to the feast, not publicly, but as though in secret.

65. Teaching at the Feast of Tabernacles (Jn. 7:11-36)

The Jews therefore were looking for him at the feast, and kept saying, “Where is that man?” There was also much muttering among the people concerning him. Some indeed were saying, “He is a good man,” but others, “No, he is deceiving the people.” None, however, spoke about him openly for fear of the Jews. But then, at the midpoint of the feast, Jesus went up into the temple and began to teach.

And the Jews were filled with wonder, saying, “How does this man possess learning, when he has had *no learned teaching*?” Jesus answered them and said, “The teaching I give is not mine, but comes from *Him who sent me*. *If anyone purposes to do His will, he shall know of the teaching, whether it is from God or whether I am speaking from myself.*”

He who speaks from himself seeks his own glory; but he who is seeking the glory of *Him who sent him*, he is *true*, and no unrighteousness is in him. Has not *Moses* given you the law? Yet none of you is *keeping* the law – why are you seeking to kill me?”

The people answered and said, “You have a demon! Who is seeking to kill you?” Jesus answered and said to them, “I wrought one work, and you all marvel. Now *Moses* gave you circumcision – not that it is from *Moses*, but from the fathers – and you circumcise a male on the Sabbath. If a male is circumcised on the Sabbath, that the law of *Moses* should not be broken, are you angry at me for healing a man’s whole body on the Sabbath? Judge not according to appearance, but render righteous judgment.”

“I AM from Him”

Some therefore of Jerusalem were saying, “Is not he the one they are seeking to kill? And behold, he is speaking openly they and they say nothing to him! Have the rulers perhaps recognized that he is indeed *the Messiah*? Yet we know *this* man, where he is from, while the *Messiah*, when he comes, no one knows where he is from.” Jesus therefore, as he taught in the temple, cried out and said, “So you ‘know’ me and you ‘know where I am from!’ Yet it is not on my own authority I have come, but *He who sent me* is true – *Whom you do not know*; but I know Him, *for I AM from Him, and it is He who sent me.*”

They kept seeking therefore to arrest him, although no one laid a hand on him, for his hour had not yet come. But many of the crowd believed upon him, and kept saying, “The *Messiah*, *when he comes*, will he do any greater miraculous signs than these, which *this* man wrought?”

The Pharisees heard how the people were muttering these things about him, so the Pharisees and the chief priests sent officers to arrest him. Jesus therefore said to them, “Yet a little while am I with you; then I am going unto Him who sent me. You will seek me but will not

The Four Gospels Combined as One

find me, and where I am *you cannot come*.” The Jews therefore said to one another, “Where does he intend to go, that we shall not find him? Will he go to those who are dispersed among the Greeks, and teach the Greeks? What does he mean by saying, ‘You will seek me but will not find me, and where *I am you cannot come*?’”

66. *The Great Day of the Feast (Jn. 7:37 - 8:1)*

Then on the last day of the feast, the “Great Day,” Jesus stood and cried out, saying,

“*If anyone is thirsty,
let him come unto Me, and [let him] drink,
he who puts his trust in Me!*
Even as the scripture said,
*‘Out of the depths of his being shall flow
‘rivers of living water.’*”

Now this he said concerning *the Spirit*, whom those believing upon him would receive; for the Holy Spirit had not yet come, since Jesus had not yet been glorified.

Many of the people, therefore, on hearing this utterance said, “Truly this is *the Prophet*.” Others said, “*He is the Messiah!*” But some said, “No, for does the Messiah come from *Galilee*? Has not the scripture said that from the offspring of David, and from *Bethlehem*, the village where David was, the Messiah is coming?”

A division therefore arose among the people concerning him; and some of them wanted to seize him, yet no one laid hands on him. So the officers went back to the chief priests and Pharisees; and they asked them, “Why did you not bring him?” The officers answered, “No one *ever spoke like this one!*” The Pharisees therefore answered them, “Have you, *too*, been deceived? Have any of the *authorities* believed upon him, or have any of the *Pharisees*? But this rabble, who know not the law, are accursed!”

Nicodemus, the man who came to him by night and was one of their number, said to them, “Does our law judge a man before first giving him a hearing and learning what he is doing?” They answered and said to him, “Are you *also* from Galilee?” Search and see, that *no prophet has arisen* out of Galilee.” [Then they went everyone to his home. Jesus went to the Mount of Olives.]

67. *An Adulteress and Her Accusers (Jn. 8:2-11)*

[At dawn, however, he came again into the temple; and all the people were gathering around him, so he sat down and began to teach them.

Then the scribes and the Pharisees brought to him a woman, one who had been taken in adultery. And when they had stood her in the midst of the people, they said to him, “Teacher, this woman was taken in *adultery*, in the very act. Now in the law Moses commanded us that such should be stoned. What therefore do you say?” But this they said only to put him to the test, to find an accusation against him.

But Jesus, stooping down, began to write with his finger upon the ground. Then as they kept asking him, he raised himself up and said to them, “He that is *without sin* among you, let

The Four Gospels Combined as One

hill, cast the first stone at her.” And stooping down once more, he continued writing on the ground.

Now at hearing this, and being convicted by conscience, they went out one by one, beginning with the eldest and even down to the last; and Jesus was left alone with the woman, standing in the midst of the people.

Then when Jesus straightened up and saw none but the woman, he said to her, “Woman, where are those who accused you? Did no one keep on condemning you?” And she said, “No one, Sir.” And Jesus said to her, “Neither do I condemn you. Go your way, *and sin no more.*”]

68. “*I Am the Light of the World*” (Jn. 8:12-59)

Jesus therefore once more spoke to them, saying, “I am *the Light of the world*. He who follows *Me* shall not walk in the darkness, but shall have the light of Life.”

The Pharisees said therefore to him, “You are witnessing *concerning yourself*; your testimony is not valid.” Jesus answered and said to them, “Though I am witnessing concerning myself, my testimony *is valid*. For I know where I came from and where I am going, while you know not where I came from or where I am going – you judge according to *the flesh*.”

“As for myself, *I* am judging no one. And if I also am judging, *my judgment is valid*; for I am not alone, but it is *I and the Father who sent me*. Furthermore, it is also written in your law that the testimony of *two* men is valid. I am one witnessing concerning myself, and *the Father who sent me* is witnessing concerning me.”

They said therefore to him, “*Where is your father?*” Jesus answered, “You know neither Me nor my Father. If you had known Me, you would have known my *Father also*.” These words Jesus uttered in the treasury, while teaching in the temple; yet no one put him under arrest, because his hour had not yet come.

“*You Will Die in Your Sins*”

Jesus therefore addressed them once more: “I am going away, and you will search for me; and in your sin you will die – *where I am going you cannot come*.” Therefore said the Jews, “Will he perhaps kill himself, since he says, ‘Where I am going *you cannot come*?’” So he said to them, “You are from beneath: I am from above. You are of this world: I am not of this world. Therefore I told you that you will die in your sins, For if you believe not that I AM HE, you will die in your sins.”

They said therefore to him, “Who are you?” And Jesus said to them, “Altogether that which I also told you! Many things have I to say and to judge concerning you. But He who sent me is true, and for my part, the things which I heard from Him are what I am saying to the world.”

That he was speaking to them of the Father they did not grasp. Jesus said therefore to them, “When you shall have lifted up the Son of man, then will you know that I AM HE, and that I do nothing on my own, but am saying these things as *my Father* instructed me. And He who sent me *is with me*; the Father did not leave me alone. *For I am always doing the things which are pleasing to Him.*”

The Four Gospels Combined as One

“Why Do You Not Believe?”

By his saying these things many believed upon him. Then said Jesus to the Jews who had believed him, *“If you continue in my Word, my disciples are you indeed, and you shall know the truth and the truth shall make you free.”*

They made answer to him, *“We are offspring of Abraham and have never been in bondage to anyone. How do you say, ‘You will be made free?’”* Jesus answered them, *“Verily, verily, I say to you, everyone who is practicing sin is a bonds slave to the sin. Now the bonds slave dwells not in the home evermore, but the son dwells evermore. If therefore the Son shall set you free, you will be free indeed.”*

“That you are offspring of Abraham, I know; but you are seeking to kill me, because my Word has no entrance in you. I am declaring what I have seen in the presence of my Father, and you therefore are doing what you have seen in the presence of your father.”

“You Are from Your Father the Devil”

They answered and said to him, *“Abraham is our father.”* Jesus said to them, *“If you were children of Abraham, the works of Abraham you would do. Instead now you are seeking to kill me a man who has told you the truth which I heard from God – this Abraham did not do! You are doing the works of your father.”*

They said therefore to him, *“We were not born from fornication! One Father have we, even God.”* Jesus said therefore to them, *“If God were your Father, you would have loved Me; for from God came I forth and have come. For not on my own have I come, but He sent me. Why do you not comprehend what I say? Because you cannot give heed to my message.”*

“You are from your father the Devil, and the desires of your father you desire to do. He was a murderer from the beginning, and for the truth he has not stood, because there is no truth in him. When he speaks falsehood, it is from his nature he speaks, for he is a liar and the father of falsehood.”

“Yet because I speak the truth, you do not believe me! Who among you convicts Me of sin? But if I do speak the truth, why do you not believe me? He who is of God heeds God’s words. It is for this reason you do not heed them: because you are not of God.”

“Before Abraham Was, I AM”

The Jews therefore answered and said to him, *“Say we not well that you are a Samaritan and have a demon?”* Jesus answered, *“I have not a demon; instead, I am honoring my Father – and you are dishonoring me. But I am not seeking my glory; One there is who is seeking it and judging.”*

“Verily, verily, I say to you, if anyone shall keep my Word, he shall not at all see death forever.”

The Jews said therefore to him, *“Now we know that you have a demon! Abraham died, and the prophets died, yet you say, ‘If anyone shall keep my Word, he shall not at all taste death forever.’ Are you greater than our father Abraham, who died? And the prophets died. Whom do you make yourself to be?”*

The Four Gospels Combined as One

Jesus answered, “If I glorify *myself*, my glory is nothing; it is *my Father* who glorifies me – of whom you say that he is *your God*, yet you have not known him! But I know him. And were I to say that I do not know him, I should be a liar like you; but I do know him, and am keeping his Word. Your father Abraham exulted in that he would see My day; and he saw it, and rejoiced.”

The Jews therefore said to him. “You are not yet *fifty* years old, and have you seen *Abraham?*” Jesus said to them, “Verily, verily, I say to you, before Abraham *was*, I AM.”

Upon this they picked up stones to hurl at him: but Jesus hid himself and, [going through their midst,] departed from the temple [and went thus on his way.]

69. Sight Is Given a Man Born Blind (Jn. 9:1 - 10:21)

Now as he was passing along, he saw a man who had been blind from birth; and his disciples asked him, saying, “Rabbi, who sinned, this man or his parents, so that he was born blind?” Jesus answered. “It is not because this man sinned, or his parents, but that the works of God might be shown forth in him. It behooves me *to be doing* the works of Him who sent me, while it is day; night is coming, when no one can work. *As long as I may be in the world, I AM the Light of the world.*”

Upon saying these things he spat on the ground and formed mud with the spittle, then he applied the Mud to the blind man’s eyes and said to him, “Go and wash in the Pool of Siloam” (which means sent). He went off therefore and washed, and came back seeing.

The neighbors therefore, and those who had known him as a blind man, said, “Is not this he who was sitting and begging?” Some said, “It is he,” but others, “He is like him.” The man himself said, “*I am he.*” They said therefore to him, “How were your eyes opened?” He answered and said, “A man called Jesus formed mud, and he put it on my eyes and said to me, ‘Go off to the Pool of Siloam and wash.’ So I went off and washed, and received sight.” They said therefore to him, “Where is he?” He replied, “I do not know.”

“He Does Not Keep the Sabbath.”

They brought to the Pharisees the man who had been blind. Now it was on a Sabbath that Jesus had formed the mud and opened his eyes. So the Pharisees also began to ask him once more how he had received his sight, and he said to them, “He put mud on my eyes, and I washed, and I now see.” Some of the Pharisees therefore said, “That fellow is not from God, for he does not keep the Sabbath!” Others said, “How can a *sinner* work miraculous signs?” So there was a division among them. They said again to the blind man, “What do you say concerning him, since he opened your eyes? And he said, “*He is a prophet.*”

The Jews, however, did not believe about him that he had been blind and had received sight, till they called the parents of the one who received sight, and asked them, “Is this your son, who you say was *born blind?* How is it he can now see?” His parents answered them and said, “We know that this is our son, and that he was born blind; but how he now can see we do not know, or who opened his eyes we know not. He is of age, ask him; he shall speak for himself.” These things his parents said because they were afraid of the Jews. For the Jews had already agreed together that, if anyone should acknowledge him as *the Messiah*, he should be banished from the synagogue this was why his parents said, “He is of age, ask him.”

The Four Gospels Combined as One

Excommunicated for Truthfulness

So a second time they summoned the man who had been blind, and they said to him, "Give praise to *God*. We know that this man is a *sinner*." He answered therefore and said, "Whether he is a sinner, I do not know; one thing I do know: I was blind, but I now *see*."

And they spoke to him once more: "What did he do to you? How opened he your eyes?" He answered them, "I told you already, and you did not listen. Why do you wish to hear it again? Do you also wish to become his disciples?" Then they railed at him and said, "*You are his* disciple; but *we* are disciples of *Moses*. *We know* that *God* has spoken to Moses, but as for this fellow, we know not where he is from."

The man answered and said to them, "This truly is a marvel, that you know not where he is from, yet he opened my eyes. Now we know that God does not hear sinners, but if anyone is a worshiper of God and does his will, him he hears. Not in all time has it ever been heard that anyone opened the eyes of one born blind. If this man were not from God, he could do nothing." They answered him and said, "You were utterly born in *sins*, and are *you* teaching *us*?" And they thrust him out.

"Lord, I Believe"

Jesus heard of their thrusting him out, and when he had found him, said to him, "*Do you believe upon the Son of God?*" He answered and said, "Who is he, Sir, that I may believe upon him?" And Jesus said to him, "You have both seen Him and it is He who is speaking with you." And he said, "*Lord, I believe.*" And he bowed in worship before him.

And Jesus said, "For judgment *came I* into this world, that those not seeing might see, and that those 'seeing' might be made blind." And those of the Pharisees who were present heard these things, and said to him, "Are *we* blind also?" Jesus said to them, "If you were blind, you would not have sin. But now you are saying, '*We see,*' so your sin remains."

"I Am the Good Shepherd" (Jn. 10:1-21)

"Verily, verily, I say to you, he who enters not the sheepfold by the door, but climbs up some other way, such a one is a thief and a robber. But he who enters in by the door is the *shepherd* of the sheep; to him the gate-keeper opens, and the sheep hear his voice, and his own sheep he calls by name and leads them out.

"Even when he pushes out his own sheep, he goes his way *before* them, and the sheep follow him because they know his voice. But a stranger they will not at all follow, but will flee from him, because they know not the voice of strangers."

This allegory Jesus directed at them, but they did not grasp what it was that he was telling them. Jesus spoke therefore to them again: "Verily, verily, I say to you, *I am* the Door of the sheep. All who ever came before Me are thieves and robbers; but the sheep did not hear them. I am the *Door*; if anyone enters through Me, he shall be saved, and shall go in and out, and find pasture. The thief comes not but to steal and kill and destroy; I came that they might have *Life*, and might have it abundantly.

"I am the good Shepherd; the good Shepherd lays down his life for the sheep. But the hired man, who is not a shepherd, to whom the sheep are not his own, sees the wolf coming and

The Four Gospels Combined as One

leaves the sheep and flees, and the wolf seizes and scatters the sheep. The hired man flees because he is a hired man and cares not himself about the sheep.

“My Life I Am Laying Down”

“I am the good Shepherd and know those who are mine; and I am known by mine, just as the Father knows me and I also know the Father. And my life I am laying down for the sheep. And other sheep have I, which are not of this fold: those also must I bring, and they will hear my voice, and there will be one flock, one Shepherd.

“Because of this does the Father love me, that I am laying down my life – so that I may claim it again. No one is taking it away from me; of my own accord am I laying it down. I have authority to lay it down, and authority to claim it again; this command received I from my Father.”

Because of these words, therefore, a division arose again among the Jews. And many of them said, “He has a *demon* and is mad; why do you listen to him?” But others said, “These are not the words of a demon-possessed man. Can a demon *open the eyes of the blind?*”

70. The Dedication; Stoning Again Threatened (Jn. 10:22-42)

Now the feast of the Dedication was being observed at Jerusalem, so it was winter; and Jesus was walking about in the temple, in the Colonnade of Solomon. The Jews accordingly gathered around him, and they said to him, “How long are you holding our soul in Suspense? If you are *the Messiah*, tell us plainly.”

Jesus answered them, “I told you, and you do not believe. *The works* which I am doing in the name of my Father, *these* are bearing witness of me. But you do not believe because you are *not of My sheep*.

“As I said to you, my sheep hear my voice, and I know them, and they follow me. And I give to them eternal life, and they shall in no wise ever perish, nor shall anyone snatch them out of my hand. My Father, who gave them me, is greater than all, and no one can snatch them from the hand of my Father. I and the Father are One.”

Because of this the Jews again began to pick up stones to stone him. Jesus answered them, “Many good works showed I you from my Father; for which of these works are you stoning me?” The Jews answered him, saying, “For a good work we are not stoning you, but for *blasphemy*, because you, a man, are *making yourself God*.”

Jesus answered them, “Is it not written in your law, ‘*I said, You are gods*’? If he called them ‘gods,’ to whom the word of God came – and the Scripture cannot be broken – do you say to the One whom the Father sanctified and sent into the world, ‘*You are blaspheming*,’ because I said that I am *the Son* of God? If I am not doing my Father’s works, do not believe me; but if I am, even though you believe not Me, *believe the things which I am doing*, that you may perceive and believe *that the Father is in Me and I in Him*.”

They again sought therefore to put him under arrest, but he went forth out of their hand.

The Four Gospels Combined as One

A Fruitful Period in Perea

And he departed once more to the other side of the Jordan, to the area where John was at first baptizing; and there he dwelt, and many came to him. And they said, “John indeed wrought no miraculous sign, but all the things which John said of this man *were true*.” And many believed upon him there.

PART V. HIS FACE TURNS TO THE CROSS

Chapter 13. Disclosing that He Must Die

71. *Peter Declares Jesus’ Messiahship (Mt. 16:13-20; Mr. 8:27-30; Lk. 9:18-21)*

² Then Jesus and his disciples went forth ¹ and came ² into the villages of Caesarea Philippi. And on the journey ³ it came to pass that, while he was praying alone, the disciples were with him and he questioned them, ¹ asking, “Who ² do men say that I, ¹ *the Son of man, am?*”

³ And they answered, ¹ “Some say John the Baptist, and others Elijah, and others Jeremiah; or ³ that *some* prophet of old has arisen.” But he said to them, “But you – who do you say that I am?” ¹ And Simon Peter ² answering said to him, ¹ “You are THE MESSIAH, THE SON OF THE LIVING GOD.”

And Jesus answered and said to him, “*Blessed* are you, Simon Bar-Jona! For flesh and blood did not reveal it to you, but my Father who is in heaven. And this also I say to you, that you are ‘*Petros*,’ a piece of *rock*; and on this kind of *bedrock* I will build my *Church*, and against it the gates of Hades shall not prevail. And to you will I give the *keys* of the Kingdom of heaven; and everything you bind on earth shall have been bound in heaven, and everything you loose on earth shall have been loosed in heaven.”

³ But he strictly admonished ¹ his disciples, commanding them to tell no one at that time ² concerning him ¹ that he was *the Messiah*.

72. *“The Son of Man Must Be Killed” (Mt. 16:21-28; Mk. 8:31 - 9:1; Lk. 9:22-27)*

¹ From that time Jesus began to disclose to his disciples that he must journey to *Jerusalem*, ³ saying that, “The Son of man must suffer many things, and be rejected by the elders and chief priests and scribes; *and he must be killed, and on the third day* ² *rise again;*” and he was saying this plainly.

So Peter seized him face to face and began to reprove him, ¹ saying, “Mercy on you, Lord! *This* shall never happen to You.” But he, ² turning about and looking at his disciples, rebuked Peter, saying, “Get behind me, Satan! ¹ You are a stumbling-block in my way; ² for you are not seeking the things of God, but those of *men*.”

The Four Gospels Combined as One

¹ Then ² calling the people to come near with his disciples, ¹ Jesus said ³ to them all, “*If anyone would come after me, let him put himself aside, and take up his cross every day and follow me. For whoever would save his life shall lose it; but whoever shall lose his life for My sake, ² and for that of the Glad News, shall save it – ¹ he shall find it.*

“*For what is a man profited if he gains the whole world but ³ destroys himself or ² loses his soul? Or what exchange shall a man give for his soul?*

“For whoever is ashamed of Me and of My words in this adulterous and sinful generation, of him will also *the Son of man* be ashamed, ³ when he shall come in his glory and that of his Father and the holy angels. ¹ For the Son of man is *going to come* in the glory of his Father, with his angels; and then will he render to everyone according to his deeds.”

² And he said to them, “Verily, I say to you, there are *some standing here* who shall not at all taste of death ¹ till they have seen the Son of man coming in his Kingdom, ² the Kingdom of God *having come in power.*”

73. Three See a Preview of His Glory (Mt. 17:1-13; Mk. 9:2-13; Lk. 9:28-36)

³ Now it came to pass that ¹ six days ³ after these words Jesus took Peter and James ¹ and his brother John ² and led them up on a high mountain, by themselves alone, ³ to pray. And it came to pass that, as he was praying, the appearance of his Countenance was changed and ² he was transfigured before them. ¹ His face shone like the sun, ² and his garments became lustrous, extremely white like snow, as no fuller on earth could whiten them, ³ a brilliant white ¹ like the light.

And behold, there appeared unto them ³ two men, who were Moses and Elijah; who, appearing in radiance ² and conversing with Jesus, ³ talked of his departure which he was going to fulfill at Jerusalem. (Now Peter and his companions had been overcome with sleep, but becoming wide awake, they saw his glory and the two men who were standing with him.)

Then it came to pass that, as these men were departing from him, ¹ Peter answered and said to Jesus, “Lord, it is good for us to be here. If You are willing, let us make here three booths, one for You, one for Moses, and one for Elijah” ³ (not being aware what he was saying; ² for he knew not what to say, for they were much afraid).

³ But even as he was speaking thus, ¹ behold, ³ there came ¹ a bright cloud ³ and it overshadowed them; and they were frightened as they were enveloped in the cloud. ¹ And lo, ³ there came a Voice from out of the cloud, saying, ¹ “*THIS IS MY BELOVED SON; IN WHOM I HAVE DELIGHTED; HEarken TO HIM.*”

Now on hearing it the disciples fell on their faces in terror. But ³ when the Voice had ceased, ² suddenly ¹ raising their eyes ² and looking around, they saw no one anymore but Jesus only with themselves. ¹ And Jesus came to them and touched them, saying, “Rise up, and be not terrified.”

“Elijah Has Come Already”

Then as they made their descent from the mountain, Jesus charged them ² to tell no one the things they had seen, till the Son of man should rise from the dead. ³ So they kept it close and

The Four Gospels Combined as One

told no one in those days any part of the things they had seen.² And they kept to themselves what he had said, asking each other, “What is *the rising from the dead?*”

They also asked him, saying,¹ “Why then do the scribes say that *Elijah must first come.*” And Jesus answering said to them, “Elijah indeed is coming first and will put all things in order. But I say to you,² that Elijah *has also come*¹ *already*; and they recognized him not, but did to him whatever they desired,² just as it is written of him.¹ In the same way also will the Son of man suffer at their hands.² And how is it written of the Son of man? That *He* should suffer many things and be despised!”

¹ Then the disciples comprehended that it was of John the Baptist he had spoken to them.

74. “*I Believe – Help My Unbelief!*” (Mt. 17:14-21; Mk. 9:14-29; Lk. 9:37-43a)

³ Now it came to pass the next day, after their descent from the mountain, that² when he came to the disciples he saw a great crowd around them and some scribes disputing with them. And immediately all the people, greatly amazed at seeing him, ran up to him and welcomed him. And he asked the scribes, “What are you questioning with them?”

³ And behold, a man² in answer¹ came up to him³ from the crowd,¹ and falling on his knees to him,³ cried out, saying, “Teacher, I beseech you, look upon in my *son!*¹ Have mercy on my son,³ for he is my only child.² I brought my son to You,¹ Lord, because he is an epileptic and suffers grievously² from a dumb spirit. And wherever it seizes him,³ lo, he suddenly cries out,² and it throws him down³ in convulsions² and he foams and grinds his teeth,³ and only after a bruising struggle does it leave him.² And he is wasting away; so¹ I brought him to your disciples and³ begged *them* to cast it out, but¹ they could not cure him.”

Then Jesus answered and said, “O unbelieving and perverse generation, how long shall I be with you? How long shall I bear with you?³ Bring your son¹ here to me.”² So they brought him to him;³ but while he was yet approaching,² when the spirit saw Jesus it immediately convulsed the boy, and he fell on the ground and wallowed, foaming.

¹ Then Jesus² asked his father, “How long has this been with him?” And he said, “From childhood. And many times has it cast him both into fire and into waters to destroy him. But if You *can* do anything, have pity on us and help us.” And Jesus said to him, “If you *can believe!* *All things are possible to him who believes.*” And immediately the father of the child cried out and [with tears] said, “Lord, I do *believe* – help my unbelief!”

So Jesus, seeing that a multitude was gathering on the way, rebuked the foul spirit, saying to it, “You dumb and deaf spirit, *I* command you, come out of him and enter not into him again.”¹ Then the demon,² shrieking out and convulsing him sorely,¹ came out of him.² And he became as if dead, so that many said that he *was* dead. But Jesus took him by the hand and began to lift him up, and he arose;³ and he gave him back again to his father.¹ So the lad was restored from that moment,³ and they all marveled at the majesty of God.

“*Why Could Not We?*”

² Now upon his going into a house, his disciples¹ came to Jesus privately and² asked him, “Why could not *we* cast it out?”¹ And Jesus said to them, “Because you *are lacking in faith.* For verily, I say to you, if you have faith as large as a grain of mustard seed, you will say to *this*

The Four Gospels Combined as One

mountain, 'Move from here to yonder place,' and it will move; and nothing will be impossible to you.² But this kind can come out by nothing but by prayer [and fasting]."

75. Foretelling His Death Again (Mt. 17:22-23; Mk. 9:30-32; Lk. 9:43b-45)

³ But while all were amazed at all that Jesus was doing, he said to his disciples, "As for you, let *these words* sink into your ears; for *the Son of man is going to be delivered in to the hands of men!*"

² And they departed from there and made their way through Galilee, but he would not that anyone should know it. For ¹ during their sojourn in Galilee ² he continued teaching his disciples and saying to them, "The Son of man ¹ is going to be delivered into men's hands, ² and they will kill him: and after he is killed, ¹ he will be raised up on the third day."

And they were deeply distressed,³ yet they did not comprehend this statement. It was also veiled from them to keep them from seeing its meaning, and they feared to ask him concerning the statement.

76. Paying the Overdue Temple Tax (Mt. 17:24-27; Lk. 9:33a)

² So he came to Capernaum; ¹ and on their arrival in Capernaum the collectors of the half-shekel tax confronted Peter and said, "Is not your teacher paying *the half-shekel*?" He replied, "Yes."

And when he came into the house, Jesus spoke of the matter first, and said to him, "What do you think, Simon? *From whom* do the kings of the earth collect customs or tribute, from their sons or from the outsiders?" Peter said to him, "From the outsiders." Jesus said to him, "Then the *sons* indeed go *free*. But lest we be a cause of stumbling to them, go to the sea and cast in a hook, and take the first fish that comes up. On opening its mouth you will find a silver coin; take that and give it to them for me and for you."

77. He Discourses on Humility and Forgiveness (Mt. 18:1 - 19:2; Mk. 9:33b-10:1; Lk. 9:46-50)

¹ At that time the disciples came to Jesus ² in the house, ¹ saying, "Who then is *the greatest* in the Kingdom of heaven?" ³ But Jesus, perceiving the thought of their heart, ² asked them, "What were you *disputing* about among yourselves on the way?" And they were silent, for they had disputed with one another on the way who should be the greatest.

So sitting down, he called all twelve and said to them, "If anyone *wishes* to be first, he shall be *last of all, and servant of all*." ¹ Then Jesus called to him a young child ³ and placed him by his side ¹ in their midst, and said, "Verily, I say to you, unless you turn about and become like the little children, you *shall not at all enter the Kingdom of heaven*. Whoever therefore *humbles* himself as this little child, *he* is the greatest in the Kingdom of heaven. ³ For *he that is least* among you all, *he* shall be great."

² And when he had taken him in his arms, he said to them, ¹ "And whoever receives one such little child *in My name* receives me; ² *and whoever receives Me receives not Me but Him who sent me*."

The Four Gospels Combined as One

Avoid Giving Cause to Stumble (Mt. 18:6-9: Mk. 9:38-50; Lk. 9:49-50)

³ And John answering ² him ³ said, “Master, we saw a man casting out demons in Your name, and we forbade him because he is *not following with us*.” ² But Jesus said ³ to him, ² “Forbid him not; for there is no one who shall do a mighty work in my name who can readily speak evil of me. ³ For he that is not against us is for us. ² For verily, I say to you, whoever may give you ill my name *a cup of water to drink* because you are Christ’s, shall by no means lose his reward.

¹ “But whoever causes stumbling to one of these little ones who believe upon Me, it would be better for him were a great millstone hung about his neck and he were sunk in the depth of the sea! *Woe* to the world for the causing of stumbling! For it is necessary for causes of stumbling to come, but woe to that man by whom the stumbling comes!

“Now if your hand or your foot makes you stumble, cut it off and throw it away from you! It is better for you to enter life maimed or lame than, having two hands or two feet, to be cast ² into Gehenna, ¹ the eternal fire, ² [where their worm does not die and the fire is not quenched]. ¹ And if your eye makes you stumble, pluck it out and throw it away from you. ² It is better for you with one eye to enter the Kingdom of God than with two eyes to be cast into the Gehenna of fire, where their worm does not die and the fire is not quenched.

[²] “For everyone shall be salted with fire, [and every sacrifice shall be salted with salt]. Salt is good, but if the salt has become saltless, with what will you season it? Have salt in yourselves and *be at peace with one another*.

Do Not Despise the Lowly (Mt. 13:10-20)

“See that you *despise not* one of these little ones; for I tell you that their angels in heaven continually behold the face of my Father who is in heaven.

“[*For the Son of* man came to save that which was lost.] What do you think; if a man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine and go out on the mountains and seek the one that went astray? And if it be that he finds it, verily, I say to you, he rejoices more over it than over the ninety-nine that went not astray. So it is not the will of your Father who is in heaven that *one* of these little ones *should perish*.

“Now, if your brother sins against you, go and tell *him* his fault between you and him alone; if he will hear you, you have gained your brother. But if he will not listen, take with you one or two others, that ‘*at the mouth of two or three witnesses*’ every word may stand confirmed. And if he will not listen to them, tell it to the assembly. But if he will not listen even to the assembly, let him be to you as a pagan and a publican.

“Verily, I say to you, everything you bind on earth shall have been bound in heaven, and everything you loose on earth shall have been loosed in heaven. Again, I say to you, that if *two* of you agree on earth concerning anything they shall ask, it *will be done for them* by my Father who is in heaven. *For where two or three are gathered together in My name, there am I in the midst of them.*”

The Four Gospels Combined as One

“How Many Times Forgive?” (Mt. 18:21-35)

Then Peter came up to him and said, “Lord, *how often* shall my brother sin against me and I forgive him? Till seven times?” Jesus said to him, “I say to you, not till seven times, but till seventy times seven!

Forgive as You Have Been Forgiven

“The Kingdom of heaven therefore may be likened to a man who was a king, who wished to call his bondmen to account. And when he had begun the reckoning, one was brought to Him whose debt was ten thousand talents; and as he was unable to pay, his lord ordered that he be sold, and his wife and children, and all that he had, and payment to be made.

“The bondman therefore fell down and made obeisance, saying, ‘Sir, have patience with me, and I will pay you all.’ And the lord of that bondman, moved with compassion, released him and forgave him the debt.

“But that bondman went out and found one of his fellow bondmen who owed him a hundred denaries, and seizing him he took him by the throat and said, ‘*Pay me what you owe!*’ So his fellow bondman fell down at his feet and besought him, saying, ‘Have patience with me, and I will pay you all.’ And he would not, but went and flung him into prison until he should pay the debt.

“Now when his fellow bondmen saw what had occurred, they were greatly aggrieved and went and told their lord all that had happened. Then calling him before him, his lord said to him, ‘You wicked bondman, I forgave you all that debt, since you entreated me; should not you therefore have shown *your* fellow bondman mercy, even as *I* showed mercy *to you?*’

“And with anger his lord turned him over to the jailers till he should pay all that was owed him. Thus also will my heavenly Father do to you, unless you each from your heart *forgive* your brother for his offenses.”

He Ministers Again in Perea (Mt. 19:1-2; Mk 10:1)

¹ And it came to pass that, when Jesus had finished these words, ² he arose from there and ¹ withdrew from Galilee, and came into the region of Judea ² on the farther side of the Jordan. ¹ And great crowds ² came together about him again ² and ¹ followed him; ² and again, as was his custom, he taught them ¹ and healed them there.

Chapter 14. A Great Final Teaching Tour

78. His Face Is Set Toward Jerusalem (Mt. 8:19-20; Lk. 9:51-62)

³ But it came to pass, with the days approaching when he should be received up, that he steadfastly set his face to journey to Jerusalem.

And he sent messengers to go before him, and they event and entered a village of Samaritans to make ready for him. But these would not receive him, because his face was as though he were going to Jerusalem.

The Four Gospels Combined as One

Now at seeing this his disciples James and John said, “Lord, will You have us call fire to come down from heaven and consume them, [as Elijah also did]?” But he turned and rebuked them, [and said, “You know not what spirit you are of! For the Son of man came not to destroy men’s lives, but to save them.”] And they went to another village.

And it came to pass, as they were going on their way, that ¹ a certain scribe came up to him and said, ‘Teacher, ³ Sir, I will follow You wherever you may go.’ And Jesus said to him, “The foxes have holes, and the birds of the air nests, but *the Son of man has no place to lay his head.*”

And he said to another ¹ of his disciples, ³ “*Follow Me.*” But he said, “Lord, let me first go to bury my father.” And Jesus said to him, “Leave the *dead* to bury their own dead; and as for *you*, go forth and proclaim the Kingdom of God.”

And another also said, “I will follow You, Lord, but first let me bid farewell to those in my home.” But Jesus said to him, “No one who has put his hand to the plow *and looks back* is fitted for *the Kingdom of God.*”

79. Heralds Are Sent to Thirty-five Places (Mt. 11:20-30; Lk. 10:1-24)

³ Now also after these things the Lord appointed seventy[-two] others, and sent them two by two to go before him into every city and place where he himself was going to come.

He said therefore to *them*: “The harvest is plentiful indeed, but the laborers are few. Pray therefore the Lord of the harvest that he thrust forth laborers into his harvest.

“Go on your way; behold, I send you forth, as lambs in the midst of wolves. Carry no purse or provision bag or sandals; and greet no one on the way. And into whatever home you enter, first say, ‘Peace to this home.’ And if indeed a son of peace is there, upon him your peace shall rest; but if not so, to you shall it return. And in the same home remain, eating and drinking the things they provide (for the laborer is worthy of his wages); do not move from home to home.

“And into whatever city you may enter and they receive you, eat the things set before you; and heal the sick who are there, and say to them, ‘The Kingdom of God has drawn near you.’ But into whatever city you may enter and they receive you not, go out into its streets and say, ‘Even the dust of your city that clings to us, we are wiping it off against you. Nevertheless know this, that *the Kingdom of God has drawn near you.*’ And I say to you, it shall be more tolerable ¹ in the day of judgment for the land of Sodom ³ than for that city.”

Woes Pronounced on Three Cities

¹ Then began he to upbraid the cities in which most of his mighty works had been done, because they did not repent. “*Woe* to you, Chorazin! *Woe* to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago, ³ sitting in sackcloth and ashes. ¹ I say to you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for *you*! And you, *Capernaum*, who have been exalted up to heaven, down to Hades shall you be thrust! For if the mighty works done in you had been done in *Sodom*, it would have remained till this day. So I say to you likewise, it shall be more tolerable for the land of Sodom in the day of judgment than for *you*.”

The Four Gospels Combined as One

³ “*He who hears you hears Me, and he who rejects you rejects Me; and he who rejects Me rejects Him who sent me.*”

The Return of the Seventy[-two] Heralds

And the seventy returned with joy, saying, “Lord, even the demons are subject to us through *Your name!*” And he said to them, “I saw Satan falling like lightning out of heaven. Behold. I give you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall in any way hurt you. Nevertheless, rejoice not in this, that the spirits are made subject to you, but rather rejoice because *your names are written in heaven.*”

In that same hour Jesus rejoiced in the Holy Spirit, and answered and said, “I praise thee, O Father, Lord of heaven and earth, that thou hast hid these things from the learned and worldly-wise, and hast revealed them unto babes; yes, Father, for thus it was well pleasing in Thy sight.”

[And turning to the disciples, he said,] “*All things were delivered unto Me by my Father. And no one knows who the Son is but the Father, or who the Father is, except the Son, and he to whom the Son may choose to reveal him.*”

His Invitation to All Mankind

¹ “*Come unto me, all you who labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and you shall find rest for your souls. For My yoke is easy, and my burden is light.*”

³ Then turning to the disciples in private, he said, “*Blessed are the eyes that see the things which you are seeing! For I say to you, that many prophets and kings desired to see the things which you see, and did not see them, and to hear the things which you hear, and did not hear them.*”

80. The Example of the Good Samaritan (Lk. 10:25-37)

Now behold, a certain lawyer stood up and made a test of him, saying, “Teacher, what shall I do to *inherit eternal life?*” And he said to him, “What has been written *in the law?* How do you read it?” And he answering said, “*You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind, and Your neighbor as yourself.*” And he said to him, “You have answered rightly; this *do*, and you shall live.”

But he, desiring to justify himself, said to Jesus, “And who is *my neighbor?*”

And Jesus, accepting the challenge, said, “A certain man journeyed from Jerusalem down to Jericho; and he fell among robbers, who stripped him and wounded him, and went away, leaving him half dead. And by chance a certain priest was proceeding down that road; but when he saw him, he passed by on the other side. Likewise also a Levite, on arriving at the place, came and saw him, and passed by on the other side.

“But a certain *Samaritan*, as he journeyed, came to where he was. And when he saw him, he was moved with compassion; and he went to him and bound up his wounds, dressing them with oil and wine. Then he set him on his own beast, and brought him to an inn and took care of him. And when he left on the morrow, he took out two denaries and gave them to the keeper of

The Four Gospels Combined as One

the inn, and said to him, ‘Take care of him; and whatever more you spend, when I return I will repay you.’

“Which therefore of these three, do you think, was the *neighbor* to him who fell among the robbers?” And he said, “He that showed him kindness.” Jesus therefore said to him, “Go; and *you* do likewise.”

81. *Mary’s Choice Was to Hear His Word (Lk. 10:38-42)*

And it came to pass, as they proceeded, that he went into a certain village; and a certain woman named Martha received him into her home. And she had a sister called Mary, who also sat at the feet of Jesus and kept listening to his Word.

But Martha was distraught with much serving; and she came to him and said, “Lord, don’t You *care* that my sister has left me to get the work done *alone*? Then speak to her, that she help me.” But Jesus answered and said to her, “Martha, Martha, you are anxious and troubled about many things. Only one thing is *needful*, and Mary has chosen the good part, which shall not be taken away from her.”

82. *“Lord, Teach Us to Pray” (Lk. 11:1-13)*

Then it came to pass that, as he was praying in a certain place, when he ceased one of his disciples said to him, “Lord, teach us to pray, even as John also taught his disciples.”

And he said to them, “When you pray, say,

‘Our Father, who art in heaven,
hallowed be thy name!
May thy Kingdom come, thy will be done
on earth as it is in heaven.

‘Give us each day our needful bread;
and forgive us our sins,
for we also forgive everyone indebted to us.
And lead us not into temptation,
but deliver us from the evil one.’”

Don’t Be Diffident About Asking

And he said to them, “Who among you shall have a friend, and shall go to him at midnight and say to him, ‘Friend, lend me three loaves, because a friend of mine has come to the from a journey and I have nothing to set before him; ‘ and he will answer from within and say, ‘Do not trouble me – the door is now shut, and my children are with me in bed; I cannot get up to give you anything’? I say to you, even if he will not get up and give to him because he is his friend, yet because of his *shamelessness* he will rise and give him as many as he needs.

“And to you I say, *ask*, and it shall be given you; *seek*, and you shall find; *knock*, and it shall be opened to you. For everyone who *asks* receives, and he who *is seeking* finds, and to him who *knocks* it shall be opened.

The Four Gospels Combined as One

“And which of you who is a father, if his son asks for [bread, will give *him* a stone? Or if for] fish, will give *him* a serpent? Or if for an egg, will give *him* a scorpion? If then you, though evil, know how to give good gifts *to your children*, how much more will the heavenly Father give *the Holy Spirit* to those who ask *him!*”

83. *A Blind, Dumb Demoniac Restored* (Mt. 12:22-37, 43-45; Lk. 11:14-15, 17-28)

¹ Then there was brought to him one possessed by a demon, blind and dumb, and he healed him; so that ³ it came to pass, with the demon gone out, ¹ the one blind and dumb spoke and saw. And all the people were amazed ³ and filled with wonder, ¹ and said, “*Is not this the Son of David?*”

³ Yet some of them, ¹ the Pharisees, on hearing it said, “This fellow does not cast out the demons; it is only *by Beelzebul, the Prince of the demons.*” But Jesus, knowing their thoughts, said to *them*, “Every kingdom divided against itself is brought to desolation, and a city or house divided against itself will in no case stand. So if Satan is *casting out Satan*, he is divided *against himself*; how then shall his kingdom stand?

³ “For you say that I cast out the demons *by Beelzebul*. Now if I am casting out the demons by Beelzebul, by whom do *your sons* ‘cast out’? ¹ Because of this shall they be your judges. But if I *by the Spirit of God* cast out the demons ³ by the finger of God, then *the Kingdom of God has come upon you!*

¹ “Or how can anyone enter into the *strong man’s* house and plunder his goods, unless he first *binds* the strong man? It is *then* that he will plunder his house. ³ When the strong man, who is armed, is protecting his own dwelling, his possessions are in peace; but when the *stronger* man than he comes upon him and overpowers him, he takes away his armor in which he had trusted, and divides his spoils.

The Sin without Forgiveness

¹ “*He who is not with me is against me, and he who gathers not with me scatters.* Because of this I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the *Spirit* will not be forgiven men. And whoever speaks a word against the Son of man, to him it will be forgiven; but whoever speaks against *the Holy Spirit*, to him it will not be forgiven, either in this age or the age to come.

“Either make the tree good and make its fruit good, or make the tree corrupt and its fruit corrupt; for the tree is known from *its fruit*. *You* offspring of vipers, how can you speak good things, when you are *evil?*”

“For out of the abundance of the *heart* the mouth speaks. The good man out of the good treasure of the heart brings forth things that are good, and the evil man out of the evil treasure brings forth things that are evil. And I say to you, that *every idle word* that men may speak, they shall render account thereof in the day of judgment. For by your words shall you be justified, and by your words shall you be condemned.

¹ “Now when the unclean spirit has gone out of a man, it passes through waterless places seeking rest, ³ and finding none it ¹ then says, ‘I will *return* to my house out of which I came.’ And when it comes, it finds it empty, swept, and decorated. Then it goes and takes along with it

The Four Gospels Combined as One

seven other spirits, more wicked than itself, and they enter and dwell there, and the last state of that man becomes worse than the first. Thus also shall it be with *this wicked generation*.”

His Mother Is Again Spoken Of

³ And it came to pass, as he spoke these things, that a woman from the crowd raised her voice and said to him, “Blessed is the womb that bore *you*, and the breasts at which *you* were nursed!” But he said, “No; instead, blessed are those who are *hearing the Word of God and keeping it*.”

84. “None Except the Sign of Jonah” (Mt. 12:38-42; Lk. 11:16, 29-36)

¹ Then certain of the scribes and Pharisees answered, saying, “Teacher, we want to *see* a miraculous *sign* from you.” ³ And others *as a test* sought from him a *sign* from heaven.

³ So when the crowds were thronging together, he began to say ¹ to them in answer, ³ “This generation is a *wicked* one! ¹ *An evil and adulterous generation* is seeking a sign, and no sign shall be given it except *the sign of the prophet Jonah*. ³ For as Jonah became a sign to the people of Nineveh, so also shall the Son of man be to this generation. ¹ Just as Jonah was in the belly of the sea monster for three days and three nights, so shall the Son of man be *in the heart of the earth for three days and three nights*.

“The men of Nineveh will stand up at the judgment with this generation and *condemn* it; for they repented at the preaching of Jonah, and behold, a greater than Jonah is *here*. The queen of the south will rise up at the judgment with this generation and *condemn* it; for she came from the farthest reaches of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is *here*.

³ “Now no one, on lighting a lamp, puts it in a hidden place or under a gram-measure, but on the lampstand, so that they who enter may *see* the light. The lamp of the body is the eye; when therefore your eye is sound, your whole body also is full of light, but when it is diseased, your body also is dark. Take heed therefore lest the *light* that is in you be darkness! If on the other hand your whole body is light, having no part of it dark, it will be wholly light as when a *lamp’s* radiance is giving you light.”

85. *Warnings to Pharisees and Lawyers* (Lk. 11:37-54)

Now as he was speaking, a certain Pharisee invited him to dine with him, and he went in and reclined at table. When the Pharisee saw this, however, he was amazed that he did not ceremonially wash before dinner.

But the Lord said to him, “Now you *Pharisees* make clean the outside of the cup and of the platter, but inwardly you are filled with extortion and wickedness! You fools, did not he who made the outside make the inside also? Now rather, *give away as alms* those things which are within you, and behold, all things are clean for you.

“But woe to you, Pharisees! For you pay tithes of mint and rue and of every kind of herb, and you disregard justice and love for God! These things should you have done, while not leaving those undone. Woe to you, Pharisees! For you love the most prominent seats in the

The Four Gospels Combined as One

synagogues and the salutations in the marketplaces. *Woe* to you, scribes and Pharisees-*hypocrites!* For you are like unmarked graves, which men are walking over unknowingly.”

Then answered one of the lawyers and said to him, “Teacher, we *too* are reproached by your saying these things.” But he said, “*Woe* also to you lawyers! For you weigh men down with intolerable burdens, and you yourselves do not touch the burdens with one of your fingers. *Woe* to you, for you are building the sepulchers of the prophets, and your *fathers killed them!* Thus you bear witness to, and consent to, the deeds of your fathers; for they indeed killed them, and you are building their tombs.

“Because of this also the wisdom of God said, ‘I will send them prophets and apostles, and some of *these* will they put to death and persecute; ‘ that the blood of all the prophets that was shed from the foundation of the world may be required of *this generation*, from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary – verily, I say to you, it shall be required of *this* generation.

“Woe to you, lawyers! For you took away the key of knowledge; you did not yourselves enter in, and those entering in you hindered.”

And upon his saying these things to them, the scribes and Pharisees began to assail him violently and to provoke him to speak of many things, lying in wait for something from his mouth that might ensnare him.

86. “Everyone Who Shall Confess Me... (Lk. 12:1-9)

In the meantime, when such myriads of people were gathered together that they trampled on one another, he began to say, first to his disciples, “*Beware of* the leaven of the Pharisees, which is hypocrisy. But there is nothing covered up that shall not be disclosed, or hidden that shall not be known. Everything therefore that you have said in the darkness shall be listened to in the light, and what you have whispered in the inner rooms shall be proclaimed upon the housetops.

“And I say to you, my friends, fear not those who kill the body, and after that have no more that they can do. Instead, I will show you whom to fear: fear him who, after he has killed, has power to cast into Gehenna: yes, I say to you, fear him! Are not five sparrows sold for two copper-pieces? Yet not one of them is overlooked by God. No, even the hairs of your head have all been numbered! Fear not, therefore; you are worth more than *many* sparrows.

“And to you I say, ‘*Everyone who shall confess , Me before men will the Son of man also confess before the angels of God, but he who has denied Me in the presence of men will be denied in the presence of the angels of God.*’”

87. God’s Question to a Rich Fool (Lk. 12:13-21)

Then one from the multitude said to him, “Teacher, bid my brother to divide *the inheritance* with me.” But he said to him, “Man, who made Me a judge or a divider over you?” And he said to them, “Take heed, and beware of *covetousness*; for a man’s life *consists not in the abundance of his possessions.*”

And he addressed to them a parable, saying. “The land of a certain rich man brought forth abundantly; and he reasoned within himself, saying, ‘What shall I do? For I have nowhere to

The Four Gospels Combined as One

store my crops.’ So he said, ‘This will I do: I will pull down my barns and build greater ones, and there will I store all my produce and my goods. And I will say to my soul, Soul, you have much goods laid up for many years; take your ease – *eat, drink, and be merry.*’ But God said to him, ‘*Fool!* This night is your soul required of you. And the things which you prepared, *whose will they be?*’

“So is he who lays up treasure for himself and is not *rich* toward God.”

88. “*Be Like Men Who Await Their Lord*” (Lk. 12:22a, 32-40; Mt. 24:43-44)

And he said to his disciples, “Fear not, little flock; for it is your Father’s good pleasure *to give you the Kingdom.* Sell what you have, and give alms; make for yourselves purses that do not grow old, a treasure unfailing in the heavens, where no thief draws near and no moth destroys. *For where your treasure is, there will your heart be also.*”

“Have your clothing adjusted and your lamps burning, and be like men who await their lord’s return from the wedding feast, so that when he comes and knocks they may open to him at once.

“*Blessed* are those bondservants whom the Lord when he comes finds watching; verily, I say to you, he will adjust *his* clothing and have *them* recline for feasting, and he will come and serve *them.* And if he comes before midnight, or if after midnight, and finds them so, blessed are *those* bondmen!

¹“But know this, that if the householder had known *in what watch* the thief would come, he would have watched, and would not have let his house be broken into. ³You therefore must also be ready, for in an hour when you think *not* the Son of man is coming.”

89. “*To Whom Much Was Given...*” (Mt. 10:34-36; 24:45-51; Lk. 12:41-53)

³Then said Peter to him, “Lord, are You speaking this parable to us, or also to all?” And the Lord said, “Who then is *the faithful and wise steward* whom ¹his lord ³will set in charge of his household, to give them the measure of food when it is due? *Blessed is* that bondservant whom his lord, when he comes, finds so doing. Of a truth, I say to you, he will set him over all that he possesses.

“But if that ¹wicked ³bondservant says in his heart, ‘Mt lord is *delaying* his coming,’ and begins to beat ¹his fellow ³bondservants and maidservants, and to eat and drink and he drunken, the lord of that bondman will come in a day when ¹he is not expecting ³and an hour which he does not know, ¹and will cut him in pieces ³and appoint his portion ¹with the hypocrites, where there shall be weeping and the gnashing of teeth.

³“Now that bondman who knew his lord’s will but did not prepare or do according to his will, shall be beaten with many stripes; but he that did not know, and did things deserving of stripes, shall be beaten with few. So *from him to whom much was given much will be required, and from him to whom much was committed will they ask the more.*”

“*Not Peace but Division*”

“I came to cast *fire* upon the earth; and I would that it were kindled already! And I have a *baptism* to be baptized with; and how am I distressed till it be accomplished!

The Four Gospels Combined as One

“Think you that I came to give peace on the earth? No, I say to you, but rather *division*; ¹ I came not to bring peace, but a sword. ³ For henceforth in one home will five be divided, three against two, and two against three. ¹ I came to set at variance a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law; ³ the father will be set against the son, the mother against the daughter, and the mother-in-law against her daughter-in-law; ¹ and a man’s enemies will be *his own household*.”

90. Parable of the Fruitless Fig Tree (Lk. 12:54-56; 13:1-9)

And he said also to the multitudes, “When you see the cloud rising up from the west, you immediately say, ‘A shower is coming,’ and thus it comes to pass: and when a south wind is blowing, you say, ‘It will be hot,’ and it is *so*. You *hypocrites*, you know how to read the appearance of earth and sky, *so how is it that you do not discern this time?*”

Now at that same time there were some present who told him of the Galileans whose blood Pilate had mingled with their sacrifices. And Jesus answering said to them, “Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered such things? I tell you, *no! – but unless you repent, you shall all likewise perish!* Or those eighteen upon whom the tower in Siloam fell and killed them, do you think that these were worse transgressors than all the others dwelling in Jerusalem? I tell you, *no! – but unless you repent, you shall all likewise perish!*”

And he uttered this parable: “A certain man had a fig tree that had been planted in his vineyard; and he came and sought fruit on it, and found none. Then said he to the dresser of the vineyard, ‘Behold, *for three years* I keep coming, seeking fruit on this fig tree and finding none. Cut it down; why have it even use up the ground?’ But he answering said to him, ‘Sir, *let it alone this year also*, till I dig about it and fertilize it. Then if indeed it bears fruit, all is well; but if not, *you shall afterward cut it down.*”

91. A Woman Is Healed on the Sabbath (Lk. 13:10-17)

And he was teaching in one of the synagogues on the Sabbaths, and behold, there was a woman with a spirit of infirmity which she had had for eighteen years, and she was bent over and could not lift herself up completely. And when Jesus saw her, he called to her and said to her, “Woman, *you are freed* from your infirmity.” Then he laid his hands on her, and at once she was made straight and began to praise God.

But the ruler of the synagogue, being angry at Jesus for healing on the Sabbath, answered and said to the people, “There are *six days* in which men ought to work; in *these* therefore come and be healed, and not on *the Sabbath day*.”

So the Lord answered him and said, “*You hypocrite!* Does not each of you on the Sabbath loose his ox or ass from the manger and lead it away to let it drink? And this woman, a daughter of Abraham whom Satan has bound, lo, for eighteen years, should not she be loosed from *this* bond on the Sabbath day?” And his saying these things made all his adversaries ashamed, and all the crowd kept rejoicing at all the glorious things done by him.

The Four Gospels Combined as One

Chapter 15. Pressing on Toward Jerusalem

92. "Herod Intends to Kill You" (Lk. 13:22-33)

So he went along through cities and villages, teaching and continuing the journey toward Jerusalem.

Then said someone to him, "Lord, are they *few* who are saved?" And he said to them, "Strive earnestly to enter in *through the narrow gate*; for many, I say to you, will *seek* to enter in and will not be able. When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, 'Lord, Lord, open to us!' – and he will answer and say to you, 'I know you not; where are you from?' – then will you begin to say, 'We ate and drank in your presence, and you taught in our streets,' and he will say, 'I tell you *I know you not, where you are from; depart from me, all you workers of unrighteousness!*'"

"There shall be weeping there, and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the Kingdom of God, but yourselves thrust out. And they shall come, *from east and west, and from north and south*, and shall feast in the Kingdom of God. And behold, *there are last who shall be first, and there are first who shall be last.*"

That same day there came certain Pharisees, saying to him, "Get you out, and depart *from here*; for Herod intends to *kill* you." And he said to them, "Go and say to that fox, 'Lo, today and tomorrow I am casting out demons and accomplishing cures, and the third day I am reaching the consummation.' Nevertheless, *I must press on* today and tomorrow and the day following. For it cannot be that a prophet perish anywhere but *in Jerusalem!*'"

93. Dining with a Chief Pharisee (Lk. 14:1-24)

Now it came to pass that, on his going into the home of one of the chief Pharisees to have dinner on a Sabbath, they were watching him closely, and behold, before him was a certain man who had the dropsy. And Jesus in response spoke to the lawyers and Pharisees, saying, "*Is it lawful to heal on the Sabbath?*"

But they kept silent; and he took him and healed him, and let him go. And answering he said to them, "Which of you shall have an ass or an ox fall into a pit, and will not immediately pull him out on a Sabbath?" And to these things they could not reply to him.

And he put forth a parable to those who were invited. when he noted how they were choosing the chief places, saying to them, "When invited by someone to a wedding feast, do not recline in the place of chief honor at the table; lest some person more important than you may have been invited by him, and he who invited both should come and say to you, 'Give this man your place,' and you begin then with shame to assume the lowest place. Instead, when invited, go and recline in the *lowest* place, that he who invited you, when he comes, may say to you, 'Friend, come up higher.' Then will you have honor in the sight of those reclining with you. For everyone who *exalts* himself *will be humbled*, and he who *humbles* himself *will be exalted.*"

"Invite Those Who Cannot Repay"

Then said he also to the one who had invited him, "When you give a dinner or a banquet, do not call your friends or your brothers or your kinsfolk or rich neighbors, lest they also invite

The Four Gospels Combined as One

you in return and you be repaid. But when you give a feast, call the poor, the crippled, the lame, the blind; and you shall be blessed, because they cannot pay you back. *For you shall be recompensed at the resurrection of the just.*”

The Banquet Refused by the Invited Guests

And when one of those at the feast heard these things, he said to him, “*Blessed is he that shall eat bread in the Kingdom of God!*”

And he said to him, “A certain man was preparing a great banquet, and invited many. And he sent his bondservant at the banquet time to say to the guests, ‘*Come*, for everything is now ready v. ¹ But they all with one accord began to make excuse. The first said to him, ‘I have bought a field, and I must go and see it; I pray you, *have me excused*. ¹ And another said, ‘I have bought five yoke of oxen, and am leaving to try them out; I pray you, *have the excused*. ¹ And another said, ‘I have married a wife, and therefore *cannot come*.’

“So that bondservant came and reported these things to his lord. Then the master of the house said in anger to his bondman, ‘Go quickly out into the streets and lanes of the city, and bring in here *the poor, the crippled, the lame, and the blind*. ¹ And the bondservant said, ‘Sir, it has been done as you commanded, *and yet there is room*. ¹ And the master said to the bondman, ‘Go out *into the highways and hedges* and compel them to come in, that my house may be filled. For ¹ say to you, *not one of those who were invited shall taste of my banquet!*”

94. Followers Must Reckon the Cost (Lk. 14:25-35)

Now there were walking with him great throngs, and he turned and said to them, “If anyone comes to me and hates not his father and mother, and wife and children, and brothers and sisters, and even his own life also, he cannot be my disciple! And whoever does not *bear his cross* and come after Me cannot be my disciple.

“For which of you, desiring to build a tower, does not first sit down and reckon the cost, whether he has enough to complete it? – lest it happen that after his laying its foundation, and being unable to finish it, all who see it begin to laugh at him and say. ‘*This man began to build, and could not finish.*’

“Or what king, going to engage some other king in war, does not first sit down and take counsel whether with ten thousand he can meet the one coming against him with twenty thousand? And if he cannot, while the other is still far off he sends, an embassy and asks for terms of peace.

“Thus therefore, whoever of you does not *leave all that he has* cannot be my disciple. Salt is good, but if the salt becomes saltless, with what shall it be seasoned? It is fit neither for the land nor for the dunghill; men toss it away. *He who has ears to hear, let him hear.*”

95. Of the Lost Sheep and Lost Coin (Lk. 15:1-10)

Then there kept drawing near to him all the publicans and sinful outcasts to listen to him, and the Pharisees and the scribes kept muttering and saying, “This fellow welcomes *sinners*, and eats with them!”

The Four Gospels Combined as One

But he addressed to *them* this parable, saying, “What man of you who has a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost, *until he finds it*? And on finding it he lays it on his shoulders, rejoicing; and when he comes home, he calls together friends and neighbors, telling them, ‘*Rejoice with me, for I have found my sheep that was lost!*’ I say to you, there will be joy likewise in heaven over one sinner who repents, more than over ninety-nine ‘righteous’ persons who have ‘no need of repentance.’

“Or what woman who has ten silver-pieces, if she loses one, does not light a lamp and sweep the house and search carefully till she finds it? And on finding it she calls friends and neighbors together, saying, ‘*Rejoice with me, for I have found the piece which I lost!*’ Likewise, I say to you, there is joy in the presence of the angels of God over *one sinner who repents.*”

96. The Wayward Son Was Welcomed Home (Lk. 15:11-32)

And he said, “A certain man had two sons, and the younger of them said to his father, ‘Father, give me the portion of the property that is coming to me;’ and he divided to them his substance.

“Now not many days later the younger son gathered together everything, and went away to a distant country, and there wasted his substance in dissolute living. And when he had spent all, there arose an intense famine through all that land, and he began to be in want. So he went and hired himself to a citizen of that country, who sent him into his fields to feed swine. And he kept yearning to satisfy his hunger with the pods which the swine were eating, but no one gave him any.

“And when he came to himself, he said, ‘How many of my father’s hired servants have bread in abundance, while I am perishing with hunger! I will arise and go to my father, and will say to him, ‘Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son; make me like one of your hired servants.’ And he arose, and went to his father.

“But while he was yet a great way off, his father saw him and was moved with compassion, and ran and fell on his neck and kissed him over and over. And the son said to him, ‘*Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son!*’

“But the father said to his bondmen, ‘Bring out the best robe and put it on him, and put a ring on his hand, and sandals on his feet. And bring the fatted calf and kill it, and let us eat, and be merry. For this my son was dead, but he is *alive again*; he was lost, *but has been found!*” So they began to be merry.

But the Elder Brother Was Angry

“Now his elder son was out in the field, and as he came and drew near to the house, he heard music and dancing; and calling one of his servants, he asked what these things meant. And he said to him, ‘Your brother has come! And your father has killed the fatted calf, because he has received him safe and well.’

The Four Gospels Combined as One

“But he was angry, and would not go in. His father therefore came out and entreated him, but he answered and said to his father, ‘Lo, these many years do I keep on serving you, and I never disregarded your command; but to me you never gave a *kid* that I might be merry with my friends. Instead, when this son of yours came who has devoured your substance with harlots, you killed for him *the fatted calf!*’

“But he said to him, ‘Son, you are always with me, and all that I have is yours. But it was *fitting* that we should *be merry and rejoice*. For this your brother was dead, but he is alive again; and he was lost, but has been found.’”

97. *The Wise Use of Wealth – For Eternity (Lk. 16:1-13)*

And he said also to his disciples, “There was a certain rich man who had a steward, who was reported to him as wasting his possessions. And he summoned him and said to him. ‘What is this I hear about you? Render an *accounting* of your stewardship; for you may be steward no longer.’

“Then the steward said to himself, ‘What shall I do, since my lord is taking the stewardship from me? I cannot dig; to beg I am ashamed. I know what I will do, so that on my removal from the stewardship men may receive me into their homes.’

“So he called to him each of his lord’s debtors, and said to the first, ‘How much do you owe my lord?’ And he said, ‘Eight hundred gallons of oil.’ And he said to him, ‘Take your bill, and sit down quickly and write, *Four hundred*. Then said he to another, ‘And how much do you owe?’ And he said. ‘A thousand bushels of wheat.’ And he said to him, ‘Take your bill and write, *Eight hundred*.’

“Now the lord commended the unrighteous steward because he had acted shrewdly. For the sons of this age are wiser with respect to their own generation than the sons of light. And I say to you, make friends for yourselves by means of the unrighteous mammon, so that when it fails they may receive you into the eternal dwellings.

“He who is faithful in that which is least is faithful also in much; and he who is unrighteous in that which is least is unrighteous also in much. If therefore you have not been faithful with the unrighteous riches, who will entrust you with the true? And if you have not been faithful with that which is another’s, who will give you what is your own?

“No servant can serve two masters; for either he will hate the one and love the other, or he will hold to the one and despise the other. You cannot serve God *and riches*.”

98. *A Man Who Repented in Hades (Lk. 16:14-15,19-31)*

Now the Pharisees, who were lovers of money, were also listening to all these things, and they derided him. And he said to them, “*You are they who justify themselves* in the sight of men. But *God* knows your hearts; for that which is highly esteemed among men is abominable in the sight of God.

“Now there was a certain rich man, who was clothed in purple and fine linen, living daily in merriment and splendor. And a certain poor man named Lazarus was laid at his gate, full of sores and longing to be fed with the crumbs falling from the rich man’s table; moreover, the dogs

The Four Gospels Combined as One

even came and licked his sores. And it came to pass that the poor man died, and was carried away by the angels unto Abraham's bosom.

"Then the rich man also died and was buried; and in Hades he lifted up his eyes, being in torment, and saw Abraham far off, and Lazarus at his bosom. And he cried out and said, 'Father Abraham, *have compassion on me*, and send Lazarus to dip his fingertip in water and cool my tongue; for I am anguished in this flame.'

"But Abraham said, 'Child, remember that in your lifetime you fully received your good things, and Lazarus likewise evil things; so now he is comforted, and you are anguished. And beside all these things, between us and you there is a great chasm fixed, so that they who wish to cross from here to you cannot, and neither can men cross from there to us.'

"Then he said, 'I beseech you therefore, father, to send him to my father's house, since I have five brothers, *to testify urgently to them, lest they too come to this place of torment.*' Abraham said to him, 'They have Moses and the prophets; let them hear *them.*'

"But he said, 'No, father Abraham, but if someone goes to them from *the dead*, they will *repent.*' And he said to him, 'If they heed not Moses and the prophets, neither will they be persuaded though someone rise from the dead.'"

99. *Is a Servant Thanked for Obeying? (Lk. 17:1-10)*

Then said he to the disciples, "It is impossible that causes of stumbling should not come; but *woe* to him through whom they come! It would be better for him were a great millstone hung about his neck and he were cast into the sea, than that he should cause one of these little ones to stumble. Take heed to *yourselves*.

"And if your brother sins against you, rebuke him; and if he; repents, forgive him. And if he sins against you seven times in the day, and seven times in the day returns to you saying, 'I repent,' you *shall forgive him.*"

And the apostles said to the Lord, "*Increase our faith.*" And the Lord said, "If you *had* faith as large as a grain of mustard seed, you might say to this mulberry tree, 'Be rooted up, and be planted in the sea,' and it would obey you.

"But will any of you, with a bondservant plowing or tending sheep, say to him on his coming in from the field, 'Never mind; recline at once at the table'? Will he not say to him rather, 'Prepare my food, and hitch up your clothing and serve me, while I eat and drink; and afterward you will eat and drink'? Does he *thank* that bondman because he did the things commanded him? I judge not. Thus also *you*, when you have done everything commanded you, say, 'We are unprofitable bondmen; we have done what was our *duty* to do.'"

100. *Still Journeying; Ten Lepers Healed (Lk, 17:11-19)*

It came to pass also in his journeying to Jerusalem that he was traversing the border area between Samaria and Galilee, and on his entering a certain village there met him ten leprous men, who stood far off. And they lifted up their voices, saying, "Jesus, Master, have compassion on us!" And seeing them, he said to them, "Go on your way; and show yourselves to the priests."

The Four Gospels Combined as One

And it came to pass that, as they went on their way, they were cleansed. So one of them, seeing that he was healed, turned back and with a loud voice gave glory to God; and he fell down on his face at Jesus' feet, giving him thanks. And he was a Samaritan.

And Jesus answering said, "Were not the *ten* cleansed? Where are the nine? Were none found to return and give glory to God except this 'foreigner'?" And he said to him, "Rise, go on your way; your *faith* has healed you."

101. *When the Son of Man Will Come (Lk. 17:20-37)*

Now being asked by the Pharisees when the Kingdom of God would come, he answered them and said, "The Kingdom of God does not come with watching for signs; neither will they say, 'Lo, here!' or 'Lo, there!' For behold, the Kingdom of God is *in your midst*."

And to the disciples he said, "The days will come when you will desire to see one of the days of the Son of man, but will not see it. And they will say to you, 'Lo, here!' or 'Lo, there!' Do not go forth, nor follow. For as the *lightning* flashes, lighting up the sky from the one side to the other, so also will the Son of man be in his day. But first he must suffer many things, *and be rejected by this generation*.

"And as it was in the days of Noah, thus will it be also in the days of the Son of man; they were eating and drinking, marrying and being given in marriage, till the day when Noah went into the ark, and the flood came and destroyed them all.

"Likewise also, as it was in the days of Lot – they were eating and drinking, buying and selling, planting and building, but in the day when Lot went out from Sodom, it rained fire and brimstone from heaven and destroyed them all – so will it be in the day when the Son of man is *revealed*. In that day let *him* who is on the housetop not come down to take away his goods that are in the house; and likewise let him who is in the field not return to the things left behind. Remember Lot's wife. Whoever seeks to save his life shall lose it, and whoever loses his life shall keep it safe.

"I say to you, in that night there will be two men in one bed; one will be taken, and the other left. There will be two women grinding together; one will be taken, and the other left. [There will be two men in the field; one will be taken, and the other left.]"

And they answered and said to him, "Where, Lord?" "And he said to them, "*Where the body is*. There will the *vultures* be gathered together."

102. *Persistent Prayer Will Be Rewarded (Lk. 18:1-8)*

And he also spoke to them a parable that men ought always to pray and not become faint-hearted, saying, "In a certain city there was a certain judge who feared not God nor had regard for man; and in that city was a widow who kept coming to him, saying, 'Give me justice against my adversary!'"

And he would not for a while, but at length he said to himself, 'Although I fear not God nor have regard for man, yet because this widow is causing me trouble, I will give her justice, lest her continual coming wear me out.'

And the Lord said, "Hear what the unrighteous judge said. And will not *God* render justice for his elect who cry to Him day and night while he delays helping them? I say to you,

The Four Gospels Combined as One

that he will render *swift* justice for them. Nevertheless, when the Son of man comes, *will he find the faith on the earth?*”

103. Two Men’s Prayers in Contrast (Lk. 18:9-14)

Now to some who trusted in themselves as being righteous, and looked down on other men, he uttered this parable also. “Two men went up into the temple to pray, one a Pharisee and the other a publican. The Pharisee stood and kept praying thus with himself: ‘God, I thank thee that I am not, as other men are, avaricious, unrighteous, adulterous – or even like this publican. I fast twice in the week; I pay *tithes* of everything I get.’

“But the publican, standing far off, would not so much as lift up his eyes to heaven, but kept beating his breast and saying, ‘God, be merciful to me, *the sinner!*’ I tell you, *this* man went down to his house justified, rather than the other. For *everyone who exalts himself shall be humbled, but he who humbles himself shall be exalted.*”

104. Jesus’ Teachings on Divorce (Mt. 19:3-12; Mk. 10:2-12; Lk. 16:18)

² And certain Pharisees ¹ also came to him, putting him to the test and saying to him, “Is it *lawful*² for a husband to put away ¹ his wife, no matter what the cause?” ² But Jesus answered and said to them, “What did Moses command you? ¹ Have you not read, that he who made them from the beginning made them male and female, and said, ‘*For this cause shall a man leave² his father and mother and be joined unto his wife, and the two shall be one flesh.*’ Thus they are no longer two, but one flesh. *What therefore God has joined together, let not man put asunder.*”

¹ They said to him, “Why then did Moses command to give a *writ of divorce* and to put her away?” He said to them, “Moses on account of your hardness of heart ² wrote for you this commandment and ¹ allowed you to put away your wives; *but from the beginning it was not so.* And I say to you, that whoever shall put away his wife, except for fornication, and marry another, commits adultery; ³ and he who marries her that is put away from her husband commits adultery.”

² And again in the house his disciples asked him about the same matter, and he said to them, “Whoever shall put away his wife and marry another is committing adultery against her, and if a woman puts away her husband and marries another, *she is* committing adultery.”

¹ His disciples said to him, “If this is the case of the man with the wife, it is not a good thing to marry.” But he said to them, “Not everyone receives what you have said, but only those to whom it has been given. For there are *eunuchs* who were born so from their mother’s womb, and there are eunuchs who were made so by men; and there are eunuchs who have made themselves eunuchs for the sake of the Kingdom of heaven. He that is able to receive this, let him receive it.”

105. His Blessing on the Young Children (Mt. 19:13-15a; Mk. 10:13-16; Lk. 18:15-17)

¹ At that time there were young children being brought to him, that he might lay his hands on them and pray; ³ and they were even bringing him infants, that he might touch them. But the disciples, on seeing it, ² began to rebuke those who brought them.

The Four Gospels Combined as One

Now when Jesus saw this, he was moved with indignation, and ³ calling them to him he said ² to them, “*Let the little children come to me; and forbid them not, ¹ for of such is the Kingdom of heaven.*” ² Verily, I say to you, he that will not receive the Kingdom of God *as a little child* shall by no means enter therein.”

And he took them up in his arms, and laying his hands on them he blessed them.

Chapter 16. Climactic Proof of His Power

106. He Raises Lazarus from the Tomb (Jn. 11:1-44)

Now there was a certain man who was sick, named Lazarus of Bethany, the village of Mary and her sister Martha. It was the Mary who anointed the Lord with ointment and wiped his feet with her hair whose brother Lazarus was sick. The sisters therefore sent word to him, saying, “Lord, behold, the one whom You love is sick.”

But on hearing it Jesus said, “This sickness is not unto death, but for the glory of God, that through it the Son of God may be glorified.” And Jesus loved Martha and her sister, and Lazarus; so when he heard that he was sick, he remained then indeed two days where he was, but after this said to the disciples, “Let us go into Judea again.”

The disciples said to him, “Rabbi, the Jews not long since were seeking to stone You, so are You going there again?” Jesus answered, “Are there not twelve hours of daytime? Anyone walking by *day* does not stumble, since he sees the light of this world; but if anyone walks in the night, he stumbles, since the light is not in him.” These things said he, and after this he said to them, “Our friend Lazarus has fallen asleep; but I am going that I may awaken him.”

His disciples said therefore, “Lord, if he has fallen asleep, he will get well.” Jesus, however, had spoken of his death, while they thought that he had spoken of resting in sleep.

Then said Jesus to them plainly, “Lazarus is dead. And for *your* sake I am glad that I was not there, so that you may believe; but let us go to him.” Thomas, called Didymus, said therefore to his fellow disciples, “Let us go also, that we may die *with him*.”

“I AM the Resurrection”

When therefore Jesus came, he found that he had been in the tomb four days already. Now Bethany was close to Jerusalem, less than two miles distant, hence many of the Jews had come to Martha and Mary to comfort them concerning their brother.

Martha therefore, when she heard that Jesus was coming, went and met him, although Mary continued sitting in the house. So Martha said to Jesus, “Lord, if You had been here, my brother would not have died! But even now I know that anything You ask from God, God will give it to You.”

Jesus said to her, “*Your brother will rise again.*” Martha said to him, “I know that he will rise again in the resurrection at the last day.” Jesus said to her, “*I AM the Resurrection, and the Life. He who believes upon Me, even though he die, yet Shall he live. And everyone living when I come, who believes upon Me, shall not at all ever die.* Do you believe this?”

The Four Gospels Combined as One

She said to him, “Yes, Lord! I, *too*, have believed that You are *the Messiah, the Son of God* who is coming into the world.” And on saying these things she departed and called her sister Mary, saying privately, “*The Teacher* has come, and is asking for you.”

At hearing this she rose up quickly and came to him. Now Jesus had not yet arrived in the village, but was at the place where Martha had met him. So when the Jews who were with her in the house, comforting her, saw that Mary rose up quickly and went out, they followed her, saying that she was going to the tomb to weep there. Mary therefore, when she came to where Jesus was and saw him, fell at his feet and said to him, “Lord, if You had been here, my brother *would not have died*.”

“*Lazarus, Come Forth!*”

Jesus therefore, when he saw her weeping, and the Jews who came with her, weeping also, groaned in spirit and was troubled, and said. “Where have you laid him?” They answered him, “Lord, come and see.”

Jesus wept.

The Jews therefore said, “Behold how he loved him!” But some of them said, “Could not he who opened the blind man’s eyes have also kept this man from dying?”

Jesus therefore, groaning in himself again, came to the tomb; and it was a cave, with a stone laid against it. Jesus said, “Take the stone away.” Martha, the dead man’s sister, said to him, “Lord, by this time he is offensive – for it has been four days.” Jesus said to her, “Did I not tell you that, if you would believe, you would see the glory of God?”

So they took the stone away from where the dead man had been laid. And Jesus lifted up his eyes and said, “Father, I thank thee that Thou didst hear me. And *I knew* that Thou hearest me always, but because of the crowd standing around I said it, that they may *believe that Thou didst send me*.”

And when he had spoken thus, he cried out with a loud *voice*, “*Lazarus, come forth!*” And he who had been dead came forth, bound hand and foot with burial cloths and his face wrapt around with a napkin. Jesus said to them, “Loose him, and let him depart.”

107. The Jewish Leaders Conspire; He Withdraws (Jn. 11:45-54)

Many therefore of the Jews who had come to Mary, and who saw what Jesus did, believed upon him; but some of the Jews went off to the Pharisees and told them what Jesus had done. So the chief priests and the Pharisees gathered a council, and they said, “What are we accomplishing” For this man *is performing* many miraculous *signs*. If we let him go on thus, all will believe upon him, and *the Romans* will come and take away both our place and our nation.”

And one of them in particular, named Caiaphas, who was the high priest that year, said to them, “You know *nothing*, nor recognize that *it is expedient for us that one man die for the people, and the whole nation perish not*.” Now it was not from himself that he said this, but as high priest that year he *was prophesying* that Jesus would die for the nation; and not for the nation alone, but also that he might gather into one God’s children who had been scattered abroad.

The Four Gospels Combined as One

So from that day they took counsel together how they might put him to death. Jesus therefore no longer walked about in the open among the Jews, but went away from there into the country near the wilderness, to a town called Ephraim, and there remained with his disciples.

Chapter 17. The Journey through Jericho

108. *His Answer to a Rich, Young Ruler (Mt. 19:15b-26; Mk.10:17-27; Lk. 18:18-27)*

¹ And he departed from that place; ² and when he had gone forth on the road, ¹ behold, ³ a certain ruler ² came running and knelt down to him and asked him, “Good teacher, What good thing shall I do to inherit *eternal life*?” ² But Jesus said to him, “Why do you call me ‘good’? There is no one good but One, namely God.’ ¹ But if you would enter into life, observe *the commandments*.”

He said to him, “Which?” And Jesus said, ² “You know the commandments, ‘*Do not commit adultery, do not murder, do not steal, do not bear false witness, do not defraud, honor your father and mother; ¹ and love your neighbor as yourself.*’”

² And ¹ the young man ² answering ¹ said to him, ² “Teacher, *all* these have I kept from my youth up. ¹ What lack I yet?” ² Then Jesus, ³ on hearing these things, ² loved him, and fixing his eyes on him said to him, “*One* thing you are lacking. ¹ If you would lack nothing, go sell ³ all that you have, and distribute to the poor, and you will have treasure in heaven. And come, *follow Me*.”

¹ But the young man on hearing these things ² went away very sorrowful, ¹ for he had great possessions. ³ And seeing him become very sorrowful, Jesus ² looked about him and said to his disciples, ¹ “Verily, I say to you, ² how hard it will be for those who have *riches* to enter the Kingdom of God!”

And the disciples were astonished at his words, but Jesus again answering said to them, “Children, how hard it is [for those who trust in riches] to enter the Kingdom of God! ³ For ¹ again I say to You, ² it is easier for a *camel* to pass through the eye of a sewing needle than for a rich man to enter the Kingdom of God.”

¹ Now at hearing this they were astonished beyond measure, ² saying to one another, “Who then can be saved?” ¹ But Jesus, fixing his eyes on them, said to them, ² “With men it is impossible, but not with God; for with God *all* things are possible.”

109. *Rewards Are Promised His Followers (Mt. 19:27 - 20:16; Mk. 10:28-31; Lk. 18:28-30)*

¹ Then Peter in answer ² began to say to him, ¹ “Behold, *we left everything* and kept on following You, what then will there be for us?” And Jesus ² answered and said ¹ to them, “Verily I say to you, that in the regeneration, when the Son of man is to sit on the throne of his glory, you also, who have followed me, shall sit on twelve thrones, judging the twelve tribes of Israel.”

³ And he said to them, “Verily, I say to you, there is no one who has left house or parents or brothers ¹ or sisters or wife or children or lands for my name’s sake ² and the sake of the Glad News ³ and the Kingdom of God, who shall not receive in this present age ¹ a *hundredfold* ³ more, ² houses and brothers and sisters and mothers and children and lands – with persecutions – and in the age to come ¹ *inherit eternal life*.”

The Four Gospels Combined as One

The Parable of the Vineyard Workers

“*But many who are first will be last, and the last first.* For the Kingdom of heaven is like a man who, as master of his house, went out in early morning to hire workers for his vineyard; and he agreed with the workers for a denary for the day, and sent them into his vineyard.

“But going out about nine o’clock, he saw others standing idle in the marketplace and said to them, ‘You, too, go into the vineyard, and whatever may be right I will give you.’ So they went forth. Again he went out about noon, and about three o’clock, and did the same.

“And about five o’clock he went out and found some others standing, and said to them, ‘Why stand here idle all day?’ They answered him, ‘Because no one hired us.’ He said to them, ‘You, too, go into the vineyard, and whatever may be right you will receive.’

“And when evening came, the vineyard owner said to his overseer. ‘Call the workers and give them their pay, beginning with the last and on up to the first.’ Now when those hired about five o’clock came, they received each of them a denary. So when the first came, they thought that they ought to get more, but they likewise received each of them a denary. And on receiving it they complained against the master of the house, saying, ‘These last have worked only one hour, and you gave them equal payment with us who bore the burden, and the burning heat, of the day.’

“But in answer he said to one of them, ‘Friend, I am doing you no wrong. Did you not agree with me for a denary? Take what is yours, and go; and I will give to this last one the same as to you. May I not do what I choose with what is mine? Or are you envious *because I am generous.*”

“So it is that the last shall be first, and the first last.”

110. His Sufferings Are Again Foretold (Mt. 20:17-19; Mk. 10:32-34; Lk. 18:31-34)

² Now they were on the road on their way to Jerusalem, Jesus walking in the lead, and were filled with awe and fear as they followed. And *again*, taking ¹ the twelve aside in the way. ² he began to tell them the things that would happen to him, ³ saying to them, “Behold, we are going up to Jerusalem, and everything written by the prophets concerning the Son of man will be fulfilled. For he will be betrayed ² to the chief priests and the scribes, and they will condemn him to death and deliver him up to the Gentiles ¹ to crucify him. ³ And he will be mocked and treated shamefully and spit upon, and they will scourge him and put him to death; *but the third day he will rise again.*”

Yet they understood none of these things; this utterance was veiled from them and they did not comprehend what was said.

111. Another Rebuke to James and John (Mt. 20:20-28; Mk. 10:35-45)

¹ Then came to him the mother of the sons of Zebedee, ² James and John, ¹ making obeisance with her sons and ² saying, “Teacher, we desire that you do for us what we may ask.” And he said to them, “What do you wish me to do for you?” ¹ She said to him, “Grant that these my two sons may sit, one at your right hand and one at your left, ² in your glory ¹ in your Kingdom.”

The Four Gospels Combined as One

But Jesus answered and said ² to them, “You know not what you are asking. Are you able to drink the cup ¹ that I am going to drink, and to be baptized with the baptism that I am baptized with?” ² And they answered him, “We are able.” But Jesus said to them, “You will indeed drink the cup that I drink, and be baptized with the baptism with which *I* am baptized; but to sit at my right hand and my left is *not mine to grant*, but is for those for whom it has been prepared ¹ *by my Father.*”

“Came to Give His Life as a Ransom”

And when the ten heard of it, they were indignant ² at James and John, but Jesus called them to him and said to them, “You know that the recognized rulers in the nations exercise lordship over them, and the ‘great’ ones among them domineer over them. ¹ But it shall not be so among you; but whoever would become great among you, let him be your *servant*, and whoever would be chief among you, let him be the *bondslave* ² of all – ¹ *just as* ² *even the Son of man came, not to be ministered to but to minister, and to give his life as a ransom for many!*”

112. A Jericho Beggar Receives Sight (Mt.20:30-34; Lk.18:35-43)

³ Now it came to pass that, as he was drawing near to Jericho, a certain blind man was sitting at the roadside begging; and hearing a multitude passing along, he asked what this might mean. And they told him, ‘*Jesus of Nazareth is passing by.*’ And he cried out, saying, ‘*Jesus, Son of David, have pity on me!*’

And those walking in front began to rebuke him, telling him to be quiet, but he cried out more and more, “*Son of David, have pity on me!*” So Jesus stopped and commanded that he be brought to him; and when he came near, he asked him, saying, “What do you wish me to do for you?” And he said, “Lord, that I may receive *sight.*”

Jesus, ¹ moved with compassion, ³ said to him, “*Receive sight; your faith has healed you.*” ¹ And Jesus touched his eyes and he immediately received sight, and followed him, ³ glorifying God. And all the people who had seen it gave praise to God.

113. Jesus’ Visit with Repentant Zacchaeus (Mk. 10:46a; Lk. 19:1-10)

² So they came to Jericho; ³ and he entered and was passing through Jericho, when behold, there appeared a man named Zacchaeus, who was a chief publican and was rich. And he kept seeking to see who Jesus was, but could not because of the throng, for he was small of stature; so he ran ahead and climbed a sycamore fig tree to see him, as he was to pass that way.

And When Jesus came to the place, he looked up and saw him, and said to him, “Zacchaeus, hasten and come down, for today I must sojourn *at your home.*” And he hastened and came down, and welcomed him with rejoicing.

Now at seeing this they all disapproved greatly, saying, “He has gone in *to lodge* with a man who is *a sinner.*” But Zacchaeus, standing there, said to the Lord, “Behold, Lord, *half of my possessions will I give to the poor.* And whatever I have taken from anyone wrongfully, I will restore it to him *four times over.*”

And Jesus said to him, “Today has *salvation* come to this house ! For he, too, is a son of *Abraham.* For the Son of man *came to seek and to save that which was lost.*”

The Four Gospels Combined as One

114. Parable of the Pounds of Silver (Lk. 19:11-27)

Now while they were listening to these things, he continued by uttering a parable; for he was nearing Jerusalem, and they thought that the Kingdom of God was *shortly to appear*.

He said therefore, “A certain man of noble birth went to a far country to receive for himself a kingdom, and to return. And summoning ten of his bondmen, he gave them a pound of silver each, and said to them, ‘*Do business till I come.*’ But his citizens hated him and sent an embassy to follow him, saying, ‘We will *not* have this man rule over us!’”

“And it came to pass that, after receiving the kingdom and returning, he commanded that those bondmen to whom he had given the money be summoned, that he might know how much business each had done. So the first came forward, saying, ‘Lord, your pound of silver has produced *ten* pounds.’ And he said to him, ‘Well done, good bondservant! Since you were faithful in a thing of small importance, you shall have charge of ten cities.’ And the second came, saying, ‘Lord, your pound has produced *five* pounds.’ And he said to him likewise, ‘And you shall be over five cities.’”

“*I Was Afraid*”

“Then came another, saying, ‘Lord, *behold* your pound, which I kept laid away in a napkin. For I was afraid of you, since you are a harsh man; you take up what you did not lay down, and reap what you did not sow.’”

“And to him he said, ‘Out of your own mouth will I judge you, wicked bondservant’. You knew that I am a harsh man, taking up what I did not lay down, and reaping what I did not sow? Then why did you not put my money *in the bank*, that I might come and take it out with interest?’”

“And to those who were standing by he said, ‘Take from him the pound of silver and give it to him who has the ten pounds.’ (And they said to him, ‘Lord, he has ten pounds!’) ‘For I say to you, that to everyone who has shall be given, but from him who has not, even what he has shall be taken away. And as for those enemies of mine who would not have me rule over them, bring them here and slay them before me.’”

115. Sight Is Given Bartimaeus Also (Mt. 20:29-34; Mk. 10:46b-52; Lk. 19:28)

³ And after saying these things he walked on before them, proceeding up to Jerusalem.
² But as he left Jericho with his disciples, ¹ and a great crowd was following him, behold, ² blind Bartimaeus, son of Timaeus, was sitting by the roadside begging. And when he heard that it was Jesus of Nazareth, *he* began to cry out and say, “*Jesus, Son of David, have pity on me!*”

And many admonished *him* to be quiet, but he cried out the more, ¹ “[*Lord,*] *Son of David,* ³ have pity on me!” And Jesus stopped and commanded that he be called; so they called the blind man, saying to him, “Have courage; *rise up*, he is calling you.” And he, flinging aside his garment, rose up and came to Jesus.

And Jesus in response said to him, “What do you wish me to do for *you*?” And the blind man said to him, “*Dear Rabbi, let me receive my sight.*” ¹ And Jesus was moved with compassion, and touched his eyes; ² and he said to him, “Go; *your faith* has healed you.” And immediately ¹ his eyes received sight, ² and he followed Jesus on the road.

The Four Gospels Combined as One

PART VI. THE HOUR IS AT HAND

Chapter 18. He Rejects the Rejecting Nation

116. *His Anointing by Mary of Bethany (Mt. 26:6-13; Mk. 14:3-9; Lk. 22:1; Jn. 11:55 -12: 11)*

⁴ Now the Jews' ³ feast of unleavened bread, called the Passover, was at hand, ⁴ and many went up out of the country to Jerusalem before the Passover to purify themselves. They were looking therefore for Jesus, and kept saying among themselves, while standing in the temple, "What do you think? – that he *will not* come at all to the feast?" For the chief priests and the Pharisees had issued a command that if anyone knew where he was he should make it known, that they might arrest him.

So Jesus six days before the Passover came to Bethany, where Lazarus was, who had died and whom he had raised from the dead. There ¹ at Bethany ⁴ they made him a supper therefore, ¹ in the home of Simon the leper; ⁴ and Martha was serving, but Lazarus was one of those reclining at the table with him.

Mary therefore, taking ² an alabaster flask of costly ointment, ⁴ a pound of pure nard, ¹ came up to him as he reclined at the table and, ² breaking the flask, poured it over his head; ⁴ and she anointed the feet of Jesus, and wiped his feet with her hair. And the house was filled with the aroma of the ointment.

¹ But when his disciples saw this, ² some ¹ became indignant ² and said within themselves, "For *what is* this waste of the ointment? ¹ For this could have been sold for much money, and given to the poor." ² So they began to rebuke her. And ⁴ Judas Iscariot, who was going to betray him, said, "Why was not this ointment sold for *three hundred denaries* and given to the poor?" But he said this, not that he was concerned for the poor, but because he was a thief and had the money bag, and kept taking what was put therein.

"To Anoint My Body for Burial"

¹ Then Jesus, aware of all this, said to them, ² "Let her alone. Why are you troubling ¹ the woman? For she performed a good work toward me; ⁴ she has kept it for the day of *my burial*. ² For the poor you have with you always and can do them good whenever you will; but Me you *do not have* always. She was doing what she could; ¹ for in pouring this ointment on my body ² she came *beforehand* to anoint my body ¹ for my burial. Verily, say to you, wherever in all the world this Glad News is proclaimed, what this woman has done will also be told of as a memorial of her."

⁴ A great number of the Jews therefore knew that he was there, and they came not only because of Jesus but also to see Lazarus, whom he had raised from the dead. So the chief priests took counsel how they might kill Lazarus also, since because of him a great many Jews were going away and believing upon Jesus.

117. *His Entry of Jerusalem as Messiah (Mt. 21:1-11; Mk. 11:1-11; Lk. 19:29-44; Jn. 12:12-19)*

³ And it came to pass ⁴ the next day, ¹ when they drew near to Jerusalem and came to Bethphage ³ at the mountain called Olivet, ¹ then Jesus sent two ² of his disciples, ¹ saying to

The Four Gospels Combined as One

them, “Go into the village that is opposite you, and immediately ² on entering it ¹ you will find an ass tied, and a colt ² tied ¹ with her ³ on which no one ever yet sat; ¹ untie them and bring them to me. And if anyone says anything to you, ³ if anyone asks you, ² ‘Why are you doing this?’ ³ you shall say to him, ¹ ‘Because *the Lord* has need of them,’ and he will send them ² here at once.”

³ So those who were sent went on their way ¹ and did as Jesus had commanded them, ² and found ⁴ a young ass ³ just as he had told them, ² tied outside the door in the street, and they untied it. ³ And the owners of it, ² who were standing there, said to them, “What are you doing, untying the colt?” And they told them what Jesus had commanded, ³ “*The Lord* has need of it,” ² and they let them go. ¹ So they brought the ass and the colt ² to Jesus, ³ and throwing their garments ¹ on them, ³ they set Jesus upon the colt.

“*Hosanna!*”

³ Now as he proceeded, they began to spread their garments on the road; and as he was already drawing near, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen, saying, ‘*Blessed is the King who is coming in the name of the Lord.*’ ... “*Peace in heaven, and glory in the highest!*”

² And ⁴ a great throng who had come to the feast, when they heard that Jesus was coming into Jerusalem, ¹ cut branches from the ⁴ palm trees and went out to meet him, ¹ and strewed them on the road. And the crowds who went before him, and those who followed, ⁴ kept crying out, “*Hosanna!*” ... ¹ “*Hosanna to the Son of David!*” ... ⁴ “*Blessed is He who is coming in the name of the Lord – the King of Israel!*” ... ² “*Blessed is the Kingdom of our father David!*” ... “*Hosanna in the highest!*”

¹ Now all this was done that there might be fulfilled what was spoken by the prophet, saying,

“*Tell the daughter of Zion,* ⁴ ‘*Fear not:*

¹ *behold, your King is coming to you,*
mEEK, and mounted upon ass,
even a colt, the foal of an ass.’”

⁴ These things his disciples understood not at first, but when Jesus was glorified they remembered that these things were written of him and that they had done these things to him. Therefore the people who were with him when he called Lazarus from the tomb and raised him from the dead bore witness. For this reason also the people went and met him, because of hearing that he had wrought this miraculous sign.

Jerusalem’s Leaders Reject Him

³ And some of the Pharisees from the multitude said to him, “Teacher, rebuke your disciples.” But he answered and said to them.” I tell you, if these should be silent the stones would cry out!”

And when he drew near and beheld the city, he wept over it, saying, “If only you, yes you, had known at least in this your day, the things that *would bring you Peace!* But now are they hid from your eyes. For days shall come upon you when your enemies will cast up a

The Four Gospels Combined as One

rampart about you and encircle you and hem you in on every side, and will level you to the ground with your children within you, leaving in you not one stone upon another – *because You knew not the time of your visitation.*”

¹ And upon his entering Jerusalem the entire city was aroused, saying, “Who is *this?*” And the crowds said, “This is *Jesus the Prophet*, from Nazareth of Galilee.” ⁴ The Pharisees said therefore to one another, “You see that you are gaining *nothing*; lo, the world has gone after him!”

² And Jesus entered into the temple; and when he had looked around on everything, as the hour was already late he went out to Bethany with the twelve.

118. His Symbolic Curse on the Fig Tree (Mt. 21:12-19; Mk. 11:12-19; Lk. 19:45-46)

² Now the next morning, ¹ as he was returning to the city ² from Bethany, he was hungry, and seeing at a distance ¹ by the roadside a certain fig tree ² that had leaves, ¹ he went to it ² to see if he might find anything thereon. But when he came to it, he found nothing but leaves – for it was not the sea son for figs. And Jesus answered and said to it, ¹ “Let there be no fruit from you hereafter – ² no one ever eat fruit from you again!” And his disciples heard it; ¹ and the fig tree dried up at once.

His Messiahship Is Again Demonstrated

² Then came they into Jerusalem, and Jesus went into the temple ¹ of God ² and began to drive out ¹ all those who were selling and buying in the temple. ² He overturned the tables of the money changers and the seats of those selling doves, and would not allow anyone to carry a vessel through the temple; and he began to teach, saying to them, “Is it not written, ‘*My house shall be called for all the nations a house of prayer?*’? *But you have made it a den of robbers!*”

And the scribes and the chief priests heard it and kept on seeking how they might destroy him; for they feared him, because all the people were struck with wonder at his teaching.

¹ And the blind and the lame came to him in the temple; and he healed them. But when the chief priests and the scribes saw the wonderful things he was doing, with the children crying out in the temple and saying, “*Hosanna to the Son of David!*” they became incensed and said to him, “Do you hear what these are saying’?” And Jesus said to them, “*Yes!* Have you never read,

*‘Out of the mouth of babes and sucklings
thou hast perfected praise’?”*

And he left them, ² and when evening came ¹ he went out of the city to Bethany and lodged there.

119. “Whatever You Shall Ask in Faith...” (Mt. 21:20-22; Mk. 11:20-26)

² Now as they passed by in the morning, they saw the fig tree, dried up from the roots. And Peter remembered and said to him, “Master, behold! The fig tree that You cursed is withered.” ¹ And the disciples on seeing it marveled and said, “How did the fig tree dry up immediately?”

The Four Gospels Combined as One

² Jesus answered and said to them, “*Have faith in God*. For verily, I say to you, ¹ if you have faith and do not doubt, you shall not only do what was done to the fig tree, but whoever shall say to *this mountain*, ‘Be removed, and be cast into the sea,’ ² and does not doubt in his heart but *believes that what he says will come to pass*, he shall have whatever he says. Therefore I say to you, ¹ *all things* whatever you shall ask in prayer, *believing* ² that you are receiving, *they shall be yours*.

“And when you stand praying, *forgive*, if you have anything against anyone, that your Father who is in heaven may also forgive you *your* offenses. [But if you do not forgive, neither will your Father who is in heaven forgive your offenses.]”

120. Another Challenge to His Authority (Mt. 21:23-27; Mk. 11:27-33; Lk.20:1-8)

² So they came again into Jerusalem. ³ And it came to pass that, ² as he was walking in the temple, ³ teaching the people and proclaiming the Glad News, ² there came up to him the chief priests and the scribes and the elders ¹ of the people, ² and they said to him, ³ “Tell us, *by what authority* are you doing these things? Or, *Who is it* who gave you this authority?”

² And Jesus answered and said to them, “I also will ask *you* one question; now answer me, ¹ and I also will tell you by what authority I am doing these things. The baptism of John – whence was it, from heaven or from men? ² *Answer me*.” And they reasoned with one another, saying, “If we say, ‘From heaven,’ he will say ¹ to us, ‘Why then did you not believe him?’ But if we say, ‘From men,’ we fear the Multitude – ³ all the people will stone us, for they are persuaded that John ² was indeed a prophet.”

So they answered and said to Jesus, “We do not know.” And Jesus answering ³ said to them, “Neither do *I* tell *you* by what *authority I* am doing these things.”

121. “Which of the Two Sorts Obeyed?” (Mt. 21:28-32; Mk. 12:1a; Lk. 19:47-48)

² And he began to speak to them in parables: ¹ “Now what do you think? A certain man had two sons; and he came to the first and said, ‘Son, go work in my vineyard today.’ And he answering said, ‘I will not;’ but afterward he repented and went. And he came to the second and said the same. And he answering said, I will go, sir;’ but he did not go. Which of the two did the will of the father?” They said to him, ‘The first.’

Jesus said to them, “Verily I say to you, that *the publicans and the harlots are going before you* into the Kingdom of God. For John came to you in the way of righteousness, and you did not believe him; but the publicans and the harlots believed him. And you, even when you saw this, did not later have a change of heart that you might believe him.”

³ And he was teaching day by day in the temple.’ And the chief priests and the scribes and the leaders of the people kept seeking to destroy him: but they could not find what to do, for all the people were hanging upon his words.

122. The Vinyardists Who Killed the Son (Mt. 21:33-46; Mk. 12:1b-12; Lk. 21:9-19)

³ And he began to say this to the people: ¹ “Hear another parable. There was a certain man who was the master of a house, who planted a vineyard and fenced it around, and dug in it a winepress and erected a tower; and he leased it out to vinyardists and left the country ³ for a long

The Four Gospels Combined as One

while. ¹ Now when the time for the vintage drew near, ³ he sent a bondman to the vinyardists, that they should give him of the fruit of the vineyard. But the vinyardists ² took him and beat him, and sent him away with no fruit.

“And again he sent to them another bondman; ³ but him also they beat and ² stoned and wounded in the head, and ³ after shameful insults they sent him also away with no fruit. And again he sent a third; and him also they wounded and cast out. ² Then again he sent another, and him they killed. ¹ Again he sent other bondmen, ² many ¹ more than the first, and they did the same things to them, ² beating some and killing others.

³ “Then said the lord of the vineyard, ‘What shall I do?’ ² Having therefore yet one son, his own beloved, he sent him also to them last of all, saying, ³ “I will send *my beloved son*; it may be that, seeing ¹ my son, ³ they will respect him.’ ² But those vinyardists, ¹ when they saw the son, ³ reasoned among themselves, saying, ‘This is the *heir!*’ ² Come, let us kill him, and the inheritance will be ours. ¹ And they took him ³ and, hurling him out of the vineyard, killed him.

¹ “When therefore the lord of the vineyard comes, *what will he do to those vinyardists?*” They said to him, “He will *destroy* those wicked men with a miserable death. And he will let out the vineyard to *other* vinyardists, who will deliver him the fruits in their seasons.”

The Rejecting Nation Is Warned

Jesus said to them, ³ “He will come and destroy those vinyardists and *will give* the vineyard to others! ¹ Therefore I say to you, that *the Kingdom of God* shall be taken *from you* and given to a *nation bringing forth the fruits thereof.*”

³ And when they heard this, they said, “May *this* not be!” But fixing his eyes on them, he said, “What therefore is *this that has been written?* ¹ Did you never read in the Scriptures:

*‘The stone which the builders rejected
has become the chief cornerstone;
this is the Lord’s own doing,
and it is marvelous in our eyes.’?*

¹ [And whoever falls on this Stone shall be broken; *but on whomever it may fall, it will grind him to powder!*]”

And the chief priests ³ and the scribes ¹ and the Pharisees, when they heard his parables, knew that he was speaking about *them*; ² and they sought ³ in that same hour ² to arrest him. But they feared the people, ¹ because they looked on him as a prophet; ² so they left him unmolested, and went away.

123. A King’s Son’s Wedding Feast (Mt. 22:1-14)

And again Jesus answered and spoke to them in parables, saying, “The Kingdom of heaven has become like a man who was a king, who prepared a wedding feast for his son. And he sent forth his bondmen to call those invited to the feast, but they would not come.

“Again he sent forth other bondmen, saying, ‘Tell those invited, Behold, my dinner is prepared, with my bullocks and the fatlings killed, and everything ready; *come to the wedding feast.*’ But they made light of it and went their ways, one to his farm, and another to his business, while the rest, on seizing his bondmen, insulted and killed them.

The Four Gospels Combined as One

“Now the king on hearing of this was furious, and he dispatched his troops and destroyed those murderers and burned their city. Then said he to his bondmen, ‘The wedding feast is ready indeed, but those invited were not worthy. Go out therefore into the main highways and invite to the wedding feast as many as you may find.’ So those bondmen went out into the highways and gathered together all whom they found, both evil and good; so the wedding hall was filled up with guests.

“But when the king came in to look at the guests, he saw there a man not clothed with a wedding garment. And he said to him, ‘Friend, how came you in here without having a wedding garment?’ And he was speechless. Then said the king to the servants, ‘Bind him hand and foot, and take him into the outer darkness, where there shall be weeping and the gnashing of teeth.’ *For many are called, but few chosen.*”

124. “Give Tribute to Caesar?” (Mt. 22:15-22; Mk. 12:13-17; Lk. 20:20-26)

¹ Then went the Pharisees and took counsel how they might entangle him in his talk. ³ And they watched him and sent forth spies, who should make a pretense of good faith, that they might seize upon his words and thus deliver him up to the power and authority of the governor.

² So they sent forth to him certain of ¹ their disciples ² and of the Herodians, and they came and ³ put to him a question, saying, ² “Teacher, we know that you are truthful, and ³ that You speak and teach rightly and show no partiality; ² for you pay no regard to the prominence of men but teach the way of God in truth. ¹ Tell us therefore, what do you think: *is it lawful* ³ for us to give tribute to Caesar, or not? ² Should we give it, or should we not?”

¹ But Jesus, knowing ² their hypocrisy, ³ craftiness and ¹ wickedness, ² said to them, “Why do you try me out, ¹ *you hypocrites*? Show me the tribute money – ² bring a denary, that I may see it.” ¹ And they brought him a denary, and he said to them, “Whose is this image and inscription?” ³ And they answered and said ² to him, “Caesar’s.”

¹ Then ² answered Jesus and said to them, ¹ “*Render therefore to Caesar the things which are Caesar’s; and to God the things which are God’s.*” ³ So they could not seize upon what he said before the people, but, marveling at his answer, fall silent; ¹ and they left him and went away.

125. Seven Who Married the Same Wife (Mt. 22:23-33; Mk. 12:18-27; Lk. 20:27-40)

³ And there came to him ¹ that same day ³ certain of the Sadducees, ² who say that there is no resurrection; and they questioned him, saying, “Teacher, Moses wrote for us ¹ that, if any man dies without having children, his brother is to marry the widow and raise up children for his brother.

“Now there were with us seven brothers, ³ and the first took a wife, and died without children; and the second married her, and he died childless; and the third one took her, and likewise the seven also, and they died without leaving children. Last of all the woman died also. Therefore, ² when they rise in the resurrection, ³ whose wife does she become? For the *seven* ¹ all had her ³ as a wife.”

¹ And Jesus answered and said to them, “You are wrong. ² Is it not because of *this* you are wrong, *that you know not the Scriptures nor the power of God*? ³ The sons of this world marry

The Four Gospels Combined as One

and are given in marriage, but they who are accounted worthy to have a part in that world and the resurrection from the dead neither marry nor are given in marriage, ¹ but are as angels [of God] in heaven. ³ Neither can they die anymore; for they are equal to the angels and are sons of God, being sons of the resurrection.

¹ “Now as to the resurrection of the dead, ³ that the dead *are raised* even Moses showed. ¹ Have you not read what was spoken to you by God ² in the book of Moses, in the part about the bush, ³ when he called the Lord *‘the God of Abraham, and the God of Isaac, and the God of Jacob’*? ² He is not the God of the dead, but *the God of the living*; ³ for all are *living* to Him. ² You therefore are greatly *in error*.”

¹ And hearing this the crowds were astonished at his teaching: ³ and some of the scribes made answer and said, “Teacher, you have spoken well.” And no longer dared they to ask him anything.

126. The First and Great Commandment (Mt. 22:34-40; Mk. 12:28-34a)

¹ But the Pharisees, when they heard that he had silenced the Sadducees, gathered themselves together; and one of them who was a lawyer ² of the scribes, having heard these disputations and perceiving that he had answered them well, came up and ¹ asked him a test question, saying, “Teacher, which commandment in the law is the great one? ² What is the *first* commandment of all?”

And Jesus answered him, “The first of all the commandments is, *‘Hear, O Israel: the Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, And with all Your Strength,’* ¹ This is the first and great commandment. And the second is like it, ² namely this, *‘You shall love your neighbor as yourself.’* ¹ On these two commandments hang all the law and the prophets; ² there is no greater commandment than these.”

And the scribe said to him, “Teacher, you have well said the truth, that there is *one God* and none other but He, and that *to love him* with all the heart and with all the understanding and with all the strength, and to *love one’s neighbor as himself*, is more than all the whole burnt offerings and the sacrifices.

And Jesus, seeing that he answered him with wisdom, said to him, “*You are not far from the Kingdom of God.*”

127. “How Is David’s Son His Lord?” (Mt. 22:41-46; Mk. 12:34b-37; Lk. 20:41-44; 21:37)

¹ But while the Pharisees were assembled together ² and Jesus was teaching in the temple, ¹ he put to them a question, saying, “What do you think concerning the Messiah? Whose son is he?” They said to him, “The son of *David*.”

³ But he said to them, ² “How can the scribes say that the Messiah is David’s son? ¹ How then does David in the Spirit call him *‘Lord’*? ² For David himself said by the Holy Spirit ³ in the book of Psalms,

*‘The Lord said to my Lord,
Sit thou at my right band,
till I make thine enemies thy footstool.’*

The Four Gospels Combined as One

Therefore David² himself³ is calling him ‘*Lord*,’ so how is he then his *son*?”

¹ And no one could answer him a word, nor from that day dared anyone to ask him another question. ² And the great crowd of common folk listened to him gladly. ³ So by day he was in the temple teaching, though going out and spending the night on the mountain that is called Olivet.

128. “*Do Not as the Scribes*” (Mt. 23:1-39; Mk. 12:38-40; Lk. 21:38; 20:45-47; 13:34-35)

³ Now all the people kept coming to him early in the morning in the temple to hear him. ¹ Then said Jesus to his disciples² in his teaching, ³ in the hearing of all the multitude:

² “Take heed, ³ *beware of the scribes* – who like to walk about in long robes, ¹ and who love the places of honor at the feasts and the foremost seats in the synagogues; ³ who devour the houses of widows, and for a pretense make long prayers. These shall receive a *greater* condemnation!

¹ “The scribes and the Pharisees sit in Moses’ seat; all the things therefore which they tell you to observe, these observe and do. But do not copy the way they live; for they do not do what they say.

“For they bind up burdens that are heavy and hard to bear, and lay them on the shoulders of men; but they will not move them with one finger of their own. And all of their deeds are they doing that they may be seen *by men*. They make broad their phylacteries and widen the fringes on their garments, ³ and they love salutations in the marketplaces ³ and being called ‘*Rabbi*, *Rabbi*,’ by men.

“Now do not you be called ‘*Rabbi*,’ for One is your Teacher, *the Christ*, and you yourselves are all brethren. And call not anyone on earth your Father; for One is your Father, He who is in heaven. Neither be called masters; for One is your Master, the Christ. But he that is greatest among you shall be your *servant*. And whoever shall exalt *himself* will be *humbled*: and whoever shall humble *himself* will be *exalted*.

“*Hypocrites!*”

“But *woe* to you, scribes and Pharisees – hypocrites! For you shut up the Kingdom of heaven against men; for you yourselves do not enter in, nor even let those who are entering go in.

“*Woe* to you, scribes and Pharisees – hypocrites! For you travel sea and land to make a single proselyte, and when he has been won, you make him twice as much a son of Gehenna as yourselves.

“*Woe* to you, you blind guides who say, ‘If anyone swears by the temple, it is nothing, but if anyone swears by the gold of the temple, he must make good his oath.’ You are fools and blind; for which is the greater, the gold, or the temple which hallows the gold?”

“You also say, ‘If anyone swears by the altar, it is nothing; but if anyone swears by the gift on the altar, he must make good his oath.’ You are fools and blind; for which is the greater, the gift, or the altar which hallows the gift?”

The Four Gospels Combined as One

“He therefore who swears by the altar swears by it and by everything thereon; and he who swears by the temple swears by it and by Him who is dwelling therein; and he who swears by heaven swears by the throne of God and by Him who is sitting thereon.

“*Woe to you, scribes and Pharisees – hypocrites! For you pay tithes of mint and dill and cumin, but have ignored the weightier things of the law – justice, and mercy, and fidelity. These ought you to have done, while yet not leaving those undone, you blind guides, who strain out a gnat but swallow a camel!*

“*You Cleanse the Outside*”

“*Woe to you, scribes and Pharisees – hypocrites! For You cleanse the outside of the cup and the dish, but within they are filled with extortion and sensuality. Blind Pharisee, cleanse first the inside of the cup and the dish, that their outside also may become clean.*

“*Woe to you, scribes and Pharisees – hypocrites! For you are like whitewashed sepulchers, which appear indeed outwardly beautiful, but within are full of dead men’s bones and all sorts of filth. Thus you, too, indeed appear outwardly to men to be righteous, but within are full of hypocrisy and iniquity.*

“*Woe to you, scribes and Pharisees – hypocrites! For you build the tombs of the prophets and beautify the sepulchers of the righteous, and say, ‘Had we lived in the days of our fathers, we would not have partaken with them in the killing of the prophets.’ Thus you witness concerning yourselves that you are sons of the murderers of the prophets; so fill up the measure of your fathers!*

“*How Shall You Escape?*”

“*You serpents, you offspring of vipers, how shall you escape being sentenced to Gehenna? Because of this, behold, I am sending you prophets and wise men and scribes, and some of these you will kill and crucify, and some you will scourge in your synagogues and will persecute from city to city; that upon you may come all the righteous blood poured out on the earth from the blood of the righteous Abel till the blood of Zechariah, the son of Barachiah, whom you slew between the sanctuary and the altar. Verily, I say to you, all these things shall come upon this generation.*

“*O Jerusalem!*”

“*O Jerusalem, Jerusalem! – killing the prophets and stoning those who have been sent to you! How often would I have gathered together your children as a hen gathers her brood under her wings, and you would not! Behold, your house is left to you desolate. For ³ verily, I say to you, you shall see me no more till you shall say, ‘Blessed is he who is coming in the name of the Lord!’”*

129. A Poor Widows Notable Gift (Mk. 12:41-44; Lk. 21:1-4)

² And Jesus sat down across from the treasury, and he beheld how the people were dropping money into the chest and many who were rich were putting in much. ³ But looking up,

The Four Gospels Combined as One

he also saw a certain poor widow placing therein two tiny copper coins ² which make less than a cent.

And he called to him his disciples and said to them, ³“Of a truth, I say to you, this poor widow has put in *more*² than all those who contributed to the treasury. For they all contributed out of their abundance³ into the offerings for God,² but she out of her *poverty* put in *everything she had*, even her whole livelihood.”

130. Gentiles Seek to Meet Jesus (Jn. 12:20-36a)

Now there were certain Greeks among those coming up to worship at the feast; these therefore approached Philip (the one from Bethsaida of Galilee) and made request, saying, “Sir, we would see Jesus.” Philip came and told Andrew, and again Andrew and Philip told Jesus.

But Jesus answered them, saying, “The hour has come for the Son of man *to be glorified*. Verily, verily, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; *but if it dies, it bears much fruit. He who loves his life shall lose it, but he who hates his life in this world shall keep it unto life eternal.*

“If anyone *serves Me, let him follow Me*; and where *I am*, there shall also my servant be. And if anyone *serves Me, him will the Father honor.*

“Now has my soul been troubled; and what shall I say – ‘Father, save me from this hour’? No! Because of this came I to this hour. *Father, glorify thy name!*”

There came therefore a Voice from heaven: “*I BOTH GLORIFIED IT AND WILL GLORIFY IT AGAIN.*” The multitude therefore who stood by and heard it, said that it had thundered; others said, “An angel has spoken to him.” Jesus answered and said, “Not for My sake has this Voice come, but for your sakes. *Now is the condemnation of this world; now shall the ruler of this world be cast out! And I, when I am lifted up from the earth, will draw all men to myself.*” Now this he said to signify by what death he would die. The people answered him, “We have heard out of the law that the Messiah remains forever; how then do you say that the Son of man *must he lifted up? Who is this Son of man?*” Jesus said therefore to them, “Yet a *little longer* is the Light with you. Walk *while you have the Light*, lest darkness overtake you; for he who walks in darkness knows not where he is going. *While you have the Light, put your trust in the Light*, that you may *become sons of light.*”

131. But His Own People Spurn Him (Jn. 12:36b-50)

These things said Jesus, and he departed and hid himself from them. But although he had wrought so many signs in their presence, they did not believe upon him; that there might be fulfilled the word of the prophet Isaiah, which he uttered:

*“Lord who has believed our report?
And to whom has the arm of the Lord been revealed:”*

It was on *this* account they could not believe: because Isaiah said also,

*“He has blinded their eyes and hardened their heart,
lest with their eyes they should see,
and with their heart should understand,
and he turned back and I should heal them.”*

The Four Gospels Combined as One

These things Isaiah said when he saw his glory and spoke concerning him.

Nevertheless indeed many even of the rulers *did* believe upon him, though because of the Pharisees they did not confess, lest they should be put out of the synagogue; for they loved the approval of men more than the approval of God.

But Jesus cried out and said, “He who *believes upon Me believes not upon ale but upon Him who sent me*. And he who *beholds Me beholds him who sent me*. As light have I come into the world, *that whoever believes upon Me should not remain in darkness*.”

“Now if anyone hears my words and does not believe, I am not judging him; for I came not that I should judge the world, but that I might *save* the world. He who rejects Me and receives not my words *has* one that judges him: *the Word* which I spoke, *that shall judge him at the last day*.”

“For I did not speak on my own authority; but *the Father who sent me*, He himself gave me commandment what I should speak, and what I should say. And I know that His commandment is life everlasting. The things therefore which I am speaking, just as *the Father* has told me, so I speak.”

132. Jesus Tells of Things to Come

(Mt. 24:1-42; 10:17-23; 25:1-46; Mk. 13:1-37; Lk. 21:5-36; 12:11-12)

² Now as he was going forth out of the temple, ¹ his disciples came up to point out to him the buildings of the temple, ³ how it was adorned with handsome stones and consecrated gifts; ¹ and ² one of his disciples exclaimed to him, “See, Master, *what tremendous stones, and what buildings!*”

¹ But Jesus ² answering him ¹ said to them, ² “Are you looking at these great buildings” ¹ Verily, I say to you, ³ as for these things which you are beholding, days are coming when there shall not be left one stone upon another, that will not be thrown down!”

² And as he sat on the Mount of Olives across from the temple, Peter and James and John and Andrew ¹ came to him privately ³ and asked him, saying, ² “Tell us ³ therefore, Teacher, *when* will these things be? ² What will be the *sign* when all these things are going to ³ come to pass? ¹ And what is *the sign of Your coming, and of the consummation of the age?*”

The Remainder of the Age in Summary (Mt. 24:4-8; Mk. 13.5-8; Lk. 21:8-11)

² And Jesus answered and began to say to them, “Take heed lest anyone mislead you. For many will come in my name, saying, ‘I am He,’ ¹ ‘I am the Messiah,’ ³ and ‘The time is drawing near,’ ² and they will lead many astray. ³ Do not therefore be followers of them.

¹ “And you will hear of war and rumors of wars; ³ but when you hear of wars and commotions ² and rumors of wars, ³ be not terrified, ¹ see that you are not disturbed. For all of these things ³ must first take place, but the end is not to be at once.”

Then said he to them, ¹ “For nation will rise up against nation, ¹ and kingdom against kingdom, and there will be famines and pestilences, ³ and great earthquakes in various places; ¹ but all these are *the beginning* of travail. ³ *And fearful sights and great signs from heaven* shall there be.

The Four Gospels Combined as One

Persecution and Betrayals to Be Suffered (Mt. 10:17-73; 24:9-14; Mk. 13: 9-13; Lk. 12:11-12; 21:12-19)

²“But take heed to yourselves; ¹ beware of men. For ³ before all these things ¹ they will deliver you up to be afflicted, and will put you to death. ³ They will lay their hands on you and persecute you, delivering you up to the synagogues and ¹ to Sanhedrins and ³ to prisons. ¹ They will scourge you in their synagogues, and you will be dragged before governors and kings because of Me: ³ but it will turn out for you as a testimony ¹ before them and the Gentiles.

“But when they deliver you up ² and lead you away, ³ and bring you before the synagogues and the rulers and authorities ² be not anxious beforehand ³ how or what you are to answer in defense, ² but say whatever is given you ¹ in that same hour. ³ For *the Holy Spirit will* teach you what you should say; ² it is not you who speak, but ¹ the Spirit of your Father who speaks in you. ³ Settle it therefore in your hearts not to meditate beforehand what to answer; for I will give you a mouth and wisdom which none of your adversaries can reply to or resist.

¹“And you will be hated by all the nations for My name’s sake; ¹ and then will many be caused to stumble, and will betray one another and hate one another. ² Brother will deliver up brother to death, and a father his child; and children will rise up against parents and put them to death. ³ So you will be betrayed even by parents and brothers, and by kinsfolk and friends, and some of you they will put to death; you will be hated by all for My name’s sake. But not a hair of your head shall perish; by your patient endurance gain your souls.

The Gospel to All the Nations – Then the End (Mt. 24:12-14; 10:23; Mk. 13:10)

¹“And many false prophets will arise, and they will mislead many; and because wickedness is multiplied, the love of many will grow cold. But he who endures to the end *shall be saved*.

¹“But when they persecute you in this city, flee into the next; for verily, I say to you, you will not have completed the cities of Israel before the Son of man comes.

¹“And this Glad News of the Kingdom ² must first be proclaimed ¹ in all the world as a testimony to *all* the nations; *and then will the end come*.

Jerusalem to Be Trodden Down (Lk. 21:20-24)

³“But when you see Jerusalem encircled by armies, then know that *her desolation has drawn near*. Then those in Judea, let them flee to the mountains; and those who are in the city, let them, go out, and those who are in the country, let them not go into her. For these are days of avenging, that all things that have been written may be fulfilled.

“But alas for those with child, and those with nursing babes, in those days. For there shall be great distress upon the land and wrath upon this people; and they shall fall by the edge of the sword and be led captive to all the nations. And Jerusalem shall be trodden down by the Gentiles till *the times of the Gentiles are fulfilled*.

The Four Gospels Combined as One

Then a Great Tribulation on Earth (Mt. 24:15-22; Mk. 13:14-20)

¹“When therefore you see *the abomination of desolation*, spoken of by Daniel the prophet, standing in the Holy Place² where it ought not to be” (let him who reads understand), “*then* let those who are in Judea flee to the mountains! He that is on the housetop, let him not come down into the house, or enter it to take anything out. And he that is in the field, let him not turn back¹ to take his clothes.

“And alas for those with child, and those with nursing babes, in *those* days! Pray also that your flight be not in winter or on a Sabbath.² For in those days¹ there shall be a great tribulation such as has not been from the beginning² of the creation which God created till the present time, no, nor ever shall be. And unless the Lord had shortened¹ those days, none of humankind would be saved;² but for the elect’s sake, whom he has chosen,¹ those days will be shortened.

As Lightening from the East (Mt.24:23-31; Mk. 13:21-27; Lk. 21:25-27)

²“Now at that time, if anyone says to you, ‘Lo, here is the *Messiah!*’ or, Lo, he is there!’ do not believe it.¹ For false Messiahs and false prophets will arise and show great signs and wonders, such as to mislead, if possible, even the elect.² So take heed; behold, I have told you all things beforehand.

¹“If therefore they say to you, ‘Lo, he is in the wilderness,’ do not go forth; or, Lo, he is in the secret rooms,’ do not believe it. For as the lightning comes from the east and shines as far as the west, so also will the coming of the Son of man be. For wherever the *carcass* may be, there the *vultures* will be gathered together.

“And immediately after the tribulation of those days³ there will be signs in the sun and the moon and the stars –¹ the sun will be darkened, the moon will not give her light,² and the stars will be falling from heaven –³ and upon the earth distress of nations with perplexity, the sea and the waves roaring, men’s hearts growing faint with fear and expectation of the things which are coming upon the world.

“For the powers² which are in the heavens will be shaken,¹ and then will appear in the sky the *sign of the Son of man*. And then will all the tribes of the earth mourn, and they will see the Son of man coming upon the clouds of heaven with power and great glory.² And then will he send forth his angels¹ with a great trumpet call, and they will gather together his elect from the four winds,² from the farthest part of earth to the farthest part of heaven, and¹ from one end of the heavens to the other.

“Watch Therefore; Be Ready” (Mt. 24:32-42; Mk. 13:28-37; Lk. 21:28-36)

³“But when these things *are beginning* to come to pass, look up and lift up your heads, for your redemption is *drawing nigh*.

And he spoke to them a parable:²“*From the fig tree learn a lesson;*³ behold the fig tree, and all the trees.¹ When its branch has now grown tender, and³ they are coming out in leaf, you see and know for yourselves that summer already is near. So also *you*, when you see¹ all these things³ taking place, know that the Kingdom of God *is near at hand*,¹ *at the very doors*. Verily, I say to you, *this generation* will by no means pass away before all these things will have been fulfilled. Heaven and earth will pass away, but my words will not pass away!

The Four Gospels Combined as One

¹“But of that day and hour no one knows, not even the angels of heaven,² nor the Son,¹ but my Father only. Instead, just as the days of Noah were, so also will be the coming of the Son of man. For just as in the days before the flood they were eating and drinking, marrying and giving in marriage, till the day when Noah went into the ark, and were unaware till the flood came and took them all away, so also will be the coming of the Son of man. Then will there be two men in the field; one is taken and the other left. There will be two women grinding at the mill; one is taken and the other left.

³“So take heed to yourselves, lest your hearts be engrossed with dissipation and drunkenness and the cares of this life, and that day come upon you suddenly; for as a snare will it come upon all who dwell on the face of all the earth. Watch therefore unceasingly, praying that you be accounted worthy to escape all these things that are going to come to pass, and to stand before the Son of man. ²Take heed, ¹therefore; ²watch [and pray], ¹*for you know not in what hour your Lord is coming.*

²“For it is like a man who made a journey abroad, leaving his home in charge of his bondmen, giving to each of them his work and commanding the doorkeeper to be watchful. Watch therefore, for you do *not* know when the Master of the house is coming – whether in the evening, or at midnight, or at cockcrowing, or in the morning – lest coming suddenly he find you asleep. And what I say to you, I am saying to all: *watch!*

Five of the Ten Were Foolish (Mt. 25:1-13)

¹“The Kingdom of heaven at that time will be like ten maidens who took their lamps and went out to meet *the bridegroom*. Now five of them were wise, and five were foolish. The foolish in taking their lamps did not provide themselves oil, but the wise took oil in flasks with their lamps.

“And while the bridegroom tarried, they all dozed off and slept. But in the middle of the night there was a cry, ‘Behold, *the bridegroom is coming! Go forth to meet him.*’ ¹Then all of those maidens arose and trimmed their lamps. And the foolish said to the wise, ‘Give us some from *your oil*, for our lamps are going out.’ But the wise answered, saying, ‘No – lest there be not enough for us and you. Go instead to those who sell, and buy *for yourselves.*’

And while they went off to buy, the bridegroom came, and those who were ready went in With him to the wedding feast; and the door was shut. Then afterward there came the other maidens also, saying, ‘*Lord! Lord! Open to us!*’ But he, said, ‘Verily, I say to you. *I do not know you.*’ Watch therefore, for you know not the day nor the hour when the Son of man is coming.

Parable of the Entrusted Talents (Mt. 23:14-30)

“For it is like a man making a journey abroad, who summoned his own bondmen and turned over to them his substance. And to one he gave five talents, and to another two, and to another one, each according to his separate ability; then at once he took his journey.

“Then he who had received the five talents went and traded with them, and made five talents more. And likewise the one with the two also gained two more. But he who had received the one went and dug in the ground and hid his lord’s silver.

The Four Gospels Combined as One

“Now after a long time the lord of those bondmen came and settled with them the account. And he who had received the five talents came to him and brought five talents more, saying, ‘Lord, you turned over to me five talents; behold, I have gained with them *five talents more*.’ So his lord said to him, ‘Well done, good and faithful bondman! You were faithful over a few things; I will set you over many. Enter into the joy of your lord.’

“And he also who had received the two talents came and said, ‘Lord, you turned over to me two talents; behold, I have gained with them *two talents more*.’ His lord said to him, ‘Well done, good and faithful bondman! You were faithful over a few things; I will set you over many. Enter into the joy of Your lord.’

“Take the Talent from Him”

“Then came he also who had received the one talent, and he said, ‘Lord, I knew you, that you are a hard man, reaping where you did not sow and gathering where you did not scatter; so I was afraid, and went and hid your talent in the ground. Behold, you have here what is yours.’

“But his lord answering him said, ‘You wicked and indolent bondman, you knew that I reap where I did not sow, and gather where I did not scatter? You should therefore have placed my silver with the bankers, and when I came I should have received what is mine with *interest*. Take therefore the talent from him, and give it to him who has the *ten* talents. For to everyone who has shall be given, and he shall possess abundance; *but from him who has not, even what he has shall he taken away from him*. And as for the worthless bondman, cast him *out* into the outer darkness, where there shall be weeping and the gnashing of teeth.’

The Son of Man to Judge the Nations (Mt. 25:31-46)

“Now when the Son of man comes in his glory, and with him all the holy angels, then will he sit upon the throne of his glory, and before him shall be gathered all the nations. And he will separate them one from another as a shepherd separates the sheep from the goats, and will put the sheep at his right hand, but the goats at the left.

“Then will the King say to those at his right hand. ‘Come, you blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was a stranger, and you made me welcome; I was naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to me.’

“Then will the righteous answer him, saying, ‘Lord, *when* did we see You hungering, and we fed you, or thirsting, and gave you drink? And *when* did we see You as a stranger, and we welcomed you, or naked, and we clothed you?’ And when did we see You sick or in prison, and we came to you?’ And the King will answer and say to them, ‘Verily, I say to you: inasmuch as you did it to *one of the least of these my brethren*, you did it to Me.’

“Then will he also say to those at his left, ‘*Depart* from Me you cursed, into the everlasting fire prepared for the Devil and his angels. For I was hungry, and you gave me no food; I was thirsty, and you gave me no drink. I was a stranger, and you did not make me welcome; naked, and you did not clothe me; sick, and in prison, and you did not visit me.’

The Four Gospels Combined as One

“Then will they also answer him, saying, ‘Lord, *when* did We See You hungry or thirsting or a stranger or naked or sick or in prison, and we did not minister to You?’ Then will he answer them, saying, ‘Verily, I say to you, inasmuch as you did it *not* to one of the least of *these*, *you* did it not to Me.’ And these shall go away into eternal punishment, but the righteous into eternal life.”

Chapter 19. Preparing for His Sacrifice

133. *The Traitor Offers His Bargain (Mt. 26:1-5,14-16; Mk. 14:1-2, 10-11; Lk. 22:2-6)*

² Now after two days was the Passover and the feast of unleavened bread; ¹ so it came about that when Jesus had finished all these utterances, he said to his disciples, “You know that after two days *the Passover is coming and the Son of man is betrayed to be crucified.*”

Then assembled together the chief priests and the scribes and the elders of the people in the palace of the high priest, Caiaphas, and they took counsel how they might seize Jesus by stealth and kill him. But they said, “Not during the feast, lest there be an uproar among the people;” ³ for they feared the people.

Then entered Satan into Judas, surnamed Iscariot, who was counted one of the twelve. And he went away and consulted with the chief priests and the captains how he might betray him to them; ¹ and he said to them, “What will you give me, if I deliver him to you?”

² And at hearing this they were jubilant, and promised to give him some money, ³ so he agreed, ¹ and they allotted to him thirty pieces of silver. And from that time he sought opportunity to betray him ² conveniently ³ to them in the absence of the multitude.

134. *Preparing to Observe the Passover (Mt. 26:17-19; Mk. 14:12-16; Lk. 22:7-13)*

³ Then came ¹ the first day of unleavened bread, ³ when the Passover lamb must be killed; ¹ and the disciples came to Jesus, saying to him. ² “Where do You wish us to go and prepare ¹ for you to eat the Passover?” ³ So he sent off Peter and John, saying, “Go and prepare the Passover for us, that we may eat it.”

And they said to him, “Where will You have us prepare it?” And he said to them, ² “Go into the city, and ³ behold, ² there will meet you *a man* carrying a pitcher of water; follow him, and wherever he may go in say to the man of the house, ³ *‘The Teacher says to you,* ¹ My time is at hand; ² where is the guest room for me to eat the Passover ¹ at your house ² with my disciples?’ And he will show you a large upper room, furnished and ready; there prepare for us.”

And his disciples set out and went into the city ¹ as Jesus had instructed them, ³ and found just as he had said to them; and they prepared the Passover.

135. *The Passover Meal Is Begun (Mt. 26:20; Mk. 14:17; Lk. 22:14-18; Jn. 13:1-20)*

¹ So when it was evening, ² he came with the twelve; ³ and when the hour arrived, he reclined at the table, and the apostles with him. And he said to them, “With yearning have

The Four Gospels Combined as One

I desired to eat this Passover with you before I suffer; for I say to you, that I will not [any more] eat of it *till it be fulfilled in the Kingdom of God.*” And receiving a cup, he gave thanks and said, “Take this, and divide it among yourselves; for I say to you, that I will not at all *drink of the fruit of the vine* till the coming of the Kingdom of God.”

Jesus Portrays the Role of a Servant

⁴ Now Jesus, aware before the feast of the Passover that his hour had come to depart out of this world to the Father, having loved his own who were in the world, loved them to the utmost degree. So with supper begun, though the Devil already had Put into the heart of Judas Iscariot, Simon’s son, to betray him, Jesus, knowing that the Father had given all things into his hands and that he came forth from God and was going unto God, rose from the supper and laid aside his garments and girded a towel about himself; then he poured water into a basin and began to wash the disciples’ feet, and to wipe them with the towel with which he was girded.

He came therefore to Simon Peter; and Peter said to him, “Lord, are You washing my feet?” Jesus answered and said to him, “What I am doing you do not know now, but you will know hereafter.” Peter said to him, “*Never* may You wash my feet!” Jesus answered him, “If I do not wash you, you have no part with Me.” Simon Peter said to him, “Lord, not my feet only, but also my hands and my head!”

Jesus said to him, “He who has bathed needs not to wash except his feet – but is clean all over. And you disciples are *clean*, though not you all.” (For he knew who was going to betray him; it was for this he said, “Not *all* of you are clean.”)

“I Gave You an Example”

When therefore he had washed their feet and had taken his garments and reclined again, he said to them, “Do you know what I have done to you? You call me the ‘Teacher’ and the ‘Lord,’ and you speak well, for so I am. If then I, the Lord and the Teacher, have washed your feet, you also ought to wash *one another’s* feet. For I gave you an example, that just as I did to you, you *also* should do. Verily, verily, I say to you, *a bondman is not greater than his lord, nor a Messenger greater than he who sent him.* If you know these things, blessed are You if you *do* them.

“I do not speak of all of you; *I* know those whom I chose. But it is that the scripture may be fulfilled, *‘He who eats bread with me lifted up his heel against me.’* Now am I telling you, *before it comes to pass*, that when it comes to pass you may believe that *I AM HE.*

“Verily, verily, I say to you, *he who receives whomever I send receives me; and he who receives Me receives the One who sent me.*”

136. Jesus Warns of the Betrayal

(Mt. 26:21-25; Mk. 14:18-21; Lk. 22:21-23; Jn. 13:21-33)

⁴ When Jesus had said these things ² and while they reclined at the table and were eating, ⁴ he became troubled in spirit and testified, saying, “Verily, verily, I say to you, that one of you will betray me – ² one *who is eating with me!*”

The Four Gospels Combined as One

⁴ So the disciples ¹ were exceedingly grieved and ⁴ looked at one another, wondering of whom he spoke; ³ and they began to ask of one another who of them it might be that would do this, ² and to say to him one by one, ¹ “Lord, ² is it I?”

And he answered and said to them, “It is one of *the twelve* – one who is dipping with me in the dish! ³ Behold, moreover, the hand of the one betraying me is with me on the table. And the Son of man indeed is going, as it has been determined, ¹ as it is written of him. ³ But *woe* to that man by whom he is betrayed! ¹ It were good for that man had he not been born.”

Then Judas the betrayer answered and said, “Rabbi, is it I?” He said to him, “*It is as you have said.*”

“*Lord, Who Is It?*”

⁴ Now there was reclining close to Jesus’ bosom one of his disciples, the one whom Jesus loved: so Simon Peter beckoned to him to ask who it might be of whom he spoke. And he, leaning against Jesus’ breast, said to him, “Lord, who is it?” Jesus answered, “He *it is to whom I shall give the morsel*, when I have dipped it.” And on dipping the morsel, he gave it to Judas Iscariot, son of Simon. And after the morsel, then entered Satan into him.

Jesus said therefore to him, “What you are doing, *do quickly.*” Now none of those at the table knew why he spoke to him, for some thought that, since Judas had the money bag, Jesus was telling him, “Buy the things we need for the feast,” or that he should give something to the poor. Immediately therefore, after receiving the morsel, he went out; and it was night.

When he had gone out, Jesus said, “*Now has the Son of man been glorified; and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself, and will glorify him forth with.*”

“Little children, yet a *little* while am I with you. You will seek me; and just as I said to the Jews, ‘Where *I* am going you cannot come,’ I now say it also to you.”

137. The Memorial Bread and Cup (Mt. 26:26-29; Mk. 14:22-25; Lk. 22:19-20)

¹ And as they were eating, Jesus took bread, and blessed it; ³ and when he had given thanks, he broke it and gave ¹ to the disciples, ³ saying, ¹ “*Take, eat; this is my body,* ³ which is given for you. *This do in remembrance of Me.*”

¹ And ³ in like manner after the supper ¹ he took a cup, and when he had given thanks, he gave it to them, saying, “*Drink from it, all of you;*” ² and they all drank from it.

And he said to them, “This ³ cup which is poured out for you ² *is my blood of the New Covenant, which is poured out for many* ¹ *for the remission of sins.* But ² verily I say to you, that I will nevermore ¹ drink of this fruit of the vine *till that day when I drink it new with You in the Kingdom of my Father.*”

138. The Disciples’ Strife Is Rebuked (Lk. 22:24-27; Jn. 13:34-35)

³ And there even arose a contention among them as to who of them was thought to be greatest. But he said to them, “The kings of the nations lord it over them, and those in authority are called ‘Benefactors.’ But let it not be so with you; let the greatest among you become as the

The Four Gospels Combined as One

youngest, and he who leads *as one who serves*. For which one is the greater, he who reclines at dinner, or he who is serving? Is it not the one who reclines? But I am in your midst *as the one who serves*.

⁴ A new *commandment* am I giving you: that you should *love one another; that you should love one another just as I loved you*. By this will all know that you *are* My disciples: *if you have love toward each other.*”

139. A Promise Gives Way to a Warning (Lk. 22:28-34; Jn. 13:36-38)

⁴ Simon Peter said to him, “Lord, *where* are You going?” Jesus answered him. “Where I am going you cannot follow me now, but you shall follow me *afterward*.³ You disciples are they who have continued with me in my trials; and even as my Father appointed me a Kingdom, so am I appointing you, that you may *eat and drink at my table in my Kingdom and may sit on thrones judging the twelve tribes of Israel.*”

⁴ Peter said to him, “Lord, why cannot I follow You now? *I will lay down my life* for Your sake.”³ But ⁴ Jesus answered him, “Will you lay down your life for My sake?³ Simon, Simon, behold, Satan demanded that he might have you disciples, that he might sift you like wheat; but I prayed for you, Peter, *that your faith may not fail*. And when you have turned back, strengthen your brethren.”

And he said to him, “Lord, I am ready to go with You, both to prison and to death!” But he said, ⁴ “Verily, verily, I say to you,³ Peter, *the cock will not at all crow this day till you have denied three times that you know me!*”

140. Jesus’ Great Farewell Discourse (Jn. 14:1 - 16:33)

⁴ “Let not your hearts be troubled; you believe in God, believe also in Me. In my Father’s house are many abodes: if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, *I will come again and will receive you to myself*; that where I am you may be also. So where *I am going you know and the Way you know.*”

Thomas said to him, “Lord, we know not where you are going, and how *can* we know the way?” Jesus said to him, “*I AM the Way – and the Truth, and the Life. No one comes to the Father but through Me. If you had known Me, you would have known in my Father also: and from now on you know him, and have seen him.*”

Philip said to him, “Lord, *show* us the Father, and we are satisfied. Jesus said to him, “Have I been so long with you all, and you, Philip, have not known Me? *He who has seen Me has seen the Father*; so how can you say, ‘*Show us the Father*’? Do you not *believe* that I am in the Father, and that the Father is in Me? *The words* which I am speaking to you all I am not speaking from myself, but *the Father*; who is dwelling in Me, *He* performs the works. *Believe me* that I *am* in the Father, and that the Father is in Me; but if not, believe me because of *the works themselves*.

“Verily, verily, I say to you, he who *believes upon Me, the works which I do shall he do also*; and *greater* works than these shall he do, because I am going to my Father. And whatever you may ask in My name I *will do*, that the Father may be glorified in the Son; *if You ask anything in my name, I will do it.*”

The Four Gospels Combined as One

“If You Love Me, Keep My Word” (Jn. 14:15-24)

“If You love me, keep my commandments.

“And I will ask the Father, and he will give you another helper, that he may dwell with you forever, even the Spirit of truth; whom the world cannot receive, because it sees him not, nor knows him; but you know him, for he is dwelling with you, and he will be within you.

I will not leave you orphaned; I will come to you. After a little while the world sees me no more: but you will see me; because I live, you will live also. In that day will you know that I am in my Father, and you in Me, and I in you.

“He who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and will manifest myself to him.”

Judas, not Iscariot, said to him, “Lord, how is it that you will manifest yourself to us, and not to the world?” Jesus answered and said to him, “If anyone loves me, he will keep my Word. And my Father will love him, and we will come to him and make our abode with him. He who loves me not does not keep my words. And the Word which you are hearing is not mine, but is that of the Father who sent me.

“Peace I Leave with You” (Jn. 14:25-31)

“These things have I told you while with you; but the Helper, the Holy Spirit, whom the Father will send in my name, He will teach you all things and bring to your remembrance everything I told you.

“Peace I leave with you; my peace am I giving you; not as the world gives do I give you. Let not your hearts be troubled, neither let them be afraid.

“You heard how I said to you, ‘I am going away,’ and ‘I am coming to you.’ If you loved me, you would have rejoiced because I said, ‘I am going to the Father; for my Father is greater than I. And now have I told you before it comes to pass, that when it comes to pass you may believe.

“No longer will I speak much with you, for the ruler of this world is coming. And he possesses nothing in Me. But, that the world may know that I love the Father and am doing just as the Father commanded me, rise up, let us go from here.

The Lesson of the Vine and Branches (Jn. 15:1-8)

“I am the true Vine, and my Father is the Vinyardist. Every branch in me that does not bear fruit, he takes it away; and every branch bearing fruit, he cleanses it, that it may bear more fruit. Already you are clean through the Word which I have spoken to you.

“Abide in Me, and I in you. Just as the branch cannot bear fruit by itself, unless it abides in the vine, so neither can you, unless you abide in Me. I am the Vine, you are the branches: he who abides in Me, and I in him, he it is who bears much fruit; for apart from Me you can do nothing.

“If anyone does not abide in Me, he is cast out as a branch, and withers, and they gather them and cast them into a fire, and they are burned.

The Four Gospels Combined as One

“If you abide in Me and my words abide in you, you may ask whatever you will and it shall come to pass for you. In this is my Father glorified: that you should bear much fruit; thus will you become my disciples.

“I Have Called You Friends” (Jn. 15:9-17)

“As the Father loved me, I also loved you; continue in My love. *If you keep my commandments, you will continue in My love*, even as I also have kept my Father’s commandments and continue in his love. These things have I spoken to you, so that my joy may continue in you and that your joy may be full.

“This is My commandment: that you *love* one another just as *I loved you*. *Greater love has no one than this, that he lay down his life for his friends*.

“*You are my friends*, if you do everything I command you. No longer do I call you bondservants, for the bondman knows not what his master is doing; but *you* I have called *friends*, for all things which I heard from my Father I made known to you. You did not choose me, but I chose you, *and appointed you, that you should go and bear fruit, and that your fruit should continue; that whatever you may ask from the Father in My name he may give it you*.

“These things am I commanding you so that you may love one another.

“Your Persecutors Have No Excuse” (Jn. 15:18-25)

“If the world hates you, you know that it has hated Me *before* you. If you were of the world, the world would love its own; but because you are not of the world, but instead *I chose you out of* the world, because of this the world hates you. Remember the word which I said to you, ‘*A bondman is not greater than his lord*.’ If they persecuted Me, they will persecute you also; if they kept My word, they will keep Yours also! But they will do all these things to you on account of My name – because they know not *Him who sent me*.

“If I had not come and spoken to them, they would not have had sin; but now they have no excuse for their sin he who hates Me hates my Father also. If I had not wrought among them works which no other has wrought, they would not have had sin; but now they have both seen and hated *both Me and my Father*, that the word might be fulfilled which has been written in their law, ‘*They hated me without a cause*.’

“The Helper Will Testify of Me” (Jn. 15. 26 - 16:7)

“*But when the Helper has come* whom I will send you from the Father – *the Spirit of truth* who goes forth from the Father – He will *testify concerning Me*. And *you, too*, are bearing witness, because from the first you have been with Me.

“These things have I spoken to you, that you may not be caused to stumble. They will banish you from the synagogues; indeed, an hour is coming when whoever kills you will think that he is doing *God* a service. And they will do these things to you because they know not the Father, nor Me. But I have spoken these things to you that, whenever the hour may come, you may remember that *I told you them*.

“Now I did not tell you these things at first, because I was with you: but now I am going away to him who sent me. And none of you is asking me, ‘Where are you going?’ Instead,

The Four Gospels Combined as One

because I have said these things to you, sorrow has filled your hearts. Nevertheless, I say the truth to you, it is profitable for *you that I depart*, for if I do not go, *the Helper* will not come to you, but if I go, I will send him to you.

“He Will Convict the World” (Jn. 16:8-15)

“And when he has come, *He will convict the world of Sin and concerning righteousness, and judgment*: of sin, because they believe not upon Me; concerning righteousness, because I am going away to my Father and you will behold Me no longer; and concerning judgment, because the ruler of this world has been judged.

“Many things have I yet to say to you, but you cannot bear them now. *But when He, the Spirit of truth, has come, he will guide you into all the truth*, for he will not speak on his own authority, but *whatever he hears* he will speak, and he will declare to you the things to come. *He will glorify Me*, for he will take of my things and will declare them to you. *All things* whatever the Father has *are mine*; because of *this* said I that he will take of mine and will declare them to you.

“Your Grief Will Turn into Joy” (Jn. 16:16-24)

“A little while, and you will not behold me (and again a little while, *and you shall see me*) because I *am going away to the Father*.”

Some of his disciples said therefore to one another, “What *is this* that he says to us. ‘A little while, and you will not behold me (and again a little while, *and you shall see me*)’? and, ‘because I *am going away to the Father*’?” So they kept saying, “What is this ‘little while’ of which he speaks? We know not what he means.”

Jesus knew therefore that they wished to ask him, and said to them, “Are you asking one another what I meant in saying. ‘A little while, and you will not behold me (and again a little while, *and you shall see me*)’? Verily, verily, I say to you, *you will weep and lament*, but the world will rejoice; *you will sorrow*, but your grief shall be turned into joy. A woman, when in travail, has sorrow because her hour of pain has come; but when she has brought forth the child, she remembers the anguish no longer for the joy that a man-child has been born into the world. You also therefore now indeed have sorrow, but *I will see you again and your hearts will rejoice; and your joy shall no one take from you*. And in *that* day you will ask me *nothing*.”

“Verily, verily, I say to you, *whatever You may ask from the Father in My name, he will give it you*. Hitherto you have asked nothing in My name; *ask, and you shall receive, that your joy may be made full*.”

“I Am Going to the Father” (Jn. 16:25-28)

“These things I have spoken to you in riddles; but there is an hour coming in which I will speak to you no longer in riddles, but will inform you plainly of the Father; in *that* day you will *ask in My name*.”

“And I do not say to you that I will beseech the Father concerning you; for *the Father himself loves you, because you have loved Me and have believed that I came forth from God*.”

The Four Gospels Combined as One

“I came forth from the Father, and have come into the world: again, I am leaving the world and am going to the Father.”

“I Have Overcome the World” (Jn. 16:29-33)

His disciples said to him, “Behold, You now *are speaking* plainly and not in riddles. We now know that You know *all things* and need not that anyone question You. *By this we believe that You did come forth from God.*”

Jesus answered them, “Do you now *believe? Lo*, an hour is *coming – and has come already!* – when you will be scattered, each to his abode, and you will leave me alone. *Yet I am not alone, for the Father is with me.* These things have I spoken to you, that in Me you may have *peace.* In the world you have tribulation; *but take courage: I have overcome the world.*”

141. His Prayer of Intercession (Jn. 17:1-26)

When he had uttered these things, Jesus lifted up his eyes toward heaven and said, “Father, the hour has come. Glorify thy Son, that thy Son may also glorify thee; even as thou gavest him authority over all men, that to all whom thou hast given him he might give eternal life. And this is the life eternal, that they should know thee, the only true God, and Jesus the Messiah, whom Thou didst send.

“I glorified thee on the earth; I finished the work which thou gavest me to do; and now, Father, glorify thou me with *tune own self*, with the glory which I had with thee before the world was.

“I made known thy name to the men whom thou hast given me out of the world; *thine* they were, and thou hast given them me, and they have kept thy Word. Now have they known that all things are from thee, all things which thou hast given me. For the words which thou gavest me I have given them; and they received them, and knew to a certainty that I came forth from thee, and they believed that Thou didst send me.

“Keep Them in Thy Name”

“I am praying for them, I pray not for the world, but for those whom thou hast given me. For they are *thine*, and all mine are *thine*; and *thine* are mine, and I have been glorified in them. And now I am no longer in the world; but these are in the world, and I am coming to thee. *Holy Father, keep them in thy name, those whom thou hast given me, that they may be one, even as we.*

“While I was with them in the world, I kept them in thy name; those whom thou hast given me I guarded, and none of them perished (except the son of perdition, that the scripture might be fulfilled). But now I am coming to thee; and these things I am speaking in the world, that they may have in themselves my joy in full measure.

“I have given them thy Word; and the world has begun to hate them, because they are not of the world even as I am not of the world. I pray not that thou shouldst take them out of the world, but shouldst keep them away from the evil. They are not of the world, even as I am not of the world. Sanctify them in thy truth; *thy Word* is truth. As thou didst send me into the world, I also sent them into the world; and for their sakes I sanctify myself, that they also may be sanctified in truth.

The Four Gospels Combined as One

“That They May Be One in Us”

“And not for these only do I pray, but also for those who will believe upon Me through their word: *that they may be one, even as thou, Father, art in me, and I in them; that they also may be one in us, that the world may believe that thou didst send me.*

“And the glory which thou gavest me have I given them; that they may be one, even as we are one, I in them, and thou in me; that they may be perfected into one, and that the world may know that Thou didst send me and loved them as thou lovedst me.

“Father, those whom thou hast given me, I desire that where I am they, too, may be with me; that they may behold my glory which thou gavest me in thy love for me before the founding of the world. Righteous Father, the world also knew not thee, but I knew thee, and these knew that Thou didst send me. And I made known to them thy name, and I will make it known: that the love with which Thou lovedst me may be in them and I in them.

142. *“Now Take Purse ... and Sword” (Mt. 26:30-35; Mk. 14:26-31; Lk. 22:35-39; Jn. 18:1a)*

⁴ Now when Jesus had spoken these things, ³ he said to them, ‘When I sent you forth without purse or provision bag or sandals, did you lark anything?’ And they said, ‘Nothing.’ He said therefore to them, ‘But now, let him who has a purse *take it*, and likewise a provision bag; and let him who has no sword sell *his cloak and buy one*. For I tell you, that *this* that has been written must yet be fulfilled in me: ‘*And he was numbered with transgressors,*’ for the things concerning me *also have a consummation.*

And they said, ‘Behold. Lord, here are *two swords.*’ And he said to them ‘*It is enough.*’

On Their Way to Gethsemane

² And when they had sung a hymn, ³ he came out and went, as his custom was, to the Mount of Olives; and his disciples also followed him.

¹ Then said Jesus to them, ‘All of you will be caused to stumble because of the this night; for it is written,

*‘I will smite the shepherd,
and the sheep of the flock will he scattered.’*

But after my being *raised up* I will go before you into Galilee.’ But Peter answered and said to him, ² ‘Even if all are made to stumble ¹ because of You, ² yet not I; I will never be made to stumble.’ ² And Jesus said to him, ‘Verily I say to you, that today, during this night, *before the cock crows twice*, you will deny the three times.’ But ¹ Peter said to him ² even more vehemently, ¹ ‘Even if I must *die* with You, I will not at all *deny You!*’ And in like manner also spoke all the disciples.

The Four Gospels Combined as One

PART VII. THE CONSUMMATION

Chapter 20. Hour of the Power of Darkness

143. “Not My Will, but Thine” (Mt. 26:36-46; Mk. 14:32-42; Lk. 22:40-46; Jn. 18:1b)

¹ Then came Jesus with them ⁴ across the brook Kidron, where there was a garden, ¹ a place called Gethsemane, ⁴ into which he and his disciples entered. ³ And when he had arrived at the place, he said to them, ¹ “Sit here, while I go yonder and pray.”

And taking with him Peter and the two sons of Zebedee, ³ James and John, ¹ he began to be sorrowful and ² amazed, and deeply distressed. ¹ Then said he to them, “My soul is exceedingly sorrowful, even unto death: remain here, and watch with me. ³ Pray, that you enter not into temptation.”

² And going forward ³ from them ² a little farther, ³ about a stone’s throw, he knelt down ² on the ground, and ¹ fell on his face ² and prayed that, if it were possible, the hour might pass from him. And he said, “Abba, Father, all things are possible unto Thee; ¹ *my Father, if it be possible, let this cup pass from me.* Nevertheless, not as I will, but as Thou wilt.”

And he came to the disciples and found them sleeping, and said to Peter, ² “Simon, are you *asleep*? ¹ So you could not watch with me *one hour*! Watch and pray, that you enter not into temptation. The spirit indeed is willing, but the flesh is weak.”

“Behold, the Hour Has Come”

² And again ¹ a second time he went off and prayed, saying, “My Father, ³ *if Thou art willing, take away this cup from me; nevertheless, ¹ if this cannot pass from me unless I drink it, ³ not my will, but Thine, be done.*” And then appeared unto him an angel from heaven, strengthening him. And being in an agony he prayed the more earnestly, and his sweat became as it were great drops of blood falling down upon the ground.

And when he rose up from prayer, he came to the disciples and found them sleeping ¹ again ³ for sorrow, ² for their eyes were heavy; ³ and he said to them, “Why do you *sleep*? Rise up and pray, so that you may not enter into temptation.” ² And they knew not what to answer him. ¹ So he left them and went off again, and prayed a third time, saying the same thing as before.

Then came he to the disciples ² the third time. and said to them, “Are you sleeping *even now*, and taking your rest? It is enough! ¹ Behold, the hour ² has come, ¹ and the Son of man is being betrayed into the hands of sinners. Rise, let us be going. Lo, my betrayer is at hand!”

144. The Betrayal and Desertion (Mt. 26:47-56; Mk. 14:43-52; Lk. 22:47-53; Jn. 18:2-11)

² And immediately, while he was yet speaking, ¹ behold, ² a great crowd drew near; ³ and he who was called Judas, one of the twelve, was leading them. ⁴ Now Judas, who was betraying him also knew the place, for Jesus often had resorted there with his disciples. So Judas, having received a band of soldiers, together with officers from the chief priests and Pharisees ² and the

The Four Gospels Combined as One

scribes and the elders ¹ of the people, ⁴ was coming there with torches and lanterns, and ² with swords and Clubs.

And the betrayer had given them a token, saying, “The one whom I shall kiss, he it is; seize him and lead him safely away.” So on arriving he at once ³ approached Jesus to kiss him. ² And ¹ Jesus said to him, “Friend, for what purpose have You come?” ¹ But he came up to Jesus and said, ² “Master, Master” ¹ “Hail, Master! And he fervidly kissed him. ³ Jesus said to him, “Judas, are you betraying the Son of man with *a kiss*?”

“Permit Even This!”

⁴ Jesus therefore, knowing all the things that were coming upon him, went forward and said to them. “Whom do you seek?” They answered him, “Jesus of Nazareth!” Jesus Said to them, “I AM he.” (And Judas also, he who was betraying him, was standing with them.) When therefore he said to them, “I AM he,” they drew backward and fell to the ground.

So again he asked them, “*Whom do you seek?*” And they said, “*Jesus of Nazareth.*” Jesus answered, “I told you that I AM he. If therefore you are seeking *Me*, let *these go away*” (that the word which he had spoken might be fulfilled, “*Of those whom thou has given me, I lost none*”).

¹ They then came and laid ² their hands ¹ on Jesus, and seized him. ³ Now when those ² standing ³ about him saw what would follow, they said to him, “Lord, shall we strike with the *sword*?” ¹ And behold, ⁴ Simon Peter ¹ stretched out his hand and, drawing his sword, struck the high priest’s bondman ⁴ and cut off his right ear. And the name of the bondservant was Malchus. ³ But Jesus answering said, “*Permit even this!*” and he touched his ear and healed him.

“This Is the Power of Darkness”

⁴ Jesus said therefore to Peter, ¹ “*Put back your sword into its* ⁴ *sheath;* ¹ *for all who take the sword will perish by the sword. Or do you think that I cannot now call to my Father, and he will furnish me more than twelve legions of angels? But how then would the Scriptures be fulfilled, that it must be so?* ⁴ *The cup which the Father has given me, shall I not drink it?*”

³ But ¹ at that same hour Jesus said to the crowds, ² and ³ to the chief priests and captains of the temple, and elders, who had come out to arrest him, “Have you come out as against a *robber*, with swords and clubs, ¹ to seize me? Daily I sat with you, teaching in the temple, and you did not arrest me, ³ you stretched forth no hands against me. ¹ But this has all come to pass *that the Scriptures of the prophets may be fulfilled.* ³ This is *your hour*, and *the power of darkness.*”

¹ Then all the disciples forsook him, and fled. ² And a certain young man was following with him, having only a linen cloth about his body, and the young men laid hold of him; but leaving behind the linen cloth, he fled from them naked.

145. Jesus Is Questioned by Annas (Mt. 26:57; Mk. 14:53; Lk. 22:54a; Jn. 18:12-14, 19-24)

⁴ The band of soldiers therefore, and the chief captain and the officers of the Jews, seized Jesus and bound him; and they led him away first to Annas, for he was the father-in-law of

The Four Gospels Combined as One

Caiaphas, who was the high priest that year. (It was Caiaphas who had given counsel to the Jews that it was expedient that one man should die for the people.)

⁴ So the high priest questioned Jesus concerning his disciples and his teaching. Jesus answered him, “*I spoke openly* to the world; always I taught *in the synagogues and in the temple*, where the Jews all assemble, and I said nothing in secret. Why do you question *me*? Question those who have heard me, as to what I said to them; behold, *they* know what I said!”

Now at his saying these things one of the officers standing by struck Jesus with the palm of his hand, saying, “Do you answer *the high priest so*?” Jesus answered him, “If I spoke wrongly, bear witness of the wrong; but if rightly, why do you strike me?”

Then Annas sent him bound to Caiaphas the high priest. ¹ So those who had seized Jesus led him away³ and brought him into the high priest’s house, ¹ where ² all the chief priests and the elders and the scribes ¹ had gathered together.

146. The First Two Denials by Peter (Mt. 26:58; Mk. 14:54; Lk. 22:54b-55; Jn. 18:15-18, 25)

⁴ Now Simon Peter kept following Jesus ¹ afar off, even to the courtyard of the high priest,⁴ and so did another disciple. And that disciple was known to the high priest, and went into the courtyard with Jesus, but Peter stood outside the door. The other disciple therefore, who was known to the high priest, went out and spoke to the servant girl who tended the door, and brought Peter in.

Then the servant girl who tended the door said to Peter, “*You* are not also one of this man’s disciples, are you?” He said, “I am *not*.”

And the bondservants and the temple guards, because it was cold, ³ had kindled ⁴ a fire of coals³ in the middle of the courtyard, ⁴ and were standing and warming themselves. And Peter was with them² by the fire, ⁴ standing and warming himself; ³ and when they had sat down together, ² he sat down ³ in the midst of¹ the guards to see the outcome.

⁴ They said therefore to him, “*You* are not also one of his disciples, are you?” He denied it, and said, “*I am not!*”

147. Jesus’ Trial Before Caiaphas (Mt. 26:59-68; Mk. 14:55-65; Lk. 22:63-65)

¹ Now the chief priests and the elders and the entire Sanhedrin kept seeking to find false witness against Jesus, so as to put him to death, but they found none; ² for, ¹ even though many false witnesses came forward and ² testified against him, their testimony did not agree.

¹ Then at last there came forward two false witnesses, who ² stood up and bore witness against him, saying, “We heard ¹ this man² say, ‘I will destroy this temple ¹ of God ² that is made with hands, and in three days I will build another, not made with hands.’” But not even so did their testimony agree.

“*Are You the Son of God?*”

So the high priest stood up in their midst and questioned Jesus, saying, “Do you answer nothing? What is it that these witness against you?” But he was silent, and answered nothing.

The Four Gospels Combined as One

Again the high priest ¹ [answering] said to him, ² "Are you *the Messiah, the Son of the Blessed?*" ¹ I adjure you by the living God, tell us whether you are *the Messiah, the Sort of God*" Jesus said to him. "It is *as you have said:* ² *I AM.* ¹ Furthermore, I say to all of you, hereafter will you see the Son of man *sitting at the right hand of power and coming upon the clouds of heaven.*"

Then the high priest rent his garments, saying, "He has spoken *blasphemy*. Why need we any more witnesses? Behold, you have heard his blasphemy; what do you think?" And they answered and said, "*He deserves death!*" ² And they *all* condemned him as worthy of death.

"*Prophesy!*"

Then some began to spit ¹ in his face, and they struck him with their fists. ³ And the men who were holding Jesus began to mock him, and when they had blindfolded him, ² kept slapping him ³ in his face and asking him, saying, "*Prophesy!*" ¹ Prophesy to us, you '*Messiah!*' Who is it that struck you?" ³ And many other things they kept saying blasphemously against him.

148 "*I Do Not Know This Man*" (Mt. 26:69-75; Mk. 14:66-72; Lk. 22:56-62; Jn. 18:25a, 26-27)

⁴ Now Simon Peter ¹ was sitting ² below, out in the courtyard. And one of the high priest's servant girls, seeing Peter warming himself, ³ looked at him intently as he sat in the light and said, "This man, too, was with ² Jesus of Nazareth." ¹ And she came up to him, saying, "*You, too, were with the Galilean.*" ³ Yet he denied him ¹ before them all, and said. ³ "*Woman, I know him not;* ² I do not know nor even understand what You are talking about." And he went out into the fore-court; Land a cock crowed.

¹ And when he had gone out into the gateway ³ a little later, ¹ another woman saw him and said to those nearby, "This man, too, was with Jesus the Nazarene." ³ And another, a man who saw him, said, "You, too, *are one of them!*" But Peter ¹ again made denial, with an oath, ³ "*Man, I am not,* ¹ I do not *know the man!*"

² And the servant girl saw him again, and began to say to those nearby, "This man *is one of them.*" But again he made denial.

Accusers Surround the Apostle

³ And after the space of about an hour another man made strong affirmation, saying, "Of a truth this man also was *with him*, for he, too, is *a Galilean.*" ⁴ One of the bondservants of the high priest, a kinsman of the one whose ear Peter had cut off, said, "Did not *I* see you *in the garden with him?*" ² And again ¹ those standing nearby came up to Peter and said, "Surely you also *are one of them!*" ² For you are a Galilean, ¹ and even ² [your speech confirms it] – ¹ *your speech betrays you!*" ² But ⁴ Peter therefore made denial ¹ then ⁴ again, and ² he began to curse and to swear." I know *not* this man of whom you speak; ³ *man, I know not what you are talking about!*"

And immediately, while he *was* yet speaking, the cock crowed ² a second time; ³ and the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how ² Jesus had said to him, ³ "*Before the cock crows, you will deny me three times.*" and. ² "*Before the cock crows twice you will deny me three times.*" And stricken in his thoughts, ¹ he went out and wept bitterly.

The Four Gospels Combined as One

149. The Sanhedrin Confirms the Verdict (Mt. 27:1-2; Mk. 15:1; Lk. 22:66 - 23:1)

² Then immediately ³ when it was day ¹ all ³ the elders of the people came together, both the chief priests and the scribes, ² and held a consultation ¹ against Jesus to put him to death; ³ and they brought him up into their ² whole Sanhedrin, ³ saying, “If you are *the Messiah*, tell us.”

But he said to them, “If I should tell you, you would not at all believe; and if I also should make inquiry, you would not answer me nor let me go. *Hereafter will the Son of man be seated at the right hand of the power of God!*”

Then said they all, “So *you are the Son of God?*” And he said to them, “It is *as you are saying*, for *I AM*.” And they said, “What need have we for more testimony?” For we have heard it ourselves from his own mouth!” And the entire company of them arose, ² and they bound Jesus and took him away, ¹ delivering him to Pontius Pilate, the governor.

150. Suicide of the Betrayer (Mt. 27:3-10)

Then Judas who had betrayed him, when he saw that he was condemned, was overcome with remorse: and he returned the thirty pieces of silver to the chief priests and the elders, saying, “I have sinned by *betraying innocent blood!*” But they said, “What is that to us? You see to that.” And casting down the pieces of silver in the temple, he departed, and went off and hanged himself.’

Now the chief priests took the pieces of silver, and said, “*It is not lawful* to put them into the treasury, since they are the price of blood.” But they counseled together and bought with them the field of the potter, as a burying ground for strangers; thus that field is called to this day “The field of Blood.” Then was fulfilled what was spoken by Jeremiah the prophet, saying, “*And I took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel; and I gave them for the field of the potter, as the Lord directed me.*”

151. Jesus Is Accused Before Pilate (Mt. 27:11-14; Mk. 15:2-5; Lk. 23:2-3; Jn. 18:28-38a)

⁴ So they led Jesus from Caiaphas to the Roman judgment hall; ¹ and Jesus stood before the governor. ⁴ Now it was early, so they did not go into the judgment hall, that they should not be defiled but might eat the Passover.

Pilate therefore went out to them; and he said, “What accusation do you bring against this man?” They answered and said to him, “If he were not an evildoer, we would not have delivered him up to you.”

So Pilate said to them, “*You take him and judge him according to your law*. The Jews therefore said to him, “*We are not permitted* to put anyone to death” – that there might be fulfilled what Jesus had said in signifying by what death he would die.

³ But they began to accuse him, saying, “We found this fellow perverting the nation and *forbidding to give tribute to Caesar*, saying that he himself is MESSIAH, a king.”

¹ And the chief priests and the elders ² continued to accuse him of many things. ¹ But he answered nothing. Then said Pilate to him, ² “Do you answer *nothing?* ¹ *Do you not hear* how many things they are charging against you?” But Jesus still answered nothing even to one charge, so that the governor marveled greatly.

The Four Gospels Combined as One

“*Are You the King of the Jews?*”

⁴ Pilate therefore went back into the judgment hall and called Jesus, and ¹ he asked him, “*Are you the King of the Jews?*”³ And he answered and said to him, “*It is as you are saying.*” Then ⁴ Jesus ¹ said to him, ⁴ “*Are you asking this, of your own accord, or did others tell you this of me?*”

Pilate answered, “*Am I a Jew? Your own nation and the chief priests delivered you up to me. What have you done?*” Jesus answered, “*My Kingdom is not of this world. If my Kingdom were of this world, my attendants would fight, that I might not be delivered up to the Jews; but now is my Kingdom not from here.*”

So Pilate said to him, “*You are therefore a king?*” Jesus answered, “*It is as you are saying: that I am a King; for this was I born. And for this came I into the world: that I should bear witness to the truth. Everyone who is of the truth heeds My voice.*” Pilate said to him, “*What is truth?*”

152. Jesus Refuses to Answer Herod (Lk. 23:4-12; Jn. 18:38b)

⁴ And on saying this he went out again to the Jews, and ³ said to the chief priests and the crowds, “*I find no guilt in this man.*” But they kept insisting, saying, “*He is stirring up the people, teaching throughout all Judea, starting from Galilee and even to this place.*”

Now when Pilate heard this, he asked whether the man was a Galilean; and on learning that he was from the jurisdiction of Herod, he sent him up to Herod, who also was in Jerusalem at that time.

And when Herod saw Jesus, he was exceedingly glad; for he had wanted for a long time to see him, since he had heard many things about him and hoped to see some miraculous sign wrought by him. So he plied him with many questions; but he answered him nothing, though the chief priests and the scribes were standing there with violent accusations.

Then Herod with his soldiers, having ridiculed and mocked him, arrayed him in gaudy apparel and sent him back to Pilate. And that day Pilate and Herod became friends with each other, for before this there had been enmity between them.

153. “Do You Wish Barabbas, or Jesus?”

(Mt. 27:15-23a; Mk. 15: 6-14; Lk. 23:13-22; Jn. 18:39-40)

³ Then Pilate called together the chief priests and the rulers and the people, and said to them, “*You brought me this man as one stirring up subversion; and behold, on examining him before you I found in this man no guilt of the things of which you are accusing him; and neither did Herod, for he sent him back to us. So behold, nothing worthy of death has been done by him.*”⁴ But you have a custom that I should release to you one man at the Passover; ³ I will therefore chastise him, and release him.”

¹ Now at the feast the governor *was accustomed*³ [of necessity] ¹ to release for the people one prisoner, whomever they wished; and they had then, ² bound with the fellow insurgents, ¹ a notable prisoner called Barabbas, ⁴ a robber ³ who, for a certain insurrection in the city and for murder, had been thrown into prison.

The Four Gospels Combined as One

¹ When therefore they had gathered together ² and the multitude cried out, asking him to do as he always did for them, Pilate answered them, saying, ¹ “*Whom do you wish me to release for you? Barabbas, or Jesus, who is called ‘Messiah’?*” ² For he knew that it was through envy the chief priests had delivered him up; ¹ and when he was sitting on the judgment seat, his wife sent word to him, saying, Do nothing to that *righteous Man*, for I suffered many things today in a dream because of him.”

“*Not This Man! Crucify Him!*”

But the chief priests and the elders ² stirred up ¹ the crowds to ask him ² rather to release for them Barabbas, ¹ and to do away with Jesus.

So the governor answered and said to them, “Which of the two do you wish me to release for you? ⁴ Would you therefore that I release for you *the King of the Jews?*” ¹ But they said, “*Barabbas!*” ³ And ⁴ then again all of them cried out together, saying, “*Not this man!*” ³ Away with this man, and release for us *Barabbas!*”

³ Pilate therefore in a desire to release Jesus called to them again, ² and in answer said, ¹ “What then shall I do with *Jesus* who is called ‘*Messiah*,’ ² whom you call ‘*King*’ of the Jews?” But they ¹ all ² cried out again, ³ saying, ¹ “Let him be *crucified!*” ³ And they kept on shouting, “*Crucify! Crucify him!*”

So a third time ² Pilate said to them, “Why, what *evil* has he done? ³ I found in him *no* guilt deserving death; so after chastising him, I *will release* him.”

154.” *He Made Himself the Son of God!*” (Mt. 27:23b-31; Mk. 15:15-20; Lk. 23:23-25; Jn. 19:1-16)

⁴ Pilate then took Jesus therefore and scourged him. And the soldiers wove together a crown out of thorns and placed it on his head; and they thrust a purple garment about him, and said, “*Hail, ‘King’ of the Jews!*” and kept giving him blows with their hands.

Pilate therefore came out again, and said to them, “Behold, I am bringing him out to you, that you may know that I find *no guilt* in him.” So Jesus came out, wearing the crown of thorns and the purple garment; and Pilate said to them, “*Behold the man!*”

When therefore the chief priests and the officers saw him, they cried out, saying, “*Crucify! Crucify!*” Pilate said to them, “*You take and crucify him; for I find no guilt in him.*”

The Jews answered him, “*We have a law, and by our law he ought to die, because he made himself the Son of God.*”

So when Pilate heard this charge, he was the more afraid; and he went again into the judgment hall, and said to Jesus, “From where *are you?*” But Jesus gave him no answer.

Pilate therefore said to him, “You are not talking to *me?* Do you not know that I have authority to crucify you – and authority to release you?” Jesus answered, “You would have no authority at all against Me, were it not given you from above. Because of this he who delivered me up to you has the greater sin.”

The Four Gospels Combined as One

At this answer Pilate kept seeking to release him, but the Jews cried out, saying, “If you release this man, you are *not a friend of Caesar*. Anyone making himself out to be the King is speaking *against Caesar!*”

“His Blood Be on Us!”

Pilate therefore at hearing this brought Jesus outside; and he sat down on the judgment seat in a place that is called the Pavement (but in Hebrew, Gabbatha). Now it was the Preparation day of the Passover, and about six in the morning. And he said to the Jews, “*Behold your King.*”

But they cried out, “*Away with him! Away with him! Crucify him!*”³ And they were insistent,¹ and cried out all the more,³ demanding loudly that he be crucified.⁴ Pilate said to them, “Shall I crucify your *King?*” The chief priests answered, “We have no king but *Caesar!*”

¹ So Pilate when he saw that nothing availed, but rather that a riot was building up, took water and washed his hands before the multitude, saying, “I am *innocent* of the blood of *this [righteous] man*. You will bear witness to it.” Then all the people answered and said, “His blood be on us! *And on Our children!*”

³ And their voices, and those of the chief priests, prevailed; so Pilate,² desiring to satisfy the multitude,³ gave sentence that it should be as they demanded. And he released for them the man² Barabbas,³ whom they asked for, who had been thrown into prison for *insurrection and murder*; but Jesus he delivered up to their will⁴ that he should be crucified.

Mockery in the Praetorium

¹ Then the soldiers of the governor took Jesus² and led him away into the court that is called the Praetorium; and they summoned together their whole battalion¹ to confront him. And when they had stripped him,² they clothed him with purple, and¹ placed around him a crimson cloak.

And plaiting a crown of thorns they put it upon his head, and placed a reed in his right hand,² and bowing their knees in homage before him,¹ kept mocking him, saying, “*Hail, ‘King’ of the Jews!*” And they spat upon him, and took the reed and struck him on his head.

And after mocking him they stripped him of the cloak and² the purple garments, and put on him his own clothing, and led him out to crucify him.

155. To the Place That Is Called Golgotha

(Mt. 27:32-38; Mk 15:21-28; Lk 23:26-34; Jn. 19:17-24a)

⁴ And he went forth, bearing his own cross.¹ But as they were proceeding on out, they found a man of Cyrene² who was passing by,¹ Simon by name² (the father of Alexander and Rufus),³ coming in from the country;¹ him³ they seized, and laid on him the cross² and compelled him³ to bear it behind Jesus.

And there were following him a great multitude of the people, and of women who also were bewailing and lamenting him. But Jesus turning to them said, “Daughters of Jerusalem, do not weep for me, *but for yourselves and for your children*. For behold, days are coming in which they will say, ‘Blessed are the barren, and the wombs which never bore, and the breasts which

The Four Gospels Combined as One

never nursed!’ Then will they begin to say to the mountains, *‘Fall on us!’* and to the hills, *‘Cover us!’* For if they do these things in the tree that is green, *what will happen in the dry?’*

“Forgive Them, Father”

And two others also, who were evildoers, were led away with him to be put to death.

And when ² they brought him ³ to the place called the Skull, ⁴ which is called in the Hebrew Golgotha, ² they offered him vinegar to drink, mixed with myrrh; but ¹ when he tasted it he would not drink it. ⁴ There they crucified him; ² and it was about nine o’clock. ³ [But Jesus said, “Father, *forgive them*, for they know not what they do.”]

¹ And with him ² they crucified ³ the evildoers, ² two robbers, ⁴ one at either side and Jesus between them; ² [and the scripture was fulfilled which says, “*And he was numbered with transgressors.*”]

Rome’s Official Accusation

⁴ And Pilate also wrote an inscription and ¹ they put it ⁴ on the cross ¹ above his head; ² and his accusation was written,

¹ THIS IS
⁴ JESUS OF NAZARETH
THE KING OF THE JEWS.

Many therefore of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Hebrew, Greek, and Latin. So the chief priests of the Jews said to Pilate, “Write not, ‘The King of the Jews,’ but ‘*He said, I am King of the Jews.*’” Pilate answered, “What I have written I *have written.*”

The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to each soldier a part, without the tunic, ² casting lots as to what part each should take. ⁴ But the tunic was seamless, woven from the top throughout, so they said to each other, “Let us not tear it, but cast lots for *it*, to see whose it shall be; “ that the scripture might be fulfilled which says,

*“They divided my garments among themselves,
and for my raiment they cast lots.”*

156. The First Three Hours on the Cross (Mt. 27:36, 39-44; Mk. 15:29-32; Lk 23:35-37, 39-44a; Jn. 19:24b-27)

⁴ These things therefore the soldiers did, ¹ and sitting down they kept guard of him there, ³ and the people stood beholding the sight. ² And those passing by kept railing at him, wagging their heads and saying, “*Aha! You who would ‘destroy the temple and build it in three days,’ save yourself!’*... ¹”If you *are* the Son of God, *come down from the cross!*”

And likewise also the chief priests, ² mocking him to one another with the scribes ¹ and elders, said, “He ‘saved’ others; *himself he cannot save!*”... ³”Let him save *himself*, if he is ‘*the Christ, the Chosen One of God.*’ ” ... ¹”If he is the ‘King’ of Israel, ² let ‘*the Messiah, the King of*

The Four Gospels Combined as One

Israel' come down now *from the cross*, that we may *see* and believe ¹ him." ... "He trusted in *God*; let *Him* deliver him now, if He desires him, for he said, '*I AM the Son of God.*'"

³ And the soldiers also kept mocking him, coming to him and offering him sour wine, and saying, "*If you are the King of the Jews, save yourself!*"

A Repentant Robber; and Jesus' Mother

¹ Now the robbers also who were crucified with him began to reproach him in the same manner, ³ and one of the hanged evildoers kept on railing at him, saying, "*If you are the Messiah, save yourself and us!*" But the other answered and rebuked him, saying, "Do you not even fear *God*, since you are under the same condemnation? And *we* indeed *justly*, for we are receiving due reward for our deeds, but *this* man did *nothing* amiss." And he said to Jesus, "[Lord,] *remember* me when You come in your *Kingdom.*" And Jesus said to him, "Verily, I say to you, *today* shall you be with Me *in Paradise.*" ³ And it was about twelve noon.

⁴ And there were standing by the cross of Jesus his mother and his mother's sister, also Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, behold *your son.*" Then he said to the disciple, "Behold *your mother.*" And from that hour the disciple took her into his own home.

157. "*It Is Finished!*" (Mt. 27:45-50; Mk. 15:33-37; Lk. 23:44-45a, 46; Jn. 19:28-30)

¹ Now from the noontime there was darkness over all the land till three in the afternoon, ³ and the sun was obscured. ² And at three o'clock Jesus cried out with a loud voice, saying, "*Eloi, Eloi, lama sabachthani?*" which being translated is, "*My God, my God, why hast Thou forsaken me?*" ¹ And some of those standing there, when they heard it, said, ² "Behold, ¹ this man is calling *Elijah.*"

⁴ Upon this, Jesus, knowing that all things were now ended, said, that the scripture might be fulfilled, "*I thirst.*" Now a vessel full of sour wine was standing there, ¹ and one of them ran at once and, taking a sponge and filling it with the wine, put it on a ⁴ hyssop ¹ stalk ⁴ and brought it to his mouth, ² saying – ¹ and the others said ² "Permit this; let us see if *Elijah will come* to take him down, ¹ to save him."

Then ⁴ Jesus therefore on receiving the wine ¹ cried out again with a loud voice, ⁴ "*It is finished!*" And he bowed his head, ³ and said, "Father, into Thy hands I commit my spirit." And having said these things, ⁴ he yielded up his spirit.

158. *Awesome Wonders Follow* (Mt. 27: 51-56; Mk. 15:38-41; Lk. 23:45b, 47-49; Jn. 19:31-37)

³ Now the centurion ² who stood confronting him nearby, when he saw that he [cried out] thus [and] expired, ³ glorified God by saying, "Truly this *was* a righteous man!"

¹ And behold, the veil of the temple was wrenched in two from top to bottom. And the earth was shaken, and the rocks were rent and the tombs were opened, and many bodies of the saints who had fallen asleep arose; and they came forth out of the tombs after his resurrection, entering into the holy city and appearing to many.

The Four Gospels Combined as One

And the centurion and those who were with him standing guard over Jesus, when they saw the earthquake and the things that took place, were struck with fear and said,² “Surely this man was a son of a god!”³ And all the crowds who had come together to this sight, having seen the things that were taking place returned home beating their breasts.

And all those who knew him, and the women who had followed Jesus from Galilee, stood at a distance and beheld these things;² among whom were Mary Magdalene, and Mary the mother of James the Younger and of Joses, and Salome¹ the mother of the sons of Zebedee,² women who, when he was in Galilee, had followed him and ministered to him, and many other women who had come up with him to Jerusalem.

The Scriptures Twice Again Are Fulfilled

Now⁴ since it was the Preparation day (for that Sabbath was a special day), the Jews therefore, to keep the bodies from remaining on the cross on the Sabbath, asked Pilate that their legs might be broken and they might be taken away. So the soldiers came and broke the legs of the first, and of the other who was crucified with him. But when they came to Jesus and saw that he was dead already, they did not break his legs; but one of the soldiers pierced his side with a spear, and immediately there came out blood and water.

And *he who saw it* has borne witness (and his testimony is true, and he *knows* that he is telling the truth) *so that you may believe*. For these things came to pass that the scripture might be fulfilled, “*Not a bone of him shall be broken;*” and again another scripture says, “*They shall look on him Whom they pierced.*”

159. Entombed in Joseph’s Garden (Mt. 27:57-61; Mk. 15:42-47; Lk. 23:50-56; Jn. 19:38-42)

⁴ And after these things, ² when it was already evening, ¹ there came ³ a man named Joseph, ¹ a rich man ³ from the Jewish city of Arimathea, ¹ who was also himself a disciple of Jesus, ⁴ but secretly for fear of the Jews; ² who was a reputable member of the Sanhedrin, ³ a good and righteous man who had not assented to their counsel and deed and was also himself looking for the Kingdom of God. This man, ² since it was the Preparation, that is, the day before the Sabbath, went with boldness to Pilate and asked ⁴ that he might take away the body of Jesus.

² But Pilate wondered if he were dead so soon, and calling for the centurion he questioned him whether he had been for some time dead; ¹ then ² on learning this from the centurion, he granted the body to Joseph.

He bought ⁴ therefore ² cloth of fine linen, and ⁴ went and ³ took down the body. ⁴ And there came also Nicodemus (he who at the beginning came to Jesus by night), bringing a mixture of myrrh and aloes, about seventy-five pounds. They took away therefore the body of Jesus ² and wrapped him in the ¹ clean ⁴ linen cloths with the spices, as is the Jews’ burial custom.

Now in the place where he was crucified there was a garden, and in the garden a new sepulcher, ¹ which Joseph had hewn ² out of the rock and ³ where no one had ever been laid. ⁴ So because ³ it was the Preparation day and the Sabbath was coming on, ⁴ they laid Jesus there, for the sepulcher was near at hand; ¹ and they rolled a great stone ² against the door of the sepulcher ¹ and departed.

The Four Gospels Combined as One

³ And the women who came with him from Galilee had followed, ¹ Mary Magdalene and the other Mary, ² the mother of Joses, ¹ and sitting across from the sepulcher ³ they saw the tomb and how his body was laid; then they returned, and rested on the Sabbath day according to the commandment.

160. The Tomb Is Made "Secure" (Mt. 27:62-66)

¹ But on the morrow that followed the Preparation day the chief priests and the Pharisees came together before Pilate, saying, "Sir, we remember that that impostor while yet alive said, '*After three days I will arise.*' Command therefore that the grave be made secure till the third day, lest his disciples, come by night and steal him away, and say to the people, '*He has risen from the dead,*' and the last deception be worse than the first."

And Pilate said to them, "You have a guard detachment; go and make it as secure as you can." So they went and made the sepulcher secure, sealing the stone and stationing the guard.

Chapter 21. Risen Victorious

161. An Earth-shaking Dawn (Mt. 28:1-15; Mk. 16:1-11; Lk. 23:56 - 24:12; Jn. 20:1-18)

² Now when the Sabbath was past, ¹ Mary Magdalene, and the other Mary ² the mother of James, and Salome, bought spices that they might come and anoint him. And ³ on the first day of the week at early dawn they came, and certain others with them, ¹ to see the sepulcher, ³ bringing the spices ³ and ointments ³ which they had prepared.

¹ And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone from the door, and sat upon it. His appearance was like lightning, and his raiment white as snow; and for fear of him those on guard trembled, and became like dead men.

² [Now after Jesus rose, early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven demons.] ⁴ Mary came to the sepulcher while it was yet dark, and saw that the stone had been removed from the tomb. She ran therefore and came to Simon Peter, and to the other disciple, he whom Jesus loved, and said to them, "*They took away the Lord from the sepulcher! And we know not where they laid him.*"

Peter therefore and the other disciple ³ [arose, and] ⁴ went forth and ran ³ [toward the sepulcher.] ⁴ And they began to run together, but the other disciple outran Peter and reached the sepulcher first; and stooping down he saw the linen cloths lying there, but did not go in. Simon Peter therefore came following him, and he went into the sepulcher; ³ [and stooping down,] ⁴ he saw the linen cloths lying ³ [by themselves] , ⁴ and the napkin, which had been about his head, not lying with the linen cloths but folded up in a place by itself.

Then therefore the other disciple also, who had reached the tomb first, went in, and he saw and believed; for as yet they did not understand the scripture, that he must rise from the dead. So the disciples departed again to their abode, ³ [wondering at what had come to pass.]

The Four Gospels Combined as One

“Rabboni!”

⁴ But Mary kept standing outside near the sepulcher, weeping. While therefore she was weeping, she stooped and looked into the sepulcher; and she beheld two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain.

And they asked her, “Woman, why are you weeping?” She said to them, *“Because they took away my Lord, and I know not where they laid him.”* And when she had thus spoken, she turned around and saw Jesus standing, but did not know that it was Jesus.

Jesus said to her, “Woman, why are you weeping; whom are you seeking?” She, supposing him to be the gardener, said to him, “Sir, if you bore him away, tell me where you laid him, and I will take him away.” Jesus said to her, *“Mary.”* Turning about, she said to him, *“Rabboni!”* (which is to say, *dear Teacher!*).

Jesus said to her, “Do not hold me, for I have not yet ascended to my Father. But go to my brethren, and say to them, *‘I am ascending to my Father and your Father, and to my God and your God.’*”

Mary Magdalene ² went and told those who had been with him, as they mourned and wept, ⁴ that she had seen the Lord and he had spoken these things to her; ² but they, though hearing that he was *alive* and *had been seen* by her, disbelieved it.

At the Tomb After Sunrise

³ Now Joanna and Mary the mother of James and the other women with them ² came to the sepulcher when the sun had risen. And they were saying among themselves, “Who will roll us away the stone from the door of the sepulcher?” (For it was very great.) But when they looked up, they saw that the stone *had been* rolled away.

Then on entering the sepulcher ³ they found not the body [of the Lord Jesus]. But it came to pass that, as they were much perplexed about this, ² they saw a young man sitting at the right side, clothed in a long, white garment. And they were greatly amazed; ³ behold, *two* men stood by them in dazzling garments.

And as they became terrified and bowed their faces to the ground, ¹ the angel answered and said to the women, “Do not fear; ² do not be amazed. ¹ For I know that you seek Jesus ² of Nazareth, who was crucified. ³ Why seek *the living* among the *dead*? ² *He is not here, ¹ for he has risen, as he said.* ³ Remember how he spoke to you, while he was yet in Galilee, saying, ‘The Son of man must be delivered into the hands of sinful men, and be crucified, *and the third day rise again.*’”

And they remembered his words; ² and he said to them, ¹ “Come, see the place where the Lord lay. ² But go ¹ quickly and tell his disciples, ² *and Peter, ¹ that He has risen from the dead, and behold, he is going before you into Galilee; there shall you see him, ² as he said to you, ¹ lo, I have told you.*”

The Four Gospels Combined as One

“Rejoice!”

² So they went out quickly and fled from the sepulcher, for trembling and astonishment possessed them. Neither said they anything to anyone, for they were afraid; ¹ and they started to run to tell his disciples.

But as they were on their way, behold, *Jesus* met them, saying, “Rejoice!” And they came and seized him by his feet, and worshiped him. Then said Jesus to them, “Fear not; go tell my brethren to go into *Galilee*, and there shall they see me.”

³ And they returned ¹ with great joy ³ and told all these things to the eleven apostles, and to all the rest. But these words seemed to them as idle tales, and they did not believe the women.

Bribery of the Guard

¹ Now as they were going, behold, some of the guard came into the city, and reported to the chief priests all that had come to pass. And they, when they had assembled with the elders and counseled together, gave the soldiers a large sum of money, saying, “Say that ‘*His disciples came by night and stole him away while we slept.*’ And if this comes to the governor’s ears, we will ‘persuade’ him and free you from trouble.”

So they took the money and did as they were told, and this report is spread abroad among the Jews to the present day.

162. Jesus and Two on the Emmaus Road (Mk. 16:12-13; Lk. 24:13-35)

² [Then after these things he was revealed in another manner.] ³ And behold, that same day two of them ² [were walking into the country,] ³ to a village called Emmaus, about seven miles from Jerusalem; and they were talking together about all these things that had taken place. And it came to pass that, as they conversed and reasoned, *Jesus himself* drew near and walked with them; but their eyes were held from recognizing him.

And he said to them, “What are these things which you are discussing with each other, as you walk with sad faces?” And one, whose name was Cleopas, answered and said to him, “Are *you* the only sojourner in Jerusalem who has not known the things that have happened there in recent days?”

And he asked of them, “What things?” And they said to him, “The things concerning *Jesus of Nazareth*, a man who was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. Now *we* were trusting that it was he who *would redeem Israel*.”

“But to top it all, this is *the third day* since these things happened. And besides, certain women from among us astonished us, who were at the sepulcher early in the morning and did not find his body; and they came saying that they had even seen a vision of *angels*, who said that he was *alive!* And some of those who were with us went to the sepulcher and found it so, as the women had said, but him they did not see.”

The Four Gospels Combined as One

“Believe the Prophets

Then said he to them, “O foolish ones, and slow of heart to believe *all* the things which the prophets uttered! *Was it not needful* that the Messiah *should suffer these things* and enter into *his glory?*” And beginning from Moses and all the prophets he expounded to them in all the Scriptures the things concerning himself.

Then they drew near to the village where they were going, and he made as though he would go farther; but they constrained him, saying, “*Lodge* with us, for it is toward evening and the day is now far spent.” So he went in to lodge with them.

And it came to pass, as he reclined at table with them, that he took the bread and blessed and broke it, and began to give it to them. And their eyes were opened and they knew him; and he vanished out of their sight. Then said they to each other, “Did not our hearts burn within us, as he talked with us on the road and kept opening up to us *the Scriptures?*”

His Appearance to Peter Convinces

And rising up that same hour they returned to Jerusalem: and they found the eleven and those with them assembled together, saying, “*The Lord has risen indeed!* And he appeared to *Simon!*”

So they told the things that had happened on the road, and how he was known by them in the breaking of the bread; ² [but they did not believe them.]

163. Sunday Evening with the Disciples (Lk. 24:36-43; Jn. 20:19-23)

³ But as they were speaking these things, ⁴ it being therefore evening of that first day of the week, the doors being shut where the disciples were assembled, for fear of the Jews, Jesus ³ himself⁴ came and stood in their midst and said to them, “*Peace* to you!”

³ Yet they were shocked and were filled with fear, and thought that they were beholding a spirit. But he said to them, “Why are you troubled? And why do doubtings arise in your hearts? Behold my hands and my feet, that it is *I myself*. Handle me, and see; for a spirit does not have flesh and bones, as you see *I have*.” ⁴ And when he had said this, he showed them his hands and feet, and his side.

Then did the disciples rejoice at seeing the Lord. ³ And while they were still disbelieving for joy and were filled with wonder, he said to them, “Have you anything here to eat?” And they gave him a piece of broiled fish and of a honeycomb, and he took and ate it before them.

⁴ Jesus therefore said again to them, “*Peace* to you! As the Father has sent Me forth, so am *I sending you*.” And when he had said this, he breathed on them, and said to them, “*Take the Holy Spirit*. Anyone’s sins which you forgive, they have been forgiven them, and anyone’s sins which you retain, they have been retained.”

164. The Convincing of Thomas (Jn. 20:24-29)

Now Thomas, called Didymus, one of the twelve, was not with them when Jesus came. The other disciples therefore said to him, “*We have seen the Lord!*” But he said to them, “Unless I see in his hands the imprint of the nails, and press my finger into the mark of the nails, and my hand into his side, I will *not at all believe*.”

The Four Gospels Combined as One

Then after eight days his disciples were again indoors, and Thomas with them. Though the doors had been shut, Jesus came and stood in their midst, and said, “*Peace to you!*”

Then said he to Thomas, “Bring here your finger and look at my hands, and bring your hand and press it into my side, and be not unbelieving but *believing*.” And Thomas answered and said to him, “*My Lord and my God!*” Jesus said to him, “Because you have seen me, Thomas, you have believed; blessed are they who have *not* seen and yet have believed.”

165. With Seven Disciples in Galilee (Jn. 21:1-24)

After these things Jesus revealed himself to the disciples again, this time at the Sea of Tiberias, and he did so in this way. There were together Simon Peter and Thomas called Didymus and Nathanael of Cana of Galilee, and the sons of Zebedee and two others of his disciples. Simon Peter said to them, “I am going *fishing*.” They said to him, “We also are going with you.” They went out at once and climbed into the boat. But that night they caught nothing.

But when morning had now come, Jesus was standing on the shore, though the disciples did not know that it was Jesus. So Jesus said to them, “Children, have you anything to eat?” They replied to him, “No.” And he said to them, “Cast out the net on the *right* side of the boat, and you will find some.” So they cast it, and now they could not draw it in for the size of the haul.

That disciple whom Jesus loved said therefore to Peter, “*It is the Lord!*” So when Simon Peter heard that it was the Lord, he thrust his coat around him, for he was naked, and flung himself into the sea. And the other disciples came in the small ship (for they were not far from shore, perhaps a hundred yards) dragging the net filled with fish.

“Come to Breakfast”

When therefore they got out on shore, they saw a fire of coals that had been laid there, and fish placed upon it, and bread. Jesus said to them, “Bring some of the fish you have just caught.” Simon Peter went on board and drew the net to shore, filled with one hundred fifty-three large fish. And in spite of there being so many the net was not torn.

Jesus said to them, “Come; *have breakfast*.” But not one of the disciples dared ask him, “Who are you?” For they knew that it was the Lord. Jesus therefore came and took the bread and gave to them, and likewise of the fish. This was now the third time that Jesus was revealed to his disciples after he was raised from the dead.

“Do You Love Me, Simon?”

When therefore they had eaten breakfast, Jesus said to Simon Peter, “Simon, son of John, do you *love* me, *more than these?*” He said to him, “Yes, Lord; You know my *affection* for You.” He said to him, “*Feed My lambs*.”

Again a second time he said to him, “Simon, son of John, *do you love me?*” He said to him, “Yes, Lord! You know my *affection* for You.” He said to him, “*Shepherd My sheep*.”

He said to him the third time, “Simon, son of John, do you *have affection* for me?” Peter was *grieved* because of the third question, “Do you *have affection* for me?” and he said to him, “Lord, You know all *things*; *You know* that I *have affection* for You!”

The Four Gospels Combined as One

Jesus said to him, “*Feed My sheep!* Verily, verily, I say to you, when you were younger, you girded yourself and walked where you desired; but when you are old, you will stretch out your hands and another will gird you and carry you where you would not go.” Now this he said to signify by what death he would glorify God. And when he had spoken this, he said to him, “*Follow Me.*”

The Story Told by John Closes

But Peter turned about and saw following them the disciple whom Jesus loved, who also at the supper had leaned against his breast and said, “Lord, *who* is he that betrays You?” At seeing him Peter said to Jesus, “But what of *this* man, Lord?” Jesus said to him, “If I desire that he remain *till I come*, what is it to *you*? Follow *Me!*”

Therefore the saying spread abroad among the brethren that that disciple would not die; yet Jesus did not tell him that he would not die, but said, “If I desire that he remain *till I come*, what is it to *you*?” He is the disciple who testifies of these things and wrote these things, and we know that his testimony is true.

166. On a Mountain in Galilee (Mr. 28:16-20)

¹ Then the eleven disciples proceeded into Galilee to the mountain to which Jesus had directed them. And when they saw him, they worshiped him, though some doubted.

And Jesus came to them and addressed them, saying, “*All authority has been given unto Me in heaven and upon earth. Go therefore and disciple all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe everything I commanded you. And lo, I am with you always, until the consummation of the age.*”

167. His Final Appearing and Ascension (Mk. 16:14-20b; Lk. 24.44-53)

² [Afterward he was manifested to the eleven as they were reclining at table; and he reproached their unbelief and hardness of heart, because they had not believed those who saw him after he had risen.

And he said to them, “*Go into all the world and proclaim the Glad News to the whole creation. He who believes and is baptized shall be saved, but he who disbelieves shall be condemned.*

“And these *miraculous signs* will accompany those who believe: in My name will they cast out demons; they will speak in new tongues; they will pick up serpents; and if they drink any deadly thing, it will not in any way hurt them; they will lay hands on the sick and they will recover.”]

Parting Words to the Eleven

³ And he said to them, “These are the words which I spoke to you while I was yet with you: that *all things must be fulfilled* which have been written in the law of Moses and the prophets and the psalms concerning me.”

The Four Gospels Combined as One

Then opened he their understanding that they might comprehend the Scriptures, and said to them, *“Thus it has been written, and so it was needful, that the Messiah should suffer and rise from the dead on the third day; and that repentance and remission of sins should be proclaimed in his name to all the nations, beginning at Jerusalem.*

“And you are witnesses of these things. And behold, I am sending forth the promise of my Father upon you. But remain in the city of Jerusalem till you are clothed with power from on high.”

He Ascends from the Mount of Olives

² So then the Lord Jesus, after speaking thus to them, ³ led them out as far as to Bethany; and he lifted up his hands and blessed them. And it came to pass that, as he was blessing them, he was parted from them [and was carried up into heaven, ² and sat at the right hand of God].

³ And they [worshiped him, and] returned to Jerusalem with great joy and were continually in the temple, praising and blessing God. ² [And they went forth and preached everywhere, the Lord working with them and confirming the message by the miraculous signs that followed.]

168. That You May Have Life (Jn. 21:25; 20:30-31)

⁴ Now Jesus also wrought in the presence of his disciples many other miraculous signs which are not written in this book; ⁴ if they were written one by one, I suppose that not even the world itself could contain the books that would be written.

⁴ But these have been written *that you may believe that Jesus is THE MESSIAH, THE SON OF GOD, and that believing you may have life in His name.*

The Four Gospels Combined as One

CONTENTS

Four Introductions Form One	2
1. The Biography's Divine Title (Mk. 1:1).....	2
2. Jesus Was GOD'S EXPRESSION in Flesh (Jn. 1:1-18)	2
3. Legally He Was of Israel's Royalty (Mt. 1:1-17)	2
4. The Certainty of the Story's Facts (Lk. 1:1-4)	3
PART I. THE PERIOD OF PREPARATION.....	4
Chapter 1. The Forerunner's Birth	4
5. Zechariah's Prayer Is Answered (Lk. 1:5-25)	4
6. Gabriel's Announcement to Mary (Lk. 1:26-38).....	4
7. Mary and Elisabeth Rejoice (Lk. 1:39-56)	5
8." His Name Is John" (Lk. 1:57-80)	6
Chapter 2. Jesus' Infancy and Youth	7
9. Joseph Is Reassured (Mt. 1:18-25)	7
10. "A Savior, Christ the Lord!" (Lk. 2:1-21)	7
11. Simeon and Anna Testify (Lk. 2:22-39)	8
12. Worshipers Come from the Gentiles (Mt. 2:1-12).....	9
13. Escape from Herod into Egypt (Mt. 2:13-23; Lk. 2:40).....	9
14. The Boy Jesus in the Temple (Lk. 2:41-52).....	10
Chapter 3. Heralded. Tested, and Approved.....	10
15. John Preaches in the Wilderness (Mt. 3: 1-12; Mk. 1:2-8; Lk. 3:1-18)	10
16. Jesus' Baptism and Physical Lineage (Mt. 3:13-17; Mk. 1: 9-11; Lk. 3:21-38).....	11
17. Tempted in Body, Soul, and Spirit (Mt. 4:1-11; Mk. 1:12-13; Lk. 4:1-13).....	12
18. John Answers the Jews' Committee (Jn. 1:19-34).....	13
19. Jesus Finds the First Three Disciples (Jn. 1:35-42).....	13
20. Philip and Nathanael Respond (Jn. 1:43-51).....	13
21. Jesus' First Miraculous Sign (Jn. 2.-1-12).....	14
PART II. HIS MESSIANIC LABORS BEGIN	14
Chapter 4. Jerusalem's Leaders Are Offended.....	14
22. "Take These Things Out!" (Jn. 2:13-22)	14
23. Jesus' Answer to Nicodemus (Jn. 2:23-3:21)	15
24. John the Baptist's Tribute to Jesus (Jn. 3:22-36).....	16
25. Jesus and the Woman at the Well (Mt. 4:12; Lk. 3:19-20; Jn. 4:1-42)	16
Chapter 5. He Is Welcomed in Galilee.....	18
26. A Dying Boy Is Healed from Cana (Jn. 4:43-54)	18
27. But Nazareth Is Outraged at Him (Lk. 4:14-30).....	18
28. Giving the Glad News to Capernaum (Mt. 4:13-17; Mk. 1:14-15; Lk. 4:31a).....	19

The Four Gospels Combined as One

29. “I Will MAKE You Fishermen” (Mt. 4:18-22; Mk. 1:16-20).....	19
30. An Unclean Spirit Obeys Him (Mk. 1:21, 23-28; Lk. 4:31b, 33-37).....	19
31. Many Healings and an Extended Tour (Mt. 8:14-17; 4:23; Mk. 1:29-39; Lk. 4:38-44).....	20
32. He Challenges the Fishermen Again (Lk. 5:1-11)	20
33. A Man Full of Leprosy Is Healed (Mt. 8:2-4; Mk. 1:40-45; Lk. 5:12-16).....	21
34. A Paralytic Is Forgiven and Healed (Mt. 9:2-8; Mk. 2:1-12; Lk. 5:17-26).....	21
35. Tax Official Matthew Is Enlisted (Mt. 9:9; Mk 2:13-14; Lk. 5:27-28).....	22
PART III. THE YEAR OF GREAT PUBLIC FAVOR	22
<i>Chapter 6. Teaching as One with Authority</i>.....	22
36. In the Grain Fields on the Sabbath (Mt. 12:1-8; Mk. 2:23-28, Lk. 6:1-5).....	22
37. A Man’s Withered Hand Is Healed (Mt. 12:9-14; Mk. 3:1-6; Lk. 6:6-11).....	23
38. Multitudes Come; the Twelve Are Appointed (Mt. 12:15-21; 4:24-25; 10:2-4; Mk. 3:7-19a; Lk. 6:12-19)	23
39. Teaching the Twelve on the Mountain (Mt. 5:1 - 7:29; Mk. 1:22; Lk. 6:20 - 7:1a; 16:17; 12:57-59; 12:22b-31; 4:32)	24
True Discipleship Brings True Rewards (Mt 5:3-12; Lk. 5:22-23)	24
But Discipleship Requires High Conduct (Mt. 5:13-20; Lk. 16:17)	25
It Reflects Your Attitude of Heart (Mt. 5:21-26; Lk. 12:57-59)	25
It Means Purity, Fidelity, Simplicity (Mt. 5:27-37).....	25
It Answers Personal Enmity with Love (Mt. 5:38-48; Lk. 6:2 7-30, 32-36)	26
it Avoids Parading Its Good Works (Mt. 6:1-18).....	26
Its Treasures Are Stored in Heaven (Mt. 6:19-24).....	27
It Trusts in the Father’s Care (Mt. 6:25-34; Lk. 12:22b-31).....	27
It Is Generous, Humble, and Wise (Mt. 7:1-11; Lk. 6:37-42)	28
It Proves Its Reality by Its Fruit (Mt. 7:12-20; Lk. 6:31, 43-45).....	29
Through Obedience Its House Endures (Mt. 7:21-29, Lk. 6:46-49; Mk. 1:22).....	29
<i>Chapter 7. Kingdom Parables and Kingly Power</i>.....	30
40. A Centurion’s Extraordinary Faith (Mt. 8:1, 5-13; Lk. 7:1b-10).....	30
41. A Widow’s Dead Son Is Restored (Lk 7:11-17)	30
42. Jesus Is Anointed by an Outcast Woman (Lk.7:36-50).....	31
43. Another Tour; He Is Accused of Demonry, (Mt. 12:46-50; Mk. 3:19b-35; Lk. 8:1-4b,19-21; 12:10).....	31
His Mother and Brothers Come.....	32
44. Teaching by the Sea in Parables (Mt. 13:1-52; Mk. 4:1-34; Lk. 8:4c-18; 13:18-21).....	32
Lesson of the Four Kinds of Soil (Mt. 13:1-9, Mk. 4:1b-9; Lk. 8:4c-8).....	32
“Why Speak to Them in Parables?” (Mt. 13:10-17; Mk. 4:10-12; Lk. 8:9-10).....	32
“The Seed Sown Is the Word” (Mt. 13:18-23; Mk. 4:13-20; Lk. 8:11-15).....	33
Lesson of the Wheat and Darnel (Mt. 13:24-30).....	33
Of Things Hidden, and How to Listen (Mt. 13:12; Mk. 4:21-25; Lk. 8:16-18)	34
Of a Harvest; of Mustard; of Leaven (Mt. 13:31-35; Mk. 4:26-34; Lk. 13:18-21)	34
Kingdom Lessons to the Twelve (Mt. 13:36-52).....	35

The Four Gospels Combined as One

45. Ruler of the Winds and Sea (Mt. 8:18,23-27,Mk. 4:35-41; Lk. 8:22-25).....	35
46. Conqueror of the Gerasene Demons (Mt. 8:28-34; Mk. 5:1-20; Lk. 8:26-39)	36
47. Eating with Capernaum’s Outcasts (Mt. 9:1, 10-17; Mk. 5:21a; 2:15-22; Lk. 8:40; 5:29-39).....	36
48. A Woman Is Healed, a Dead Girl Raised (Mt. 9:18-26; Mk. 5:21b-43; Lk. 8:41-56)	37
49. Two Blind Men and a Dumb Demoniac (Mt. 9:27-34)	38
50. Jesus Answers John the Baptist (Mt. 11:2-19; Lk. 7:18-35; 16:16).....	39
Chapter 8. Answering Jerusalem’s Leaders	40
51. An Invalid at the Pool of Bethesda Healed (Jn. 5:1-47)	40
“All Should Honor the Son”	40
Attested by Four Truthful Witnesses	41
52. His Second Visit at Nazareth (Mt. 13: 53-58; Mk. 6:1-6a).....	41
Chapter 9: The Climax of Israel’s Acclaim	42
53. The Twelve Are Sent Out to Preach (Mt. 9:35 - 10:1, 5-16, 24-33, 37 - 11:1; Mk. 6:6b-13; Lk. 9:1-6)	42
“Go to the Lost Sheep of Israel” (Mt. 10:5b-15; Mk. 6:8-11; Lk. 9:3-5)	42
“Fear Them Not, Therefore” (Mt. 10:16, 24-31).....	42
Witnessing and Service to Be Rewarded (Mt. 10:32-33, 37-42).....	43
Seven Simultaneous Preaching Tours (Mt. 11:1; Mk. 6:12-13; Lk. 9:6).....	43
54. John the Baptist Is Martyred (Mt. 14:1-13a; Mk. 6:14-29; Lk. 9:7-9)	43
55. Five Thousand Are Miraculously Fed (Mt. 14:13b-23; Mk. 6:30-46; Lk. 9:10-17; Jn. 6:1-15).....	44
Ready to Make Him King	45
56. His Pre-dawn Walk on the Sea (Mt. 14:24-36; Mk. 6:47-56; Jn. 6:16-21).....	45
Excitement in Gennesaret.....	46
Part IV. CRUCIAL REJECTIONS BY ISRAEL	46
Chapter 10. Repudiated at Capernaum	46
57. He Discourses on the Bread of Life (Jn. 6:22-71)	46
“How Can He Give His Flesh?”	47
58. Men’s Traditions Versus God’s Commands (Jn. 7:1; Mt. 15:1-20 ; Mk. 7:1-23).....	48
Chapter 11. A Ministry in Gentile Regions	49
59. Crumbs from the Children’s Table (Mt. 15:21-28; Mk. 7:24-30).....	49
60. A Deaf Man, and Many, Healed (Mt. 15:29-31; Mk. 7:31-37).....	50
61. Four Thousand Hungry Gentiles Fed (Mt. 15:32-38; Mk. 8:1-9a).....	50
62. The Leaven of Error Is Reproved (Mt. 15:39 - 16:12; Mk. 8:9b-21)	51
63. At Bethsaida a Man Is Given Sight (Mk. 8:22-26).....	51
Chapter 12. Fiercely Rebuffed at Jerusalem	51
64. He Is Challenged to Display Himself (Jn. 7:2-12)	51
65. Teaching at the Feast of Tabernacles (Jn. 7:11-36).....	52
66. The Great Day of the Feast (Jn. 7:37 - 8:1).....	53
67. An Adulteress and Her Accusers (Jn. 8:2-11).....	53

The Four Gospels Combined as One

68. “I Am the Light of the World” (Jn. 8:12-59)	54
“You Will Die in Your Sins”	54
“Why Do You Not Believe?”	55
“You Are from Your Father the Devil”	55
69. Sight Is Given a Man Born Blind (Jn. 9:1 - 10:21)	56
Excommunicated for Truthfulness	57
“Lord, I Believe”	57
“I Am the Good Shepherd” (Jn. 10:1-21)	57
“My Life I Am Laying Down”	58
70. The Dedication; Stoning Again Threatened (Jn. 10:22-42)	58
PART V. HIS FACE TURNS TO THE CROSS.....	59
Chapter 13. Disclosing that He Must Die	59
71. Peter Declares Jesus’ Messiahship (Mt. 16:13-20; Mr. 8:27-30; Lk. 9:18-21)	59
72. “The Son of Man Must Be Killed” (Mt. 16:21-28; Mk. 8:31 - 9:1; Lk. 9:22-27).....	59
73. Three See a Preview of His Glory (Mt. 17:1-13; Mk. 9:2-13; Lk. 9:28-36).....	60
74. “I Believe – Help My Unbelief!” (Mt. 17:14-21; Mk. 9:14-29; Lk. 9:37-43a)	61
75. Foretelling His Death Again (Mt. 17:22-23; Mk. 9:30-32; Lk. 9:43b-45).....	62
76. Paying the Overdue Temple Tax (Mt. 17:24-27; Lk. 9:33a).....	62
77. He Discourses on Humility and Forgiveness (Mt. 18:1 - 19:2; Mk. 9:33b-10:1; Lk. 9:46-50)	62
Avoid Giving Cause to Stumble (Mt. 18:6-9; Mk. 9:38-50; Lk. 9:49-50).....	63
Do Not Despise the Lowly (Mt. 13:10-20).....	63
“How Many Times Forgive?” (Mt. 18:21-35).....	64
Forgive as You Have Been Forgiven	64
He Ministers Again in Perea (Mt. 19:1-2; Mk 10:1)	64
Chapter 14. A Great Final Teaching Tour	64
78. His Face Is Set Toward Jerusalem (Mt. 8:19-20; Lk. 9:51-62).....	64
79. Heralds Are Sent to Thirty-five Places (Mt. 11:20-30; Lk. 10:1-24).....	65
80. The Example of the Good Samaritan (Lk. 10:25-37)	66
81. Mary’s Choice Was to Hear His Word (Lk. 10:38-42)	67
82. “Lord, Teach Us to Pray” (Lk. 11:1-13)	67
Don’t Be Diffident About Asking.....	67
83. A Blind, Dumb Demoniac Restored (Mt. 12:22-37, 43-45; Lk. 11:14-15, 17-28)	68
His Mother Is Again Spoken Of.....	69
84. “None Except the Sign of Jonah” (Mt. 12:38-42; Lk. 11:16, 29-36).....	69
85. Warnings to Pharisees and Lawyers (Lk. 11:37-54).....	69
86. “Everyone Who Shall Confess Me... (Lk. 12:1-9).....	70
87. God’s Question to a Rich Fool (Lk. 12:13-21).....	70
88. “Be Like Men Who Await Their Lord” (Lk. 12:22a, 32-40; Mt. 24:43-44)	71
89. “To Whom Much Was Given...” (Mt. 10:34-36; 24:45-51; Lk. 12:41-53)	71

The Four Gospels Combined as One

“Not Peace but Division”	71
90. Parable of the Fruitless Fig Tree (Lk. 12:54-56; 13:1-9).....	72
91. A Woman Is Healed on the Sabbath (Lk. 13:10-17)	72
Chapter 15. Pressing on Toward Jerusalem	73
92. “Herod Intends to Kill You” (Lk. 13:22-33).....	73
93. Dining with a Chief Pharisee (Lk. 14:1-24)	73
“Invite Those Who Cannot Repay”	73
94. Followers Must Reckon the Cost (Lk. 14:25-35)	74
95. Of the Lost Sheep and Lost Coin (Lk. 15:1-10).....	74
96. The Wayward Son Was Welcomed Home (Lk. 15:11-32)	75
97. The Wise Use of Wealth – For Eternity (Lk. 16:1-13).....	76
98. A Man Who Repented in Hades (Lk. 16:14-15,19-31).....	76
99. Is a Servant Thanked for Obeying? (Lk. 17:1-10).....	77
100. Still Journeying; Ten Lepers Healed (Lk. 17:11-19)	77
101. When the Son of Man Will Come (Lk. 17:20-37)	78
102. Persistent Prayer Will Be Rewarded (Lk. 18:1-8)	78
103. Two Men’s Prayers in Contrast (Lk. 18:9-14).....	79
104. Jesus’ Teachings on Divorce (Mt. 19:3-12; Mk. 10:2-12; Lk. 16:18).....	79
105. His Blessing on the Young Children (Mt. 19:13-15a; Mk. 10:13-16; Lk. 18:15-17)	79
Chapter 16. Climactic Proof of His Power	80
106. He Raises Lazarus from the Tomb (Jn.11:1-44)	80
107. The Jewish Leaders Conspire; He Withdraws (Jn. 11:45-54).....	81
Chapter 17. The Journey through Jericho	82
108. His Answer to a Rich, Young Ruler (Mt. 19:15b-26; Mk.10:17-27; Lk. 18:18-27)	82
109. Rewards Are Promised His Followers (Mt. 19:27 - 20:16; Mk. 10:28-31; Lk. 18:28-30)	82
110. His Sufferings Are Again Foretold (Mt. 20:17-19; Mk. 10:32-34; Lk. 18:31-34).....	83
111. Another Rebuke to James and John (Mt. 20:20-28; Mk. 10:35-45).....	83
112. A Jericho Beggar Receives Sight (Mt.20:30-34; Lk.18:35-43)	84
113. Jesus’ Visit with Repentant Zacchaeus (Mk. 10:46a; Lk. 19:1-10)	84
114. Parable of the Pounds of Silver (Lk. 19:11-27)	85
115. Sight Is Given Bartimaeus Also (Mt. 20:29-34; Mk. 10:46b-52; Lk. 19:28).....	85
PART VI. THE HOUR IS AT HAND	86
Chapter 18. He Rejects the Rejecting Nation	86
116. His Anointing by Mary of Bethany (Mt. 26:6-13; Mk. 14:3-9; Lk. 22:1; Jn. 11:55 -12: 11).....	86
117. His Entry of Jerusalem as Messiah (Mt. 21:1-11; Mk. 11:1-11; Lk. 19:29-44; Jn. 12:12-19).....	86
118. His Symbolic Curse on the Fig Tree (Mt. 21:12-19; Mk. 11:12-19; Lk. 19:45-46).....	88
119. “Whatever You Shall Ask in Faith...” (Mt. 21:20-22; Mk. 11:20-26).....	88
120. Another Challenge to His Authority (Mt. 21:23-27; Mk. 11:27-33; Lk.20:1-8)	89
121. “Which of the Two Sorts Obeyed?” (Mt. 21:28-32; Mk. 12:1a; Lk. 19:47-48).....	89

The Four Gospels Combined as One

122. The Vinyardists Who Killed the Son (Mt. 21:33-46; Mk. 12:1b-12; Lk. 21:9-19).....	89
123. A King’s Son’s Wedding Feast (Mt. 22:1-14)	90
124. “Give Tribute to Caesar?” (Mt. 22:15-22; Mk. 12:13-17; Lk. 20:20-26).....	91
125. Seven Who Married the Same Wife (Mt. 22:23-33; Mk. 12:18-27; Lk. 20:27-40).....	91
126. The First and Great Commandment (Mt. 22:34-40; Mk. 12:28-34a)	92
127. “How Is David’s Son His Lord?” (Mt. 22:41-46; Mk. 12:34b-37; Lk. 20:41-44; 21:37)	92
128. “Do Not as the Scribes” (Mt. 23:1-39; Mk. 12:38-40; Lk. 21:38; 20:45-47; 13:34-35).....	93
129. A Poor Widows Notable Gift (Mk. 12:41-44; Lk. 21:1-4).....	94
130. Gentiles Seek to Meet Jesus (Jn. 12:20-36a).....	95
131. But His Own People Spurn Him (Jn. 12:36b-50).....	95
132. Jesus Tells of Things to Come (Mt. 24:1-42; 10:17-23; 25:1-46; Mk. 13:1-37; Lk. 21:5-36; 12:11-12).....	96
The Remainder of the Age in Summary (Mt. 24:4-8; Mk. 13:5-8; Lk. 21:8-11).....	96
Persecution and Betrayals to Be Suffered (Mt. 10:17-73; 24:9-14; Mk. 13: 9-13; Lk. 12:11-12; 21:12-19).....	97
The Gospel to All the Nations – Then the End (Mt. 24:12-14; 10:23; Mk. 13:10).....	97
Jerusalem to Be Trodden Down (Lk. 21:20-24).....	97
Then a Great Tribulation on Earth (Mt. 24:15-22; Mk. 13:14-20)	98
As Lightening from the East (Mt.24:23-31; Mk. 13:21-27; Lk. 21:25-27)	98
“Watch Therefore; Be Ready” (Mt. 24:32-42; Mk. 13:28-37; Lk. 21:28-36).....	98
Five of the Ten Were Foolish (Mt. 25:1-13).....	99
Parable of the Entrusted Talents (Mt. 23:14-30).....	99
The Son of Man to Judge the Nations (Mt. 25:31-46).....	100
<i>Chapter 19. Preparing for His Sacrifice</i>	<i>101</i>
133. The Traitor Offers His Bargain (Mt. 26:1-5,14-16; Mk. 14:1-2, 10-11; Lk. 22:2-6)	101
134. Preparing to Observe the Passover (Mt. 26:17-19; Mk. 14:12-16; Lk. 22:7-13).....	101
135. The Passover Meal Is Begun (Mt. 26:20; Mk. 14:17; Lk. 22:14-18; Jn. 13:1-20)	101
137. The Memorial Bread and Cup (Mt. 26:26-29; Mk. 14:22-25; Lk. 22:19-20).....	103
138 . The Disciples’ Strife Is Rebuked (Lk. 22:24-27; Jn. 13:34-35).....	103
139. A Promise Gives Way to a Warning (Lk. 22:28-34; Jn. 13:36-38)	104
140. Jesus’ Great Farewell Discourse (Jn. 14:1 - 16:33)	104
“If You Love Me, Keep My Word’ (Jn. 14:15-24).....	105
“Peace I Leave with You” (Jn. 14:25-31)	105
The Lesson of the Vine and Branches (Jn. 15:1-8).....	105
“I Have Called You Friends” (Jn. 15:9-17)	106
“Your Persecutors Have No Excuse” (Jn. 15:18-25).....	106
“The Helper Will Testify of Me” (Jn. 15. 26 - 16:7)	106
“He Will Convict the World” (Jn. 16:8-15).....	107
“Your Grief Will Turn into Joy” (Jn. 16:16-24).....	107
“I Am Going to the Father” (Jn. 16:25-28).....	107

The Four Gospels Combined as One

“I Have Overcome the World” (Jn. 16:29-33).....	108
141. His Prayer of Intercession (Jn. 17:1-26).....	108
142. “Now Take Purse ... and Sword” (Mt. 26:30-35; Mk. 14:26-31; Lk. 22:35-39; Jn. 18:1a)	109
PART VII. THE CONSUMMATION	110
<i>Chapter 20. Hour of the Power of Darkness</i>	<i>110</i>
143. “Not My Will, but Thine” (Mt. 26:36-46; Mk. 14:32-42; Lk. 22:40-46; Jn. 18:1b).....	110
144. The Betrayal and Desertion (Mt. 26:47-56; Mk. 14:43-52; Lk. 22:47-53; Jn. 18:2-11).....	110
145. Jesus Is Questioned by Annas (Mt. 26:57; Mk. 14:53; Lk. 22:54a; Jn. 18:12-14, 19-24)	111
146. The First Two Denials by Peter (Mt. 26:58; Mk. 14:54; Lk. 22:54b-55; Jn. 18:15-18, 25).....	112
147. Jesus’ Trial Before Caiaphas (Mt. 26:59-68; Mk. 14:55-65; Lk. 22:63-65).....	112
148 “I Do Not Know This Man” (Mt. 26:69-75; Mk. 14:66-72; Lk. 22:56-62; Jn. 18:25a, 26-27)	113
149. The Sanhedrin Confirms the Verdict (Mt. 27:1-2; Mk. 15:1; Lk. 22:66 - 23:1).....	114
150. Suicide of the Betrayer (Mt. 27:3-10)	114
151. Jesus Is Accused Before Pilate (Mt. 27:11-14; Mk. 15:2-5; Lk. 23:2-3; Jn. 18:28-38a)	114
152. Jesus Refuses to Answer Herod (Lk. 23:4-12; Jn. 18:38b).....	115
153. “Do You Wish Barabbas, or Jesus?” (Mt. 27:15-23a; Mk. 15: 6-14; Lk. 23:13-22; Jn. 18:39-40).....	115
154.” He Made Himself the Son of God!” (Mt. 27:23b-31; Mk. 15:15-20; Lk. 23:23-25; Jn. 19:1-16).....	116
155. To the Place That Is Called Golgotha (Mt. 27:32-38; Mk 15:21-28; Lk 23:26-34; Jn. 19:17-24a).....	117
156. The First Three Hours on the Cross (Mt. 27:36, 39-44; Mk. 15:29-32; Lk 23:35-37, 39-44a; Jn. 19:24b-27)	118
157. “It Is Finished!” (Mt. 27:45-50; Mk. 15:33-37; Lk. 23:44-45a, 46; Jn. 19:28-30).....	119
158. Awesome Wonders Follow (Mt. 27: 51-56; Mk. 15:38-41; Lk. 23:45b, 47-49; Jn. 19:31-37)	119
159. Entombed in Joseph’s Garden (Mt. 27:57-61; Mk. 15:42-47; Lk. 23:50-56; Jn. 19:38-42).....	120
160. The Tomb Is Made “Secure” (Mt. 27:62-66).....	121
<i>Chapter 21. Risen Victorious.....</i>	<i>121</i>
161. An Earth-shaking Dawn (Mt. 28:1-15; Mk. 16:1-11; Lk. 23:56 - 24:12; Jn. 20:1-18)	121
162. Jesus and Two on the Emmaus Road (Mk. 16:12-13; Lk. 24:13-35)	123
163. Sunday Evening with the Disciples (Lk. 24:36-43; Jn. 20:19-23).....	124
165. With Seven Disciples in Galilee (Jn. 21:1-24).....	125
166. On a Mountain in Galilee (Mr. 28:16-20).....	126
167. His Final Appearing and Ascension (Mk. 16:14-20b; Lk. 24.44-53)	126
168. That You May Have Life (Jn. 21:25; 20:30-31)	127