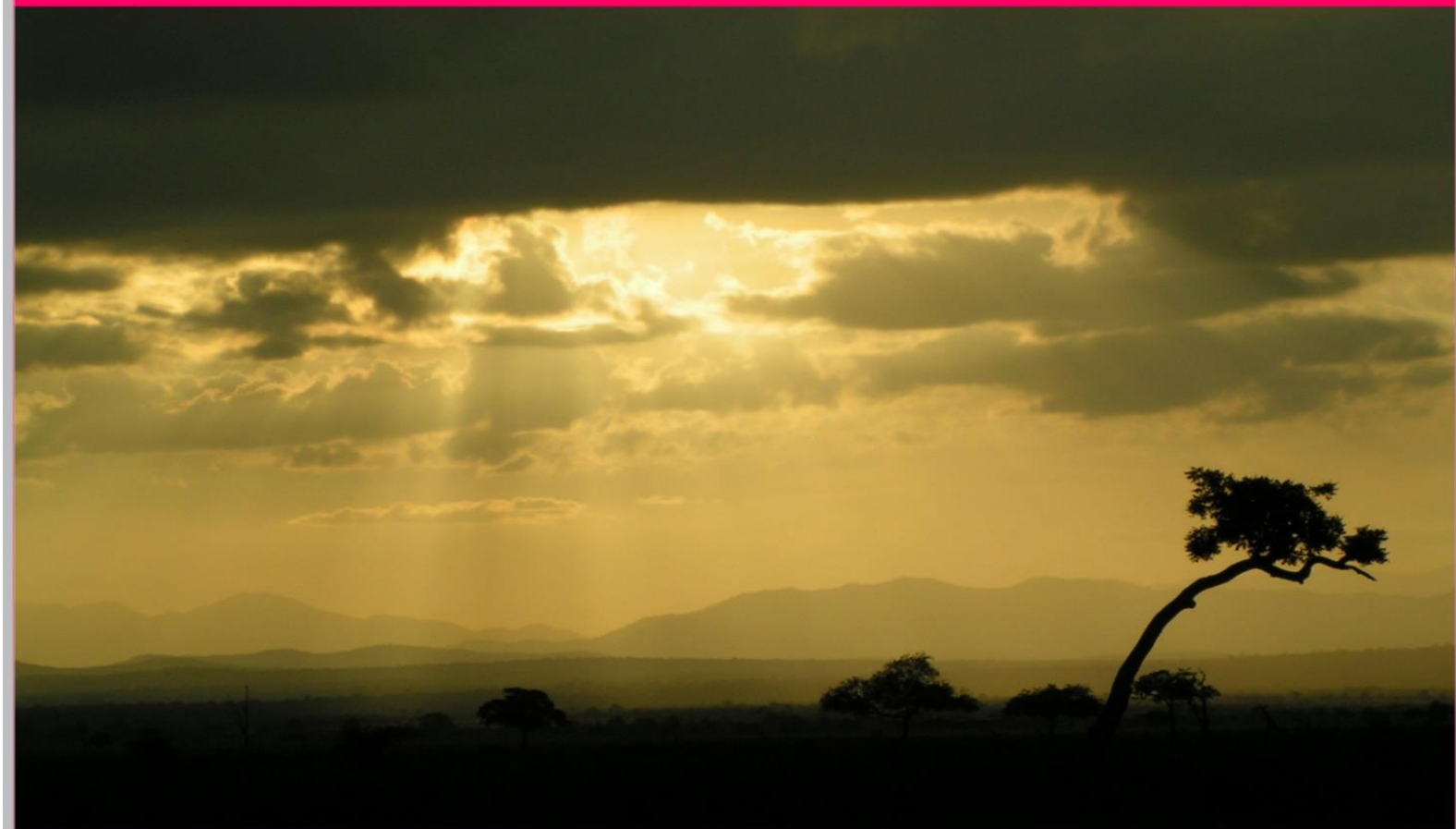


AN AMAZING STORY OF THE MESSIAH

A Revelation step by step

SAMIR STEPHAN KUJUR



AN AMAZING STORY OF THE MESSIAH

A Revelation step by step

Samir Stephan Kujur



REVELATION SERVICES

Copyright © 2021 Samir Stephan Kujur
All rights reserved.

DEDICATION

This book is dedicated to the Almighty God who inspires, reveals, guides and takes care of me throughout my journey.

ABOUT THE BOOK

Many of the people on this world including most of the [Christian community](#) don't know the life of Yeshua [Jesus] of Nazareth in a chronological order. It is quite difficult for us as a lay person to understand it by reading the New Testament. All four authors viz. Matthew, Mark, Luke and John have captured the common and some repetitive events as well as some specific events individually that occurred [during the entire life span of Jesus while living on this earth](#). However, all four of them have different purposes and approaches in their respective Gospels to explain these events.

The purpose of the Gospel of Matthew is "to show that [Yeshua \[Jesus\] is the promised Messiah](#), the King of Israel, who will restore Israel, the children of Abraham, and royal tribe of Judah", and manifestations of this approach were done through: (i) Yeshua [Jesus] is born King of the Jews, (ii) Baby Yeshua [Jesus] is visited by Magi from East, (iii) [Yeshua \[Jesus\] is presented as a new Moses](#), a new lawgiver, (iv) Yeshua [Jesus] sends twelve disciples to the lost of Israel, and (v) [Yeshua \[Jesus\] fulfils many Old Testament prophecies](#).

The purpose of the Gospel of Mark is "to show that [Yeshua \[Jesus\] is God](#) here and now on earth, coming in a prophetic mode with divine powers over spirits and forgiveness of sin", and manifestations of this approach were done through: (i) No account of the birth is given, (ii) [Yeshua \[Jesus\] is accompanied by the Spirit of God](#) descending like a dove, (iii) Yeshua [Jesus] is told, "Thou art my beloved Son", (iv) Yeshua's [Jesus'] disciples were very slow to understand, and (v) Yeshua [Jesus] performs many powerful miracles.

The purpose of the Gospel of Luke is "to show that [Yeshua \[Jesus\] is the saviour of all mankind](#), bringing salvation on earth to the sons and daughters of Adam [through his redemption](#)", and manifestations of this approach were done through: (i) Yeshua [Jesus] is borne in humble circumstances, (ii) Baby Yeshua [Jesus] is visited by shepherds from the hills, (iii) Yeshua [Jesus] is presented as wise child prodigy, (iv) Yeshua [Jesus] sends twelve disciples to the nations, and (v) Yeshua [Jesus] many universal, conciliatory parables.

The purpose of the Gospel of John is "to show that [Yeshua \[Jesus\] is God](#) forever on earth and in heaven, the great I am, the image of the Father and his eternal love", and manifestations of this approach were done through: (i) [Yeshua \[Jesus\] is the Creator of the world](#), (ii) John the Baptist knew the Lamb before his baptism, (iii) Yeshua [Jesus] is presented as the light and life eternal, (iv) Many disciples walk no more with Yeshua [Jesus], and (v) Yeshua [Jesus] is in control of all from [beginning to end](#).

[The author](#) compiled this book to reveal and share the good news of the Almighty God, which was manifested in the life of [Yeshua the Messiah \[Jesus Christ\]](#) while living on this earth in flesh. Through this author helps you to understand how Yeshua [Jesus] of Nazareth lived a simple and moral life up to the age of 30 years, then next 2-3 years

he was fully engaged in his ministry to share [the kingdom of God](#) and finally became the Messiah [Christ] for the whole world.

The compilation of this book is sourced mainly from the five books, viz. Matthew, Mark, Luke, John (Gospel writers in the New Testament) and the Urantia Book in placing the life of Yeshua [Jesus] in chronological order.

An amazing story of Yeshua the Messiah [Jesus Christ]

The Old Testament, which even the most ardent critic acknowledges was in existence centuries before Messiah [Christ], predicted the **where** (Micah 5:2), the **when** (Daniel 9:26), and the **how** (Isaiah 7:14) of Messiah's [Christ's] entry into the world. He would **be born of a woman** (Genesis 3:15) from the **line of Adam's son Seth** (Genesis 4:26), **through Noah's son Shem** (Genesis 9:26–27), **and Abraham** (Genesis 12:3; 15:5). He would come **through the tribe of Judah** (Genesis 49:10) and would **be the son of David** (2 Samuel 7:12f). The Old Testament predicted that **Messiah [Christ] would die for our sins** (Psalm 22; Isaiah 53; Daniel 9:26; Zechariah 12:10) and **would rise from the dead** (Psalms 2:7; 16:10).

All of these supernatural prophecies were [uniquely fulfilled in Yeshua the Messiah \[Jesus Christ\]](#). Yeshua [Jesus] lived a miracle-filled and supernaturally empowered existence from his conception to his ascension. Centuries before his birth he was foretold by supernatural prophecy.

Unique in Conception: Messiah [Christ] was not only supernaturally anticipated; he was also miraculously conceived. While announcing his virgin conception, Matthew (1:22–23) points to the prophecy of Isaiah (7:14). Luke records this miraculous inception of human life (Luke 1:26f); Paul alludes to it in Galatians 4:4. Of all human conceptions, Yeshua's [Jesus'] stands as unique and miraculous.

Unique in Life: From his very first miracle in Cana of Galilee (John 2:11), Yeshua's [Jesus'] ministry was marked by its miracles (John 3:2; Acts 2:22). These were not healings of delusional illnesses, nor were they explainable on natural grounds. They were unique in that they were immediate, always successful, had no known relapses, and healed illnesses that were incurable by medicine, such as persons born blind (John 9). Yeshua [Jesus] even raised several people from the dead, including Lazarus whose body was already to the point of rotting (John 11:39).

Unique in Death: Events surrounding Messiah's [Christ's] death were miraculous. This included the darkness from noon to 3 p.m. (Mark 15:33) and the earthquake that opened the tombs and rent the temple veil (Matthew 27:51–54). The manner in which he suffered the excruciating torture of crucifixion. The attitude he maintained toward his mockers and executioners was miraculous, saying, 'Father forgive them, for they do not know what they are doing' (Luke 23:34). The way in which he actually died. As Yeshua [Jesus] said, 'I lay down my life—only to take it up again. No one takes it from me, but I lay it down of my own accord' (John 10:18). At the very moment of his departure, he was not overcome by death. Rather, he voluntarily dismissed his [spirit](#). 'Yeshua [Jesus] said, 'It is finished.' With that, he bowed his head and gave up his spirit' (John 19:30).

Unique in the Resurrection: The crowning miracle of Yeshua's [Jesus'] earthly mission was the resurrection. It was not only predicted in the Old Testament (Psalms 2, 16), but Yeshua [Jesus] himself predicted it from the very beginning of his ministry: He said, 'Destroy this temple, and I will raise it again in three days.' ... But the temple he had spoken of was his [body](#)' (John 2:19, 21; Matthew 12:40–42; 17:9). Yeshua [Jesus] demonstrated the reality of his resurrection in twelve appearances over forty days to more than 500 people.

Unique in the Ascension: Just like his entrance into this world, Yeshua's [Jesus'] departure was also miraculous. After commissioning his disciples, 'he was taken up before their very eyes, and a cloud hid him from their sight. They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them' (Acts 1:10). Contrary to the view of some, this was not a 'parable' but a literal bodily ascension into heaven from which he will return in the same literal body to reign in this world (Acts 1:11; Revelation 1:7, 19–20). The great [Christian](#) creeds clearly emphasize the miraculous bodily ascension of Christ.

Unique in Sinlessness: Some of Yeshua's [Jesus'] enemies brought false accusations against him, but the verdict of Pilate at his trial has been the verdict of history: 'I find no basis for a charge against this man' (Luke 23:4). A soldier at the cross agreed saying, 'Surely this was a righteous man' (Luke 23:47), and the thief on the cross next to Yeshua [Jesus] said, 'This man has done nothing wrong' (Luke 23:41). For a description of what those closest to Yeshua [Jesus] thought of his character, Hebrews says that [he was tempted as a man](#) 'yet without sinning' (Hebrews 4:15). Yeshua [Jesus] himself once challenged his accusers, 'Which of you convicts me of sin?' (John 8:46), but no one was able to find him guilty of anything. This being the case, the impeccable character of Christ gives a double testimony to the truth of his claim. Yeshua's [Jesus'] sinlessness was unique.

Table of Contents

CHAPTER 1. Birth of the Jesus Christ	16
1.1 Call to Mary (Luke 1: 5-38)	17
1.2 Mary Visits Elizabeth (Luke 1: 39-56)	17
1.3 Message to Joseph (Mathew 1: 18-25)	18
1.4 Birth of Jesus, Message to Shepherds, Angels praised the God and wise men visited from East (Luke 2: 1-20; Mathew 2: 12)	18
1.5 The Escape to Egypt and killing of children from 2 years old and under in Bethlehem and in all the coasts thereof (Mathew 2: 13-18)	19
1.6 Jesus is Presented in the Temple (Luke 2: 21-38)	19
CHAPTER 2. Childhood and adolescent life of the Jesus Christ.....	21
2.1 The Early Childhood Life of Jesus (The Urantia Book 123: 01-06)	22
2.2 The Return from Egypt (Mathew 2: 19-23; The Urantia Book 123: 1.1-1.7)	22
2.3 The Education of Jesus (The Urantia Book 123: 2.13-14; 123: 5.1-5.2; Luke 2: 40)	22
2.4 The Journey to Jerusalem and the Boy Jesus in the Temple (The Urantia Book 124: 6.1; 124: 6.9; 124: 6-13; Luke 2: 41-52)	23
2.5 Siblings of Jesus Christ and Early family responsibility as brother and father (Mark 6: 3-4; Mark 15:40; Act 1: 14; Galatian 1:19; John 7: 3-9; The Urantia Book 123; 124; 126 & 127)	24
2.6 Proposal for Political Leadership (The Urantia Book 127: 2.1-2.9)	25
2.7 Marriage proposal from Rebecca, the Daughter of Ezra (The Urantia Book 127: 5.1-5.6; 127: 6.1-6.2)	26
CHAPTER 3. Adulthood of the Jesus Christ	28
3.1 Eventual withdrawal of Jesus from active participation in the family affairs (The Urantia Book 128: 1.3-1.6; 128: 2.1-2.2)	29
3.2 Jesus in Sepphoris and Jerusalem (The Urantia Book 128:2.3-2.7; 128: 3.1-3.7)	29
3.3 Jesus in Damascus and a group of Alexandrian Jews (The Urantia Book 128: 4.1 – 4.8; 128: 5.1-5.5)	31
3.4 Jesus separated himself from the management of the domestic affairs of the Nazareth family (The Urantia Book 128: 7.9 - 7.14)	33
3.5 Jesus Left the Nazareth family (The Urantia Book 129: 0.1-0.3; 129: 1.1)	34
3.6 Jesus in Capernaum with Zebedee Family (The Urantia Book 129: 1.2-1.13; 129: 2.1-2.5)	34
3.7 Jesus met a wealthy traveler and his son in Jerusalem (The Urantia Book 129: 2.6-2.11)	37
3.8 Two years Journey of Jesus to the Mediterranean World (The Urantia Book 129: 3.3, 3.7-3.8; 130: 0.4-0.5)	38
3.9 Way to Rome: Joppa, Caesarea, Alexandria, Crete, Carthage, Naples & Rome (The Urantia Book 130: 0.1-0.2; 130:1.1- 1.3; 130: 2.1-2.8; 130:3.2, 3.4; 130:5.1-5.4; 130-6.1-6.6; 130:7.1-7.3; 130-8.1-8.6; 132:0.1-0.10; 132: 1.1; 132:2.1-2.10; 132:3.1-3.11; 132:4.5-4.8; 132: 5.1-5.25; 132:6.1-6.3)	38
3.9.1 At Joppa- Discourse on Jonah.....	39
3.9.2 At Caesarea	40

3.9.3 At Alexandria.....	41
3.9.4 On the Island of Crete.....	42
3.9.5 At Carthage- Discourse on time and space	45
3.9.6 On the way to Naples and Rome.....	45
3.9.7 The Sojourn at Rome.....	47
3.10 Trips about Rome (The Urantia Book 132:7.1-7.6)	55
3.11 The Return from Rome- Tarentum, Corinth, Athens, Ephesus, Cyprus, Antioch, Mesopotamia (The Urantia Book 130: 0.3; 133:0.3; 133:2.1-2.3, 2.5; 133:3.2-10; 133:4.1, 4.3, 4.13; 133:5.1, 5.3-5.11; 133:6.1-, 6.3-6.7; 133:7.1-7.13; 133:8.1-8.4; 133:9.1-9.4; 134:0.1-0.2)	57
3.11.1 Embarking at Tarentum.....	57
3.11.2 At Corinth.....	59
3.11.3 At Athens- Discourse on Science	61
3.11.4 At Ephesus- Discourse on the Soul	63
3.11.5 The sojourn at Cyprus- Discourse on Mind	64
3.11.6 At Antioch.....	66
3.11.7 At Mesopotamia	67
3.12 The Desert Caravan- way to Damascus (The Urantia Book 134: 1.1-1.7; 134:2.1-2.5; 134:3.1-3.7)	68
3.12.1 The Caravan trip to the Caspian	69
3.12.2 The Urmia Lectures.....	70
3.13 After a brief visit to Capernaum and Nazareth, Jesus went for his final tour (The Urantia Book 134:7.1-7.5)	71
3.14 Baptism of Jesus in the Jordan and stayed Forty Days in Desert (John 1: 29-34; The Urantia Book 136:2.6; Mathew 3:13-16, 4:1-11; Mark 1: 9-13; Luke 3:21-22, 4:1-13)	71
3.14.1 The Baptism of Jesus.....	72
3.14.2 The Temptation of Jesus.....	72
CHAPTER 4: Ministry of the Jesus Christ.....	74
4.1 Jesus Begin His Work in Galilee (Mathew 4:12; Mark 1: 14-15; Luke 4: 14-15)	75
4.2 Jesus in Nazareth and went back to live in Capernaum, a city of Galilee (Luke 4: 16-30; Luke 4:31-44; Matthew 4:13-17)	75
4.3 Selection of Twelve Apostles (Mathew 4: 18-22; Mathew 9: 9-13; Mathew 10: 1-4; Mark 1: 16-20; Mark 2: 13-17; Mark 3: 13-19; Luke 5: 1-11; Luke 5: 27-32; Luke 6: 12-16; John 1: 35-51; Acts 1: 12-26)	76
4.3.1 Jesus Calls Simon (called Peter) and his brother Andrew (Mathew 4: 18-20; Mark 1: 16-18; Luke 5: 1-9; John 1:35-42)	76
4.3.2 Jesus calls James and John, the sons of Zebedee (Mathew 4:21-22, Mark 1: 19-20; Luke 5: 10-11)	76
4.3.3 Jesus calls Phillip and Nathanael (John 1: 43-51)	77
4.3.4 Jesus Calls Mathew (Mathew 9: 9-13; Mark 2: 13-17; Luke 5: 27-32)	77
4.3.5 Jesus chose Twelve Apostles (Matthew 10:1-4; Mark 3:13-19; Luke 6:12-16)	77
4.3.6 Mattias appointed as Judas Iscariot's Successor (The Acts 1:12-26)	78

4.4 Jesus Teaches, Preaches and Heals (Mathew 4: 23-25; Mark 3: 7-12; Luke 6: 17-19)	78
4.4.1 The Sermon on the Mount (Mathew 5:1-12; Luke 6: 20-23)	79
4.4.2 Teaching about Prayer (Mathew 6: 5-15; Mathew 7: 7-11; Luke 11: 2-13)	79
4.4.3 Teaching about Revenge and Love for Enemies (Mathew 5: 38-48; Luke 6: 27-36)	80
4.4.4 The Great Commandment (Mathew 22: 34-40; Mark 12: 28-34; Luke 10: 25-28, John 13: 30-35)	81
4.4.5 Teaching about Charity, Fasting and warning against Hypocrisy (Mathew 6: 1-4, 16-18; Luke 12: 1)	81
4.4.6 Teaching about Adultery and Divorce (Mathew 5: 27-32; Mathew 19: 1-12; Mark 10: 1-12; Luke 16:18)	82
4.4.7 Teaching about Anger (Mathew 5: 21-26)	83
4.4.8 Teaching about the Vows (Mathew 5: 33-37)	83
4.4.9 Salt and Light (Mathew 5: 13-16; Mathew 6: 22-23; Mark 9: 50; Luke 11: 33-36; Luke 14: 34-35)	83
4.4.10 Teaching about the Law, warnings against the Teachers of the Law, Pharisees and their Hypocrisy (Mathew 5: 17-20; Mathew 23: 1-36; Mark 12: 38-40; Luke 11: 37-54; Luke 12: 1-3; Luke 20: 45-47)	84
4.4.11 Trust in God (Mathew 6: 24-34; Luke 12: 22-31; Luke 16: 13)	86
4.4.12 Who is the Greatest (Mathew 18: 1-5; Luke 9: 46-48; Mark 9: 33-37)	86
4.4.13 Riches in Heaven (Mathew 6: 19-21; Mathew 19: 16-30; Mark 10: 17-31; Luke 12: 32-34; Luke 18: 18-30)	87
4.4.14 The Widow's Offering (Mark 12: 41-44; Luke 21: 1-4)	88
4.4.15 A tree and its Fruit (Mathew 7:15-20; Mathew 12: 33-35; Luke 6: 43-45)	88
4.4.16 The Narrow Door (Mathew 7:13-14, 21-23; Luke 13: 22-30)	88
4.4.17 Whom to Fear (Mathew 10: 26-31; Luke 12: 2-7)	89
4.4.18 The Return of the Evil Spirit (Mathew 12: 43-45; Luke 11: 24-26)	89
4.4.19 The Things That Make a Person Unclean (Mathew 15: 10-20)	89
4.4.20 Temptations to Sin (Mathew 18: 6-9; Mark 9: 42-50; Luke 17: 1-2)	90
4.4.21 The Two House Builders (Mathew 7: 24-27; Luke 6: 47-49)	90
4.4.22 The Faithful or the Unfaithful Servant (Mathew 24: 45-51; Luke 12: 41-48)	91
4.4.23 The Workers in the Vineyard (Mathew 20: 1-16)	91
4.4.24 The Parable of Forgiveness (Mathew 18: 15-17, 21-35)	92
4.4.25 The Parable of the Tenants in the Vineyard (Mathew 21: 33-46; Mark 12: 1-12; Luke 20: 9-19)	93
4.4.26 The Parable of the Two Sons (Mathew 21: 28-32)	93
4.4.27 The Parable of the Ten Girls (Mathew 25: 1-13)	94
4.4.28 The Parable of the Sower (Mathew 13: 1-9; 18-23; Mark 4: 1-9, 13-20; Luke 8: 4-8, 11-15)	94
4.4.29 The Parable of the Weeds (Mathew 13: 24-30, 36-43)	95
4.4.30 The Parable of the Net (Mathew 13: 47-50)	95
4.4.31 The Parable of the Wedding Feast (Mathew 22: 1-14; Luke 14: 15-24)	96

4.4.32 The Parable of the Lost Sheep (Mathew 18: 10-14; Luke 15: 3-7)	96
4.4.33 The Parable of the Three Servants (Mathew 25: 14-30; Luke 19: 11-27)	96
4.4.34 The Purpose of the Parables (Mathew 13: 10-17; Mark 4: 10-12; Luke 8: 9-10)	97
4.4.35 Jesus' Use of Parables (Mathew 13: 34-35; Mark 4: 33-34)	98
4.4.36 The Parable of the Shepherd and Jesus the Good Shepherd (John 10: 1-21)	98
4.4.37 The Parable of the Growing Seed (Mark 4: 26-29)	99
4.4.38 Humility and Hospitality (Luke 14: 7-14)	99
4.4.39 The Lost Coin (Luke 15: 8-10)	100
4.4.40 The Lost Son (Luke 15:11-32)	100
4.4.41 The Shrewd Manager (Luke 16:1-13)	101
4.4.42 The Parable of the Widow and the Judge (Luke 18:1-8)	102
4.4.43 The Parable of the Pharisee and the Tax Collector (Luke 18:9-14)	102
4.4.44 Jesus and Zacchaeus (Luke 19:1-10)	102
4.4.45 The Rich Man and Lazarus (Luke 16:19-31)	103
4.4.46 Free Men and Slaves (John 8: 31-47)	103
4.4.47 The Question about Rising from Death (Mathew 22: 23-33; Mark 12: 18-27; Luke 20: 27-40)	104
4.4.48 The Coming of the Kingdom (Mathew 24: 23-28, 37-41, Luke 17:20-37)	105
4.4.49 Kingdom of Heaven (Mathew 13: 33, 44, 45, Luke 13: 20-21)	105
4.4.50 The Teaching of the Ancestors (Mathew 15: 1-9; Mark 7: 1-13)	106
4.4.51 Jesus is Rejected at Nazareth and Jerusalem (Mathew 13: 53-58; Mark 6: 1-6; Luke 4: 16-30, John 10: 22-42)	106
4.4.52 Jesus and the Samaritan Woman (John 4: 1-42)	108
4.4.53 The Woman Caught in Adultery (John 8: 1-11)	109
4.4.54 Demand for a Miracle (Mathew 12: 38-42, 16: 1-4; Mark 8: 11-13; Luke 11: 29-32; 12: 54-56)	110
4.5 Healings and Miracles	110
4.5.1 The Wedding in Cana (John 2: 1-12)	110
4.5.2 Jesus Heals a Man with an Evil Spirit (Mark 1: 21-28; Luke 4: 31-37)	111
4.5.3 Jesus Heals Simon's Mother-in-law and Many People (Matthew 8: 14-17; Mark 1: 21-34; Luke 5: 38-41)	111
4.5.4 Jesus Has Pity for the People and Heals Many People (Mathew 4: 23-25; 9: 35-38; 15: 29-31; Luke 6: 17-19)	112
4.5.5 Jesus Heals a Man (Mathew 8: 1-4; Mark 1: 40-45; Luke 5: 12-16)	112
4.5.6 Jesus Heals a Roman Officer's Servant (Mathew 8: 5-13, Luke 7: 1-10)	113
4.5.7 Jesus Heals an Official's Son (John 4: 43-54)	113
4.5.8 The Healing at the Pool (John 5: 1-18)	114
4.5.9 Jesus Heals Many People (Mathew 8: 14-17; Mark 1: 29-34; Luke 4: 38-41)	114
4.5.10 Jesus Heals the Sick in Gennesaret (Mathew 14: 34-36; Mark 6: 53-56)	115

4.5.11 Jesus Heals a Crippled Woman on the Sabbath (Luke 13: 10-17)	115
4.5.12 Jesus Heals a Sick Man (Luke 14: 1-6)	115
4.5.13 Jesus Heals Ten Men (Luke 17: 11-19)	116
4.5.14 Jesus Heals a Paralysed Man (Mathew 9: 1-8; Mark 2: 1-12; Luke 5: 17-26)	116
4.5.15 The Man with a Paralysed Hand (Mathew 12: 9-14; Mark 3: 1-6; Luke 6: 6-11)	117
4.5.16 Jesus Heals a Dumb Man (Mathew 9: 32- 34)	117
4.5.17 Jesus Heals a Deaf-Mute (Mark 7: 31-37)	117
4.5.18 Jesus Heals Two Blind Men (Mathew 9: 27-31)	118
4.5.19 Jesus Heals Two Blind Men (Mathew 20: 29-34; Mark 10: 46-52, Luke 18: 35-43)	118
4.5.20 Jesus Heals a Dumb and Blind Man (Mathew 12: 22-32; Mark 3: 20-30; Luke 11: 14-23)	119
4.5.21 Jesus Heals a Man Born Blind (John 9: 1-41)	119
The Pharisees Investigate the Healing	120
Spiritual Blindness	121
4.5.22 Jesus Heals a Man with Demons (Mathew 8: 28-34; Mark 5: 1-20; Luke 8: 26-39) ..	121
4.5.23 Jesus Heals a Boy with an Evil Spirit (Mark 9: 17-29; Mathew 17: 14-21; Luke 9: 37-43a)	122
4.5.24 A Woman's Faith on Jesus Drive the Demon out of her Daughter (Matthew 15: 21-28; Mark 7: 24-30)	123
4.5.25 The Return of the Evil Spirit (Mathew 12: 43-45; Luke 11: 24-26)	123
4.5.26 Jesus Feeds Five Thousand Men (Mathew 14: 13-21; Mark 6: 30-44; Luke 9: 10-17; John 6: 1-14)	123
4.5.27 Jesus Feeds Four Thousand Men (Mathew 15: 32-39; Mark 8: 1-10)	124
4.5.28 Jesus Calms a Storm (Mathew 8: 23-27; Mark 4: 35-41; Luke 8: 22-25)	125
4.5.29 Jesus Walks on the Water (Mathew 14: 22-33; Mark 6: 45-52; John 6: 15-21)	125
4.5.30 The Official's Daughter and the Woman Who Touched Jesus' Cloak (Mathew 9: 18-26; Mark 5: 21-43; Luke 8: 40-56)	126
4.5.31 Jesus Raises a Widow's Son (Luke 7: 11-17)	127
4.5.32 The Death of Lazarus and Brought to Life (John 11: 1-57, 12: 9-11)	127
Jesus the Resurrection and the Life	128
Jesus Weeps	128
Lazarus Is Brought to Life	128
The Plot against Jesus	129
The Plot against Lazarus	129
4.5.33 The Transfiguration (Mathew 17: 1-13; Mark 9: 2-13; Luke 9: 28-36)	129
4.6 Profound Messages and Teachings of Jesus	130
4.6.1 The Question about Jesus' Authority (Luke 20: 1-8; John 5: 19-29)	130
4.6.2 Is Jesus the Messiah? Peter's Declaration about Jesus (Mathew 16: 13-19; Mark 8: 27-29; Luke 9: 18-20; John 7: 25-31)	130
4.6.3 The Authority of the Son (John 5: 19-46)	131

4.6.4 Come to Me and Rest (Mathew 11: 25-30; Luke 10: 21-22)	132
4.6.5 Jesus the way to the Father (John 14: 1-31)	133
The Promise of the Holy Spirit	133
4.6.6 Jesus the Bread of Life (John 6: 25-59)	134
4.6.7 The Words of Eternal Life (John 6: 60-71)	135
4.6.8 Streams of Life-Giving Water (John 7: 37-39)	136
4.6.9 Jesus the Light of the World (John 8: 12-20; 12: 44-50)	136
4.6.10 Jesus the Real Vine (John 15: 1-17)	137
4.6.11 The World's Hatred (John 15: 18-27; John 16: 1-4)	138
4.6.12 You Cannot Go Where I Am Going (John 8: 21-30)	138
4.6.13 Victory Over the World (John 16: 25-33)	139
4.6.14 Sadness and Gladness (John 16: 16-24)	139
4.7 Jesus sends out the Twelve Disciples (Mathew 10: 5-25; Mark 6: 7-13; Luke 9: 1-6)	140
4.8 Jesus sends out the Seventy-two and the returns of the Seventy-two (Luke 10: 1-12, 17-20)	141
4.9 Jesus Prediction and Prophecy.....	142
4.9.1 The unbelieving Towns (Mathew 11: 20-24; Luke 10: 13-15; John 12: 37-43)	142
4.9.2 Payment of the Temple-Tax (Mathew 17: 24-27)	142
4.9.3 Prohibiting and Permitting (Mathew 18: 18-20)	143
4.9.4 The Final Judgement (Mathew 25: 31-46)	143
4.9.5 Jesus Predicts Peter's Denial (Mathew 26: 31-35, 57-58, 69-75; Mark 14: 27-31, 66-72; Luke 22: 31-34, 54-62; John 13: 36-38; 18: 15-18, 25-27)	143
4.9.6 Jesus Predicts Judas Betrayal (Mathew 26: 14-16; 20-25; 36-50; 27: 3-10; Mark 14: 10-11, 17-21, 32-46; Luke 22: 3-6, 21-23, 39-48; John 13: 21-30; 18: 1-9; Acts 1: 18-19)	144
4.9.7 Jesus Speaks about His Suffering, Death and Resurrection (Mathew 16: 20-28; 17: 22-23; 20: 17-19; Mark 8: 30-38; 9: 1, 30-32; 10: 32-34; Luke 9: 21-27, 43b-45; 18: 31-34; John 3: 14-21; 12: 27-36)	146
4.9.8 Jesus Predicts the Venue and House to Eat the Passover Meal (Mathew 26: 17-25; Mark 14: 12-21; Luke 22: 7-13; John 13: 21-30)	147
4.9.9 Jesus Speaks about His Suffering, Death and Resurrection (Mathew 16: 20-28; 17: 22-23; 20: 17-19; Mark 8: 30-38; 9: 1, 30-32; 10: 32-34; Luke 9: 21-27, 43b-45; 18: 31-34; John 3: 14-21; 12: 27-36)	147
4.9.10 Jesus Speaks of the Destruction of the Temple (Mathew 23: 37-39; Mathew 24: 1-2; Luke 13: 34-35; 21: 5-6; Mark 13: 1-2)	148
4.9.11 Jesus Speaks of the Destruction of Jerusalem and the Awful Horror (Mathew 24: 15-21; Mark 13: 14-19; Luke 21: 20-24)	148
4.9.12 Jesus Predicts and Promises to Build His Church on Rock Foundation (Mathew 16: 17-19)	148
4.9.13 Troubles and Persecutions before the Coming of the Son of Man (Mathew 24: 3-31, 36-44; Mark 13: 3-27, 32-37; Luke 21: 7-28)	149
The Awful Horror	149

The Coming of the Son of Man	150
No One Knows the Day and Hour	150
4.9.14 The Promise of the Holy Spirit (John 14: 15-31; 16: 4-15)	150
The Work of the Holy Spirit.....	151
4.9.15 Jesus Predicts about His Rise to Life After Three Days and Meet Disciples in Galilee (Mathew 16: 21; 17:23; 26:32, 61; Mark 8: 31; 9:31; 10:34; 14:28, 57-58; Luke 9:21-22; 18: 33; John 2: 18-22; 12: 33)	152
4.9.16 Jesus Predicts about the donkey for Triumphant Entry into Jerusalem (Mathew 21: 1-7; Mark 11: 1-7; Luke 19: 28-35).....	152
4.10 Jesus is Anointed at Bethany and The Triumphant Entry into Jerusalem (Mathew 21: 1- 11; Mathew 26: 6-13; Mark 11: 1-11; Mark 14: 3-9; Luke 19: 28-40; John 12: 1-8; 12-26)	153
Some Greeks Seek Jesus	154
4.11 The Last Supper and Establishment of New Covenant (Mathew 26: 26-30; Mark 14: 22- 26; Luke 22: 14-20; 1 Cor. 11: 23-25)	154
4.12 Jesus Washes His Disciples' Feet (John 13: 1-20)	154
4.13 Jesus Prays for His Disciples (John 17: 1-26).....	155
CHAPTER 5: The Arrest of Jesus, Crucifixion and Death	157
5.1 Jesus Prays in Gethsemane (Mathew 26: 36-46; Mark 14: 32-42; Luke 22: 39-46; John 18: 1)	158
5.2 The Arrest of Jesus (Mathew 26: 47-56; Mark 14: 43-50; Luke 22: 47-53; John 18: 3-12) ..	158
5.3 Jesus Before the Council (Mathew 26: 57-68; Mark 14: 53-65; Luke 22: 54-55, 63-71; John 18: 13-14, 19-24).....	159
5.4 Jesus is Taken to Pilate (Mathew 27: 1-2; Mark 15:1-5; Luke 23: 1-5; John 18: 28-38)	160
5.5 Jesus is sent to Herod (Luke 23: 6-12).....	160
5.6 Jesus of Nazareth versus Jesus Barabbas and Jesus is sentenced to Death (Mathew 27: 15-31; Mark 15: 6-20; Luke 23: 13-25; John 18: 39-40; John 19: 1-16)	161
5.7 Jesus is Mocked and Beaten (Mathew 27: 27-31; Mark 15: 16-20; Luke 22: 63-65; John 19: 2-3)	162
5.8 Way to Crucifixion, Simon from Cyrene helped in carrying the Cross and Jesus is Crucified (Mathew 27: 32-44; Mark 15:21-32; Luke 23: 26-43; John 19: 17-27)	162
5.9 The Death of Jesus (Mathew 27: 45-56; Mark 15: 33-41; Luke 23: 44-49; John 19:28-30) ..	164
5.10 Jesus' Side is Pierced (John 19: 31-37).....	165
5.11 The Burial of Jesus (Mathew 27: 57-61; Mark 15: 42-47; Luke 23: 50-56; John 19: 38-42)	165
5.12 The Guard at the Tomb (Mathew 27: 62-66)	165
CHAPTER 6: Resurrection, Appearance to Disciples and Jesus is Taken up to Heaven	166
6.1 The Empty Tomb (Mathew 28: 1-8; Mark 16: 1-8; Luke 24: 1-12; John 20: 1-10)	167
6.2 The Report of the Guard (Mathew 28: 11-15)	167
6.3 Jesus Appears to Mary Magdalene (Mathew 28: 9-10; Mark 16: 9-11; John 20: 11-18). ..	168
6.4 Jesus Appears to Two Disciples on the way to Emmaus (Mark 16: 12-13; Luke 24: 13-35)	168
6.5 Appearance to Disciples (Luke 24: 36-49; John 20: 19-23)	169

6.6 Jesus and Thomas (John 20: 24-29)	170
6.7 Appearance to Disciples (Mathew 28: 16-20; Mark 16: 14-18).....	170
6.8 Jesus Appears to Seven Disciples (John 21: 1-14).....	170
6.9 Jesus and Peter (John 21: 15-19)	171
6.10 Jesus and the Other Disciple (John 21: 20 – 24).....	172
6.11 Jesus is taken up to Heaven (Mark 16: 19-20; John 24: 50-53; Acts 1: 6-11).....	172
CHAPTER 7: Conclusion	173
7.1 The Word of Life (John 1: 1-18)	174
7.2 The Purpose of the Bible (John 20: 30-31; 21: 25)	174

CHAPTER 1

Birth of the Jesus Christ



1.1 Call to Mary (Luke 1: 5-38)

In the sixth month of Elizabeth's pregnancy, God sent [the angel Gabriel](#) to a town in Galilee named Nazareth (Luke 1: 26). During the time when Herod was king of Judaea (the term here refers to whole land of Palestine), there was a priest named Zachariah, who belonged to the priestly order of Abijah. His wife's name was Elizabeth; she also belonged to a priestly family (Luke 1: 5). They both lived good lives in God's sight and obeyed fully all the Lord's laws and commands. They had no children because Elizabeth could not have any, and she and Zachariah were very old (Luke 1: 6-7). However, by the grace of God she is now six months pregnant and when the time came for Elizabeth to have her baby, she gave birth to a son (Luke 1: 57) and as told by the angel of the Lord, named him John (Luke 1: 13), who later became the prophet "John the Baptist".

The angel Gabriel had a message for a girl promised in marriage to a man named Joseph, who was a descendant of King David. The girl's name was Mary. The angel came to her and said, "Greetings, you who are highly favoured! The Lord is with you." She was deeply troubled by his words and wondered what kind of greeting this might be. The angel said to her, "Don't be afraid, Mary; God has been gracious to you. Look! You will become pregnant and give birth to a son, and you will name him Jesus. He will be great and will be called the Son of the Most High God.

Mary said to the angel, "I am a virgin. How, then, can this be?" The angel answered, "[The Holy Spirit](#) will come on you, and the power of the Most High God will overshadow you. For this reason the holy one to be born will be called the Son of God. Remember your relative Elizabeth. It is said that she cannot have children, but she is now six months pregnant, even though she is very old. For there is nothing that God cannot do. "I am the Lord's servant," said Mary; "may your word to me be fulfilled." Then the angel left her. (Luke 1: 34-38)

1.2 Mary Visits Elizabeth (Luke 1: 39-56)

Mary got ready and hurried off to a town in the hill-country of Judea. She went into Zechariah's home and greeted Elizabeth. When Elizabeth heard Mary's greeting, the baby leaped in her womb. She was [filled with the Holy Spirit](#), and in a loud voice she exclaimed: "Blessed are you among women, and blessed is the child you will bear! Why should this great thing happen to me, that my Lord's mother comes to visit me? The moment I heard your greeting, the baby in my womb jumped with gladness. Blessed woman, who believed what God said, believed every word would come true!" (Luke 1: 39-45)

Then Mary said, "My [soul](#) magnifies the Lord, and my [spirit](#) rejoices in God my Saviour, for he has looked with favour on the lowliness of his servant. Surely, from now on all generations will call me blessed; for the Mighty One has done great things for me, and holy is his name. His mercy is for those who fear him from generation to generation. He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts. He has brought down the powerful from

their thrones, and lifted up the lowly; He has filled the hungry with good things, and sent the rich away empty. He has helped his servant Israel, in remembrance of his mercy, according to the promise he made to our ancestors, to Abraham and to his descendants forever." Mary stayed about three months with Elizabeth and then went back home. (Luke 1: 45-56)

1.3 Message to Joseph (Mathew 1: 18-25)

Mary was engaged to Joseph, but before they were married, she found out that she was going to have a baby by [the Holy Spirit](#). Joseph was a righteous man. He did not want to cause Mary public disgrace, so he made plans to break the engagement privately. While he was thinking about this, [an angel of the Lord](#) appeared to him in a dream and said, "Joseph, descendant of David, do not be afraid to take Mary home as your wife. For it is by the Holy Spirit that she has conceived. She will give birth to a son, and you will name him Jesus because he [will save his people from their sins](#)." When Joseph woke up, he did what the Lord's angel told him to do. He married Mary and took her home as his wife. However, Joseph had no sexual relations with her until she gave birth to her son.

1.4 Birth of Jesus, Message to Shepherds, Angels praised the God and wise men visited from East (Luke 2: 1-20; Mathew 2: 12)

In those days the Emperor Augustus ordered a census to be taken throughout the Roman Empire. This was the first census took place when Quirinius was the governor of Syria. Everyone went to register himself, each to his own town. Joseph went from the town of Nazareth in Galilee to the town of Bethlehem in Judaea, the birth place of King David. Joseph went there to register with Mary because he was of the house and lineage of David. Mary was pregnant, and while they were in Bethlehem, the time came for her to give birth. She gave birth to her first son, wrapped him in strips of cloth and laid him in a manger, because there was no place for them in the inn. (Luke 2: 1-7)

In the same region there were some shepherds spending the night in the fields, who were taking care of their flocks. [An angel of the Lord](#) appeared to them, and the glory of the Lord shone around them. They were terribly afraid, but the angel said to them, "Don't be afraid! I am here with good news for you, which will bring great joy to all the people. This very day in David's town your Saviour is born- Christ the Lord! And this will be a sign for you: you will find a baby wrapped in strips of cloth and lying in a manger." Luke 2: 8-11). Suddenly there was with the angel a multitude of the heavenly host appeared and praising God and saying: "Glory to God in the highest heaven, peace on earth to those with whom he is pleased!" Luke 2:13-14) When the angels went away from them back into heaven, the shepherds said to one another, "Let us go to Bethlehem and see this thing that has happened, which the Lord has made known to us." They hurried off and found Mary and Joseph, and saw the baby lying in a manger. When the shepherds saw it, they told them what the angel had said about the child. All who heard it wondered at what the shepherds told them. But Mary treasured up all these things, pondering them in her heart. Then the shepherds went back, glorifying and

praising God for all they had heard and seen, as the angel had told them. Luke 2: 15-20)

Jesus was born in Bethlehem of Judea, during the time when Herod was king. Soon afterwards, some men who studied the stars came from the east to Jerusalem and asked, "Where is the baby born to be the king of the Jews? We saw his star when it came up in the east, and we have come to worship him." When king Herod heard about this, he was disturbed, and so was everyone else in Jerusalem. He called together all the chief priests and the teachers of the Law and asked them, "Where will [the Messiah](#) be born?" They replied to him, "In Bethlehem of Judea, for this is what has been written by the prophet Micah: "Bethlehem in the land of Judah, you are by no means least among the rulers of Judah; for from you will come a ruler who will shepherd my people Israel." Then Herod called the visitors from the east to a secret meeting and found out from them the exact time the star had first appeared. Then he told them the prophecy about Bethlehem and said, "Go and search carefully for the child; and when you find him, let me know, so that I too may go and worship him." After hearing the king, they went their way; and behold, the same star, which they had seen in the east. When they saw the star, they rejoiced exceedingly with great joy. It led them on until it hovered over the place of the child. They entered the house and saw the child with Mary, his mother. They knelt down and worshiped him. They brought out their gifts of gold, frankincense and myrrh; and presented them to him. Then they returned to their country by another way, since God had warned them in a dream not to go back to Herod. (Mathew 1: 1-12)

1.5 The Escape to Egypt and killing of children from 2 years old and under in Bethlehem and in all the coasts thereof (Mathew 2: 13-18)

After the wise men had left, [an angel of the Lord](#) appeared to Joseph in a dream and said: "Herod will be looking for the child in order to kill him. Get up! Take the child and his mother and escape to Egypt; and stay there until I tell you to leave. Joseph got up, took the child and his mother, and left during the night for Egypt, where they stayed in Alexandria until Herod died. (Mathew 2: 13-15)

When Herod realized that the visitors from the east had tricked him, he was furious. He gave orders to kill all the boys in Bethlehem and its neighbourhood who were two years old and younger, in accordance with what he had learned from the visitors about the time when the star had appeared. Herod's brutal action fulfilled what God had spoken through the prophet Jeremiah: "A cry was heard in Ramah, weeping and great mourning. Rachel weeps for her children, refusing to be comforted, for they are dead." (Mathew 2: 16-18)

1.6 Jesus is Presented in the Temple (Luke 2: 21-38)

A week later when the time came for the baby to be circumcised, he was named as Jesus, the name which the angel had given him before he had been conceived. (Luke 1: 21) When the time came for their purification according to the law of Moses commanded, they took the child to Jerusalem to present him to the

Lord. As it is written in the law of the Lord, "Every firstborn male is to be dedicated to the Lord." They offered a sacrifice of a pair of doves as required by the law of the Lord. At that time there was a man named Simeon living in Jerusalem. He was a good, devout man and waiting for Israel to be saved. [The Holy Spirit](#) was with him and had assured him that he would not die before he had seen the [Lord's promised Messiah](#). Guided by the Spirit, Simeon went into the Temple. When the parents brought the child Jesus into the Temple to do for him what the customary Law required, Simeon took the child in his arms and gave thanks to God, saying: "Now, Lord, you have kept your promise, and you may let your servant to go in peace. With my own eyes I have seen your salvation, which you have prepared in the presence of all peoples, [a light to reveal your will to the Nations and bring glory to your people Israel](#)." The child's father and mother were amazed at the things Simeon said about him. Simeon blessed them and said to Mary, his mother, "This child is chosen by God for the destruction and salvation of many in Israel. He will be a sign from God which many people will speak against and so reveal their [secret thoughts](#). And sorrow, like a sharp sword, will pierce your own heart." There was also a very old prophetess, a widow named Anna, daughter of Phanuel of the tribe of Asher. She had been married only seven years and was eighty-four years old. She never left the temple; day and night worshiped God, fasting and prayer. That very same hour she arrived and gave thanks to God and spoke about the child to all who were waiting for God to set Jerusalem free.

CHAPTER 2

Childhood and adolescent life of the Jesus Christ



2.1 The Early Childhood Life of Jesus (The Urantia Book 123: 01-06)

Owing to the uncertainties and anxieties of their sojourn in Bethlehem, Mary did not wean the baby until they had arrived safely in Alexandria where the family was able to settle down to a normal life. All through these early years of Jesus' helpless infancy, Mary maintained one long and constant vigil lest anything befall her child which might jeopardize his welfare or in any interfere with [his future mission on earth](#); no mother was ever more devoted to her child. They lived with kinfolk, and Joseph was well able to support his family as he secured work shortly after their arrival. In the home where Jesus chanced to be there were two other children about his age, and among the near neighbours there were six others whose ages were sufficiently near his own to make them acceptable play-fellows. Throughout the two years of their sojourn at Alexandria, Jesus enjoyed good health and continued to grow normally.

2.2 The Return from Egypt (Mathew 2: 19-23; The Urantia Book 123: 1.1-1.7)

After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt and said, "Get up, take the child and his mother, and go back to the land of Israel, because those who tried to kill the child are dead." So Joseph got up, took the child and his mother, and went back to Israel. But when Joseph heard that Archelaus had succeeded his father Herod as king of Judaea, he was afraid to go there. He was given more instructions in a dream, so he went to the province of Galilee and made his home in a town named Nazareth. And so what the prophets had said came true: "He will be called a Nazarene." (Mathew 2: 19-23). In Nazareth, Jesus had formed a very close attachment for a neighbour boy about his own age named Jacob. Jesus and Jacob were always happy in their play, and they grew up to be great friends and loyal companions. (The Urantia Book 123:1.4) Nazareth was one of the twenty-four priest centers of the Hebrew nation. But the Galilean priesthood was more liberal in the interpretation of the traditional laws than were the Judaeans scribes and rabbis. And at Nazareth they were also more liberal regarding the observance of [the Sabbath](#). (The Urantia Book 123: 5.12)

2.3 The Education of Jesus (The Urantia Book 123: 2.13-14; 123: 5.1-5.2; Luke 2: 40)

It was the custom of the Galilean Jews for the mother to bear the responsibility for a child's training until the fifth birthday, and then if the child were a boy, to hold the responsible for the lad's education from that time on. (The Urantia Book 123: 2.13) Though Joseph was assuming the direct responsibility for Jesus' intellectual and religious education after his fifth birthday, his mother still interested herself in his home training. (The Urantia Book 123: 2.14) At the age of seven years old Jewish children were supposed to begin their formal education in the synagogue schools. Prior to formal education, the child was a fluent reader, writer and speaker of two languages, Aramaic (from his mother Mary) and Greek (from his father Joseph). (The Urantia Book 123: 5.1) The child grew and became strong; he was full of wisdom, and God's blessings were upon him. (Luke 2: 40) During the formal education the child learned to read, write and speak the Hebrew language. Formal education was divided into two sections- elementary school for initial three years and advanced school in following three years. After six years of formal

education, the child was graduated from the schools of Nazareth synagogue and was turned over to his parents by the synagogue rulers as an educated "son of commandment" – henceforth a responsible citizen of the commonwealth of Israel, all of which entailed his attendance at [the Passovers](#) in Jerusalem; accordingly, he attended his first Passover that year in company with his father and mother. (The Urantia Book 123: 5.2) Jesus' teacher confidently believed that his alert and diligent pupil was destined to some outstanding career, some distinguished mission. The elders, notwithstanding all their trouble with Jesus' nonconformist tendencies, were very proud of the lad and had already begun laying plans which would enable him to go to Jerusalem to continue his education in the renowned Hebrew academies as soon as he reaches the required age of fifteen. As Jesus heard these plans discussed from time to time, he increasingly sure that he would never go to Jerusalem to study with the rabbis. (The Urantia Book 124: 5.5-5.6)

2.4 The Journey to Jerusalem and the Boy Jesus in the Temple (The Urantia Book 124: 6.1; 124: 6.9; 124: 6-13; Luke 2: 41-52)

Every year the parents of Jesus went to Jerusalem for [the Passover Festival](#). (Luke 2: 41) Jesus, having now reached the threshold of young manhood and having been formally graduated from the synagogue schools, was qualified to proceed to Jerusalem with his parents to participate with them in the celebration of his first Passover. (The Urantia Book 124.6.1) On the way they paused for rest in the borders of a little village called Bethany. The hospitable villagers poured forth to minister to the pilgrims, and it happened that Joseph and his family had stopped near the house of one Simon, who had three children about the same age of Jesus- Mary, Martha and Lazarus. They invited the Nazareth family in for refreshment, and a lifelong friendship sprang up between the two families. Many times afterward, in his eventful life, Jesus stopped in this home. (The Urantia Book 124.6.9) While all Jerusalem was astir in preparation of the Passover, Joseph found time to take his son around to visit the academy where it had been arranged for him to resume his education as soon as he reached the required age of fifteen. Joseph was truly puzzled when he observed how little interest Jesus evinced in all these carefully laid plans. (The Urantia Book 124.6.13) Joseph and his family was invited by the family of Simon of Bethany in the celebration of the Passover, Simon having purchased the paschal lamb for the company. (The Urantia Book 125.2.1) When the festival was over, they started coming back home, but [boy Jesus stayed in Jerusalem](#). His parents did not know this; they thought that he was with the group, so they travelled a whole day and then started looking for him among their relatives and friends. They did not find him, so they went back to Jerusalem looking for him. On the third day they found him in the Temple, sitting with the Jewish teachers, listening to them and asking questions. All who heard him were amazed at his intelligent answers. His parents were astonished when they saw him, and his mother said to him, "My son, why have you done this to us? Your father and I have been terribly worried trying to find you." He answered them, "Why did you have to look for me? Didn't you know that I had to be in my Father's house?" But they did not understand his answer. So Jesus went back with them to Nazareth, where was obedient to them. His mother treasured all these things in her heart. Jesus grew both in body and in wisdom, gaining favour with God and men. (Luke 2: 43-52)

2.5 Siblings of Jesus Christ and Early family responsibility as brother and father (Mark 6: 3-4; Mark 15:40; Act 1: 14; Galatian 1:19; John 7: 3-9; The Urantia Book 123; 124; 126 & 127)

[The Bible](#) reveals that, [Jesus had siblings on this earth](#). The verses that articulate them are given below:

- Isn't he the carpenter, the son of Mary, and brother of James, Joseph, Judas, and Simon? Aren't his sisters living here?" And so they rejected him. (Mark 6: 3-4).
- Some women were there, looking on from a distance. Among them were Mary Magdalene, Mary the mother of the younger James and of Joseph, and Salome. (Mark 15: 40).
- They gathered frequently to pray as a group, together with the women and with Mary the mother of Jesus and with his brothers. (Act 1: 14)
- I did not see any other apostle except James, the Lord's brother. (Galatian 1: 19).
- ...so Jesus' brothers said to him, "Leave this place and go to Judaea, so that your followers will see the things that you are doing. No one hides what he is doing if he doing if he wants to be well known, let the whole world know about you!" (Not even his brothers believed in him) Jesus said to the.....then stayed on in Galilee. (John 7: 3-9)
- It was three years later that I went to Jerusalem to obtain information from Peter, and I stayed with him for two weeks. I did not see any other apostle except James, the Lord's brother. (Galatians 1: 18-19)

The Urantia Book articulates that Jesus had 8 siblings i.e. 5 brothers [James (The Urantia Book 123: 1.5), Joseph (The Urantia Book 123: 4.9) Simon (The Urantia Book 123: 6.7), Jude (The Urantia Book 124:3.4), and Amos (The Urantia Book 124: 5.2 who died in early age)]; and 3 sisters [Miriam (The Urantia Book 123:2.3), Martha (The Urantia Book 124: 1.7), and Ruth (The Urantia Book 124: 5.2; 126: 3.2)].

Just at the time when prospects were good and the future looked bright, an apparently cruel hand struck down the head of this Nazareth household, the affairs of this home were disrupted, and every plan for Jesus and his future education was demolished. Joseph died in an accident while at work on the governor's residence. This carpenter lad, now just past fourteen years of age, awakened to the realization that he had not only to fulfill the commission of his [heavenly Father to reveal the divine nature on earth and in the flesh](#), but that his young human nature must also shoulder the responsibility of caring for his widowed mother and seven brothers and sisters- and another yet to be borne. This lad of Nazareth now became the sole support and comfort of this so suddenly bereaved family- became the head of the human family and became father of his own brothers and sisters; and supported and protected his mother. Jesus carefully accepted the responsibilities so suddenly thrust upon him, and he cared them faithfully to the end. At least one great problem had anticipated difficulty in his life had been tragically solved- he would not now be expected to go to Jerusalem to

study under the rabbis. (The Urantia Book 126: 2.1-2.3) He was a real though youthful father to the family; he spent every possible hour with the youngsters, and they truly loved him. His mother grieved to see him work so hard; she sorrowed that he was day by day toiling at the carpenter's bench earning a living for the family instead of being, as they had so fondly planned, at Jerusalem studying with the rabbis. While there was much about her son that Mary could not understand, she did love him, and she most thoroughly appreciated the willing manner in which he shouldered the responsibility of the home. (The Urantia Book 127: 1.8)

With the coming of his fifteenth birthday, Jesus could officially occupy the synagogue pulpit on [the Sabbath day](#). Many times before, in the absence of speakers, Jesus had been asked to read the Scriptures, but now the day had come when, according to law, he could conduct the service. (The Urantia Book 126: 4.1)

2.6 Proposal for Political Leadership (The Urantia Book 127: 2.1-2.9)

There was considerable agitation, especially at Jerusalem and in Judea, in favour of rebellion against the payment of taxes to Rome. There was coming into existence a strong nationalist party, presently to be called the Zealots. The Zealots, unlike the Pharisees, were not willing to await the coming of [the Messiah](#). They proposed to bring things to a head through political revolt. (The Urantia Book 127: 2.1) A group of organizers from Jerusalem arrived in Galilee and were making good headway until they reached Nazareth. When they came to see Jesus, he listened carefully to them and asked many questions but refused to join the party. He declined fully to disclose his reasons for not enlisting, and his refusal had the effect of keeping out many of his youthful fellows in Nazareth. (The Urantia Book 127: 2.2) But trouble began to brew in Nazareth. Jesus' attitude in these matters had resulted in creating a division among the Jewish youths of the city. About half had joined the nationalist organization, and the other half began the formation of an opposing group of more moderate patriots, expecting Jesus to assume the leadership. They were amazed when he refused the honour offered him, pleading as an excuse of his heavy family responsibilities, which they all allowed. But the situation was still further complicated when, presently, a wealthy Jew, Isaac, a moneylender to the people, came forward agreeing to support Jesus' family if he would lay down his tools and assume leadership of these Nazareth patriots. (The Urantia Book 127: 2.5)

Jesus, then seventeen years of age, was confronted with one of the most delicate and difficult situations of his early life. Patriotic issues, especially when complicated by tax-gathering foreign oppressors, are always difficult for spiritual leaders to relate themselves to, and it was doubly so in this case since the Jewish religion was involved in all this agitation against Rome. (The Urantia Book 127: 2.6) He adhered to the terms of his original plea, maintaining that his first duty was to his family, that a widowed mother and eight brothers and sisters needed something more than mere [money could buy—the physical necessities of life](#)—that they were entitled to a father's watch care and guidance, and that he could not in clear conscience release himself from the obligation which a cruel accident had thrust upon him. He paid compliment to his mother and eldest brother for being willing to release

him but reiterated that loyalty to a dead father forbade his leaving the family no matter how much money was forthcoming for their material support, making his never-to-be-forgotten statement that "[money cannot love](#)." Everyone in Nazareth well knew he was a good father to his family, and this was a matter so near the heart of every noble Jew that Jesus' plea found an appreciative response in the hearts of many of his hearers; and some of those who were not thus minded were disarmed by a speech made by James, which, while not on the program, was delivered at this time. That very day the chazan had rehearsed James in his speech, but that was their secret. (The Urantia Book 127: 2.8) James stated that he was sure Jesus would help to liberate his people if he (James) were only old enough to assume responsibility for the family, and that, if they would only consent to allow Jesus to remain "with us, to be our father and teacher, then you will have not just one leader from Joseph's family, but presently you will have five loyal nationalists, for are there not five of us boys to grow up and come forth from our brother-father's guidance to serve our nation?" And thus did the lad bring to a fairly happy ending a very tense and threatening situation. (The Urantia Book 127: 2.9)

2.7 Marriage proposal from Rebecca, the Daughter of Ezra (The Urantia Book 127: 5.1-5.6; 127: 6.1-6.2)

Although Jesus belonged to a poor family, his social standing in Nazareth was in no way impaired. He was one of the foremost young men of the city and very highly regarded by most of the young women. Since Jesus was such a splendid specimen of robust and intellectual manhood, and considering his reputation as a spiritual leader, it was not strange that Rebecca, the eldest daughter of Ezra, a wealthy merchant and trader of Nazareth, should discover that she was slowly falling in love with this son of Joseph. She first confided her affection to Miriam, Jesus' sister, and Miriam in turn talked all this over with her mother. Mary and Miriam had talked this matter over, they decided to make an effort to stop it before Jesus learned about it, by going direct to Rebecca, laying the whole story before her, and honestly telling her about their belief that Jesus was a son of destiny; that he was to become a great religious leader, perhaps [the Messiah](#). (The Urantia Book 127: 5.1) Rebecca listened intently; she was thrilled with the recital and more than ever determined to cast her lot with this man of her choice and to share his career of leadership. She argued (to herself) that such a man would all the more need a faithful and efficient wife. She interpreted Mary's efforts to dissuade her as a natural reaction to the dread of losing the head and sole support of her family; but knowing that her father approved of her attraction for the carpenter's son, she rightly reckoned that he would gladly supply the family with sufficient income fully to compensate for the loss of Jesus' earnings. When her father agreed to such a plan, Rebecca had further conferences with Mary and Miriam, and when she failed to win their support, she made bold to go directly to Jesus. This she did with the co-operation of her father, who invited Jesus to their home for the celebration of Rebecca's seventeenth birthday. (The Urantia Book 127: 5.2)

Jesus listened attentively and sympathetically to the recital of these things, first by the father, then by Rebecca herself. He made kindly reply to the effect that [no amount of money could take the place of his obligation personally to rear his](#)

[father's family](#), to "fulfil the most sacred of all human trusts—loyalty to one's own flesh and blood." Rebecca's father was deeply touched by Jesus' words of family devotion and retired from the conference. His only remark to Mary, his wife, was: "We can't have him for a son; he is too noble for us." (The Urantia Book 127: 5.3) Then began that eventful talk with Rebecca. (The Urantia Book 127: 5.4) After listening attentively, he sincerely thanked Rebecca for her expressed admiration, adding, "it shall cheer and comfort me all the days of my life." He explained that he was not free to enter into relations with any woman other than those of simple brotherly regard and pure friendship. He made it clear that his first and paramount duty was the rearing of his father's family, that he could not consider marriage until that was accomplished; and then he added: "If I am a son of destiny, I must not assume obligations of lifelong duration until such a time as my destiny shall be made manifest." (The Urantia Book 127: 5.5) Rebecca was heartbroken. She refused to be comforted and importuned her father to leave Nazareth until he finally consented to move to Sepphoris. In after years, to the many men who sought her hand in marriage, Rebecca had but one answer. She lived for only one purpose—to await the hour when this, to her, the greatest man who ever lived would begin his career as a [teacher of living truth](#). And she followed him devotedly through his eventful years of public labour, being present (unobserved by Jesus) that day when he rode triumphantly into Jerusalem; and she stood "among the other women" by the side of Mary on that fateful and tragic afternoon when [the Son of Man hung upon the cross](#), to her, as well as to countless worlds on high, "the one altogether lovely and the greatest among ten thousand." (The Urantia Book 127: 5.6)

The story of Rebecca's love for Jesus was whispered about Nazareth and later on at Capernaum, so that, while in the years to follow many women loved Jesus even as men loved him, not again did he have to reject the personal proffer of another good woman's devotion. From this time on human affection for Jesus partook more of the nature of worshipful and adoring regard. Both men and women loved him devotedly and for what he was, not with any tinge of self-satisfaction or desire for affectionate possession. But for many years, whenever the story of Jesus' human personality was recited, the devotion of Rebecca was recounted. (The Urantia Book 127: 6.1) Miriam, knowing fully about the affair of Rebecca and knowing how her brother had forsaken even the love of a beautiful maiden (not realizing the factor of his future career of destiny), came to idealize Jesus and to love him with a touching and profound affection as for a father as well as for a brother. (The Urantia Book 127: 6.2)

CHAPTER 3

Adulthood of the Jesus Christ



3.1 Eventual withdrawal of Jesus from active participation in the family affairs (The Urantia Book 128: 1.3-1.6; 128: 2.1-2.2)

The Nazareth carpenter now fully understood the work before him, but he chose to live his human life in the channel of its natural flowing. (The Urantia Book 128: 1.6) He obtained knowledge, gained experience, and combined these into wisdom, just as do other mortals of the realm. Until after his [baptism](#) he availed himself of no supernatural power. (The Urantia Book 128: 1.3)

Jesus now had brothers and sisters ranging in ages from seven to eighteen, and he was kept busy helping them to adjust themselves to the new awakenings of their intellectual and emotional lives. He had thus to grapple with the problems of adolescence as they became manifest in the lives of his younger brothers and sisters. (The Urantia Book 128: 2.1) It was also decided in the family that it was unwise for all the boys to take up carpentry. It was thought that by [diversifying their trades](#) they would be prepared to take contracts for putting up entire buildings. (The Urantia Book 128: 2.2)

3.2 Jesus in Sepphoris and Jerusalem (The Urantia Book 128:2.3-2.7; 128: 3.1-3.7)

When carpenter work was slack about Nazareth, Jesus left James in charge of the repair shop and Joseph at the home bench while he went over to Sepphoris to work with a smith. He worked six months with metals and acquired considerable skill at the anvil. (The Urantia Book 128: 2.3) Before taking up his new employment at Sepphoris, Jesus held one of his periodic family conferences and solemnly installed James, then just past eighteen years old, as acting head of the family. He promised his brother hearty support and full co-operation and exacted formal promises of obedience to James from each member of the family. From this day James assumed full [financial responsibility](#) for the family, Jesus making his weekly payments to his brother. Never again did Jesus take the reins out of James's hands. While working at Sepphoris he could have walked home every night if necessary, but he purposely remained away, assigning weather and other reasons, but his true motive was to train James and Joseph in the bearing of the family responsibility. He had begun the slow process of weaning his family. Each [Sabbath](#) Jesus returned to Nazareth, and sometimes during the week when occasion required, to observe the working of the new plan, to give advice and offer helpful suggestions. (The Urantia Book 128: 2.4)

Living much of the time in Sepphoris for six months afforded Jesus a new opportunity to become better acquainted with the non -Jewish viewpoint of life. He worked with non -Jewish, lived with them, and in every possible manner did he make a close and painstaking study of their habits of living and of the non -Jewish mind. (The Urantia Book 128: 2.5) The moral standards of this home city of Herod Antipas were so far below those of even the caravan city of Nazareth that after six months' sojourn at Sepphoris Jesus was not averse to finding an excuse for returning to Nazareth. The group he worked for were to become engaged on public work in both Sepphoris and the new city of Tiberias, and Jesus was disinclined to have anything to do with any sort of employment under the

supervision of Herod Antipas. And there were still other reasons which made it wise, in the opinion of Jesus, for him to go back to Nazareth. When he returned to the repair shop, he did not again assume the personal direction of family affairs. He worked in association with James at the shop and as far as possible permitted him to continue oversight of the home. James's [management of family expenditures and his administration of the home budget were undisturbed](#). (The Urantia Book 128: 2.6) It was by just such wise and thoughtful planning that Jesus prepared the way for his eventual withdrawal from active participation in the affairs of his family. When James had had two years' experience as acting head of the family—and two full years before he (James) was to be married—Joseph was placed in charge of the household funds and intrusted with the general management of the home. (The Urantia Book 128: 2.7)

Now the financial pressure of the family was slightly relaxed as four were at work. Miriam earned considerable by the sale of milk and butter; Martha had become an expert weaver. The situation was such that Jesus stopped work for three weeks to take Simon to Jerusalem for [the Passover](#), and this was the longest period away from daily toil he had enjoyed since the death of his father. (The Urantia Book 128: 3.1) They journeyed to Jerusalem by way of the Decapolis and through Pella, Gerasa, Philadelphia, Heshbon, and Jericho. They returned to Nazareth by the coast route, touching Lydda, Joppa, Caesarea, thence around Mount Carmel to Ptolemais and Nazareth. This trip fairly well-acquainted Jesus with the whole of Palestine north of the Jerusalem district. (The Urantia Book 128: 3.2) At Philadelphia Jesus and Simon became acquainted with a merchant from Damascus who developed such a great liking for the Nazareth couple that he insisted they stop with him at his Jerusalem headquarters. While Simon gave attendance at the temple, Jesus spent much of his time talking with this well-educated and much-travelled man of world affairs. This merchant owned over four thousand caravan camels; he had interests all over the Roman world and was now on his way to Rome. He proposed that Jesus come to Damascus to enter his Oriental import business, but Jesus explained that he did not feel justified in going so far away from his family just then. But on the way back home he thought much about these distant cities and the even more remote countries of the far West and the far East, countries he had so frequently heard spoken of by the caravan passengers and conductors. (The Urantia Book 128: 3.3)

Simon greatly enjoyed his visit to Jerusalem. He was duly received into the commonwealth of Israel at the Passover consecration of the new sons of the commandment. While Simon attended [the Passover](#) ceremonies, Jesus mingled with the throngs of visitors and engaged in many interesting personal conferences with numerous non-Jewish proselytes. (The Urantia Book 128: 3.4) Perhaps the most notable of all these contacts was the one with a young Hellenist named Stephen. This young man was on his first visit to Jerusalem and chanced to meet Jesus on Thursday afternoon of [Passover week](#). While they both strolled about viewing the Asmonean palace, Jesus began the casual conversation that resulted in their becoming interested in each other, and which led to a four-hour

discussion of the way of life and the true God and his worship. Stephen was tremendously impressed with what Jesus said; he never forgot his words. (The Urantia Book 128: 3.5) And this was the same Stephen who subsequently became a believer in the teachings of Jesus, and whose boldness in preaching this early gospel resulted in his being stoned to death by irate Jews. Some of Stephen's extraordinary boldness in proclaiming his view of the new gospel was the direct result of this earlier interview with Jesus. But Stephen never even faintly surmised that the Galilean he had talked with some fifteen years previously was the very same person whom he later proclaimed the world's Saviour, and for whom he was so soon to die, thus becoming the first martyr of the newly evolving [Christian faith](#). When Stephen yielded up his life as the price of his attack upon the Jewish temple and its traditional practices, there stood by one named Saul, a citizen of Tarsus. And when Saul saw how this Greek could die for his faith, there were aroused in his heart those emotions which eventually led him to espouse the cause for which Stephen died; later on he became the aggressive and indomitable Paul, the philosopher, if not the sole founder, of the [Christian religion](#). (The Urantia Book 128: 3.6) On the Sunday after [Passover week](#) Simon and Jesus started on their way back to Nazareth. Simon never forgot what Jesus taught him on this trip. He had always loved Jesus, but now he felt that he had begun to know his father-brother. They had many heart-to-heart talks as they journeyed through the country and prepared their meals by the wayside. They arrived home Thursday noon, and Simon kept the family up late that night relating his experiences. (The Urantia Book 128: 3.7)

3.3 Jesus in Damascus and a group of Alexandrian Jews (The Urantia Book 128: 4.1 – 4.8; 128: 5.1-5.5)

About four months Jesus spent in Damascus as the guest of the merchant whom he first met at Philadelphia when on his way to Jerusalem. A representative of this merchant had sought out Jesus when passing through Nazareth and escorted him to Damascus. This part-Jewish merchant proposed to devote an extraordinary sum of [money](#) to the establishment of a school of religious philosophy at Damascus. He planned to create a centre of learning which would out-rival Alexandria. And he proposed that Jesus should immediately begin a long tour of the world's educational centres preparatory to becoming the head of this new project. This was one of the greatest temptations that Jesus ever faced in the course of his purely human career. (The Urantia Book 128: 4.1) This merchant brought before Jesus a group of twelve merchants and bankers who agreed to support this newly projected school. Jesus manifested deep interest in the proposed school, helped them plan for its organization, but always expressed the fear that his other and unstated but prior obligations would prevent his accepting the direction of such a pretentious enterprise. His would-be benefactor was persistent, and he profitably employed Jesus at his home doing some translating while he, his wife, and their sons and daughters sought to prevail upon Jesus to accept the proffered honour. But he would not consent. He well knew that [his](#)

[mission on earth](#) was not to be supported by institutions of learning; he knew that he must not obligate himself in the least to be directed by the "councils of men," no matter how well-intentioned. (The Urantia Book 128: 4.2) He who was rejected by the Jerusalem religious leaders, even after he had demonstrated his leadership, was recognized and hailed as a master teacher by the businessmen and [bankers](#) of Damascus, and all this when he was an obscure and unknown carpenter of Nazareth. (The Urantia Book 128: 4.3) He never spoke about this offer to his family and found him back in Nazareth going about his daily duties just as if he had never been tempted by the flattering propositions of his Damascus friends. Neither did these men of Damascus ever associate the later citizen of Capernaum who turned all Jewry upside down with the former carpenter of Nazareth who had dared to refuse the honour which their combined wealth might have procured. (The Urantia Book 128: 4.4)

Jesus most cleverly and intentionally contrived to detach various episodes of his life so that they never became, in the eyes of the world, associated together as the doings of a single individual. Many times in subsequent years he listened to the recital of this very story of the strange Galilean who declined the opportunity of founding a school in Damascus to compete with Alexandria. (The Urantia Book 128: 4.5) One [purpose](#) which Jesus had in mind, when he sought to segregate certain features of [his earthly experience](#), was to prevent the building up of such a versatile and spectacular career as would cause subsequent generations to venerate the teacher in place of obeying the truth which he had lived and taught. Jesus did not want to build up such a human record of achievement as would attract attention from his teaching. Very early he recognized that his followers would be tempted to formulate a religion about him which might become a competitor of the gospel of the kingdom that he intended to proclaim to the world. Accordingly, he consistently sought to suppress everything during his eventful career which he thought might be made to serve this natural human tendency to exalt the teacher in place of proclaiming his teachings. (The Urantia Book 128: 4.6)

This same motive also explains why he permitted himself to be known by different titles during various epochs of [his diversified life on earth](#). Again, he did not want to bring any undue influence to bear upon his family or others which would lead them to believe in him against their honest convictions. He always refused to take undue or unfair advantage of [the human mind](#). He did not want men to believe in him unless their hearts were responsive to the spiritual realities revealed in his teachings. (The Urantia Book 128: 4.7) The children were growing up, and Mary was becoming accustomed to Jesus' being away from home. He continued to turn over his earnings to James for the support of the family, retaining only a small portion for his immediate personal expenses. (The Urantia Book 128: 4.8) James was very successful in managing the home with Jesus' help in counsel and [finances](#). (The Urantia Book 128: 5.1)

A young man from Alexandria came down to Nazareth to arrange for a meeting between Jesus and a group of Alexandrian Jews at some point on the Palestinian coast and Jesus went over to Caesarea to meet with five prominent Jews of Alexandria, who besought him to establish himself in their city as a religious teacher, offering as an inducement to begin with, the position of assistant to the chazan in their chief synagogue. (The Urantia Book 128: 5.2) The spokesmen for this

committee explained to Jesus that Alexandria was destined to become the headquarters of Jewish culture for the entire world; that the Hellenistic trend of Jewish affairs had virtually outdistanced the Babylonian school of thought. They reminded Jesus of the ominous rumblings of rebellion in Jerusalem and throughout Palestine and assured him that any uprising of the Palestinian Jews would be equivalent to national suicide, that the iron hand of Rome would crush the rebellion in three months, and that [Jerusalem would be destroyed and the temple demolished](#), that not one stone would be left upon another. (The Urantia Book 128: 5.3) Jesus listened to all they had to say, thanked them for their confidence, and, in declining to go to Alexandria, in substance said, "[My hour has not yet come](#)." They were nonplussed by his apparent indifference to the honour they had sought to confer upon him. Before taking leave of Jesus, they presented him with a purse in token of the esteem of his Alexandrian friends and in compensation for the time and expense of coming over to Caesarea to confer with them. But he likewise refused the [money](#), saying: "The house of Joseph has never received alms, and we cannot eat another's bread as long as I have strong arms and my brothers can labour." (The Urantia Book 128: 5.4) His friends from Egypt set sail for home, and in subsequent years, when they heard rumours of the Capernaum boatbuilder who was creating such a commotion in Palestine, few of them surmised that he was the babe of Bethlehem grown up and the same strange-acting Galilean who had so unceremoniously declined the invitation to become a great teacher in Alexandria. (The Urantia Book 128: 5.5)

3.4 Jesus separated himself from the management of the domestic affairs of the Nazareth family (The Urantia Book 128: 7.9 - 7.14)

At last the day had come when all Jesus' brothers had chosen, and were established in, their lifework. The stage was being set for Jesus' departure from home. (The Urantia Book 128: 7.9) James and Esta, and Miriam and Jacob were married. It was truly a joyous occasion. Even Mary was once more happy except every now and then when she realized that Jesus was preparing to go away. (The Urantia Book 128: 7.10) James and his bride, Esta, moved into a neat little home on the west side of town, the gift of her father. While James continued his support of his mother's home, his quota was cut in half because of his marriage, and Joseph was formally installed by Jesus as head of the family. Jude was now very faithfully sending his share of funds home each month. The weddings of James and Miriam had a very beneficial influence on Jude, and when he left for the fishing grounds, the day after the double wedding, he assured Joseph that he could depend on him "to do my full duty, and more if it is needed." And he kept his promise. (The Urantia Book 128: 7.11) Miriam lived next door to Mary in the home of Jacob, Jacob the elder having been laid to rest with his fathers. Martha took Miriam's place in the home, and the new organization was working smoothly. (The Urantia Book 128: 7.12)

The day after this double wedding Jesus held an important conference with James. He told James, confidentially, that he was preparing to leave home. He presented full title to the repair shop to James, formally and solemnly abdicated as head of Joseph's house, and most touchingly established his brother James as "head and protector of my father's house." He drew up, and they both signed, a secret compact in which it was stipulated that, in return for the gift of the repair shop, James would henceforth assume full [financial responsibility](#) for the family, thus releasing Jesus from all further obligations in these matters. After the contract

was signed, after [the budget](#) was so arranged that the actual expenses of the family would be met without any contribution from Jesus, Jesus said to James: "But, my son, I will continue to send you something each month until my hour shall have come, but what I send shall be used by you as the occasion demands. Apply my funds to the family necessities or pleasures as you see fit. Use them in case of sickness or apply them to meet the unexpected emergencies which may befall any individual member of the family." (The Urantia Book 128: 7.13) And thus did Jesus make ready to enter upon the second and home-detached phase of his adult life before the public entrance upon [his Father's business](#). (The Urantia Book 128: 7.14)

3.5 Jesus Left the Nazareth family (The Urantia Book 129: 0.1-0.3; 129: 1.1)

Jesus had fully and finally separated himself from the management of the domestic affairs of the Nazareth family and from the immediate direction of its individuals. (The Urantia Book 129: 0.1) [The Son of Man](#) had now made every preparation for detaching himself permanently from the Nazareth home; and this was not easy for him to do. Jesus naturally loved his people; he loved his family, and this natural affection had been tremendously augmented by his extraordinary devotion to them. (The Urantia Book 129: 0.2) All the family had slowly awakened to the realization that Jesus was making ready to leave them. (The Urantia Book 129: 0.3) One morning Jesus took unceremonious leave of his family, only explaining that he was going over to Tiberias and then on a visit to other cities about the Sea of Galilee. And thus he left them, never again to be a regular member of that household. (The Urantia Book 129: 1.1)

3.6 Jesus in Capernaum with Zebedee Family (The Urantia Book 129: 1.2-1.13; 129: 2.1-2.5)

Jesus spent one week at Tiberias, the new city which was soon to succeed Sepphoris as the capital of Galilee; and finding little to interest him, he passed on successively through Magdala and Bethsaida to Capernaum, where he stopped to pay a visit to his father's friend Zebedee. Zebedee's sons were fishermen; he himself was a boatbuilder. Jesus of Nazareth was an expert in both designing and building; he was a master at working with wood; and Zebedee had long known of the skill of the Nazareth craftsman. For a long time Zebedee had contemplated making improved boats; he now laid his plans before Jesus and invited the visiting carpenter to join him in the enterprise, and Jesus readily consented. (The Urantia Book 129: 1.2) Jesus worked with Zebedee only a little more than one year, but during that time he created a new style of boat and established entirely new methods of boatmaking. By superior technique and greatly improved methods of steaming the boards, Jesus and Zebedee began to build boats of a very superior type, craft which were far safer for sailing the lake than were the older types. For several years Zebedee had more work, turning out these new-style boats, than his small establishment could handle; in less than five years practically all the craft on the lake had been built in the shop of Zebedee at Capernaum. Jesus became

well known to the Galilean fisherfolk as the designer of the new boats. (The Urantia Book 129: 1.3) Jesus lived in the home of Zebedee during the year and more he remained at Capernaum. He had long worked alone in the world, that is, without a father, and greatly enjoyed this period of working with a father-partner. (The Urantia Book 129: 1.4) Zebedee's wife, Salome, was a relative of Annas, onetime high priest at Jerusalem and still the most influential of the Sadducean group. Salome became a great admirer of Jesus. She loved him as she loved her own sons, James, John, and David, while her four daughters looked upon Jesus as their elder brother. Jesus often went out fishing with James, John, and David, and they learned that he was an experienced fisherman as well as an expert boatbuilder. (The Urantia Book 129: 1.5) All this year Jesus sent money each month to James. Meanwhile, he also returned to Nazareth to attend Martha's wedding, and he was not again in Nazareth for over two years, when he returned shortly before the double wedding of Simon and Jude. (The Urantia Book 129: 1.6)

When it came to the payment of taxes, Jesus registered himself as a "skilled craftsman of Capernaum." [From this day on to the end of his earth life he was known as a resident of Capernaum.](#) He never claimed any other legal residence, although he did, for various reasons, permit others to assign his residence to Damascus, Bethany, Nazareth, and even Alexandria. (The Urantia Book 129: 1.8) At the Capernaum synagogue he found many new books in the library chests, and he spent at least five evenings a week at intense study. One evening he devoted to social life with the older folks, and one evening he spent with the young people. (The Urantia Book 129: 1.9) The Zebedee family almost [worshiped](#) Jesus, and they never failed to attend the conferences of questions and answers which he conducted each evening after supper before he departed for the synagogue to study. The youthful neighbours also came in frequently to attend these after-supper meetings. To these little gatherings Jesus gave varied and advanced instruction, just as advanced as they could comprehend. He talked quite freely with them, expressing his ideas and ideals about politics, sociology, science, and philosophy, but never presumed to speak with authoritative finality except when discussing religion — [the relation of man to God.](#) (The Urantia Book 129: 1.10) Once a week Jesus held a meeting with the entire household, shop, and shore helpers, for Zebedee had many employees. And it was among these workers that Jesus was first called "the Master." They all loved him. He enjoyed his labours with Zebedee in Capernaum, but he missed the children playing out by the side of the Nazareth carpenter shop. (The Urantia Book 129: 1.11) Of the sons of Zebedee, James was the most interested in Jesus as a teacher, as a philosopher. John cared most for his religious teaching and opinions. David respected him as a mechanic but took little stock in his religious views and philosophic teachings. (The Urantia Book 129: 1.12) Frequently Jude came over on [the Sabbath](#) to hear Jesus talk in the synagogue and would tarry to visit with him. And the more Jude saw of his eldest brother, the more he became convinced that Jesus was a truly great man. (The Urantia Book 129: 1.13)

After staying little more than one year, Jesus took leave of Zebedee and of Capernaum. He asked for a small sum of [money](#) to defray his expenses to Jerusalem. While working with Zebedee he had drawn only small sums of money, which each month he would send to the family at Nazareth. One month Joseph would come down to Capernaum for the money; the next month Jude would come over to Capernaum, get the money from Jesus, and take it up to Nazareth. Jude's fishing headquarters was only a few miles south of Capernaum. (The Urantia Book 129: 2.1) When Jesus took leave of Zebedee's family, he agreed to remain in Jerusalem until Passover time, and they all promised to be present for that event. They even arranged to celebrate [the Passover](#) supper together. They all sorrowed when Jesus left them, especially the daughters of Zebedee. (The Urantia Book 129: 2.2) Before leaving Capernaum, Jesus had a long talk with his new-found friend and close companion, John Zebedee. He told John that he contemplated traveling extensively until "[my hour shall come](#)" and asked John to act in his stead in the matter of sending some money to the family at Nazareth each month until the funds due him should be exhausted. And John made him this promise: "My Teacher, go about your business, do your work in the world; I will act for you in this or any other matter, and I will watch over your family even as I would foster my own mother and care for my own brothers and sisters. I will disburse your funds which my father holds as you have directed and as they may be needed, and when your money has been expended, [if I do not receive more from you, and if your mother is in need, then I will share my own earnings with her](#). Go your way in peace. I will act in your stead in all these matters." (The Urantia Book 129: 2.3) Therefore, after Jesus had departed for Jerusalem, John consulted with his father, Zebedee, regarding the money due Jesus, and he was surprised that it was such a large sum. As Jesus had left the matter so entirely in their hands, they agreed that it would be the better plan to invest these funds in property and use the income for assisting the family at Nazareth; and since Zebedee knew of a little house in Capernaum which carried a mortgage and was for sale, he directed John to buy this house with Jesus' money and hold the title in trust for his friend. And John did as his father advised him. For two years the rent of this house was applied on the mortgage, and this, augmented by a certain large fund which Jesus presently sent up to John to be used as needed by the family, almost equalled the amount of this obligation; and Zebedee supplied the difference, so that John paid up the remainder of the mortgage when it fell due, thereby securing clear title to this two-room house. In this way Jesus became the owner of a house in Capernaum, but he had not been told about it. (The Urantia Book 129: 2.4)

When the family at Nazareth heard that Jesus had departed from Capernaum, they, not knowing of this [financial arrangement](#) with John, believed the time had come for them to get along without any further help from Jesus. James remembered his contract with Jesus and, with the help of his brothers, forthwith assumed full responsibility for the care of the family. (The Urantia Book 129: 2.5)

3.7 Jesus met a wealthy traveler and his son in Jerusalem (The Urantia Book 129: 2.6-2.11)

For almost two months Jesus spent the greater part of his time listening to the temple discussions with occasional visits to the various schools of the rabbis. Most of [the Sabbath](#) days he spent at Bethany. (The Urantia Book 129: 2.6) Jesus had carried with him to Jerusalem a letter from Salome, Zebedee's wife, introducing him to the former high priest, Annas, as "one, the same as my own son." Annas spent much time with him, personally taking him to visit the many academies of the Jerusalem religious teachers. While Jesus thoroughly inspected these schools and carefully observed their methods of teaching, he never so much as asked a single question in public. Although Annas looked upon Jesus as a great man, he was puzzled as to how to advise him. He recognized the foolishness of suggesting that he enter any of the schools of Jerusalem as a student, and yet he well knew Jesus would never be accorded the status of a regular teacher inasmuch as he had never been trained in these schools. (The Urantia Book 129: 2.7) Presently the time of [the Passover](#) drew near, and along with the throngs from every quarter there arrived at Jerusalem from Capernaum, Zebedee and his entire family. They all stopped at the spacious home of Annas, where they celebrated [the Passover](#) as one happy family. (The Urantia Book 129: 2.8)

Before the end of this Passover week, by apparent chance, Jesus met a wealthy traveler and his son, a young man about seventeen years of age. These travelers hailed from India, and being on their way to visit Rome and various other points on the Mediterranean, they had arranged to arrive in Jerusalem during the Passover, hoping to find someone whom they could engage as interpreter for both and tutor for the son. The father was insistent that Jesus consent to travel with them. Jesus told him about his family and that it was hardly fair to go away for almost two years, during which time they might find themselves in need. Whereupon, this traveler from the Orient proposed to advance to Jesus the wages of one year so that he could intrust such funds to his friends for the safeguarding of his family against want. And Jesus agreed to make the trip. (The Urantia Book 129: 2.9) Jesus turned this large sum over to John the son of Zebedee. And it had been told earlier how John applied this money toward the liquidation of the mortgage on the Capernaum property. Jesus took Zebedee fully into his confidence regarding this Mediterranean journey, but he enjoined him to tell no man, not even his own flesh and blood, and Zebedee never did disclose his knowledge of Jesus' whereabouts during this long period of almost two years. Before Jesus' return from this trip the family at Nazareth had just about given him up as dead. Only the assurances of Zebedee, who went up to Nazareth with his son John on several occasions, kept hope alive in Mary's heart. (The Urantia Book 129: 2.10)

During this time the Nazareth family got along very well; Jude had considerably increased his quota and kept up this extra contribution until he was married. Notwithstanding that they required little assistance, it was the practice of John

Zebedee to take presents each month to Mary and Ruth, as Jesus had instructed him. (The Urantia Book 129: 2.11)

3.8 Two years Journey of Jesus to the Mediterranean World (The Urantia Book 129: 3.3, 3.7-3.8; 130: 0.4-0.5)

This was an eventful period in Jesus' life. While on this journey he made many contacts with his fellow men, but this experience is a phase of his life which he never revealed to any member of his family nor to any of the apostles. Jesus lived out his life in the flesh and departed from this world without anyone (save Zebedee of Bethsaida) knowing that he had made this extensive trip. Some of his friends thought he had returned to Damascus; others thought he had gone to India. His own family inclined to the belief that he was in Alexandria, as they knew that he had once been invited to go there for the purpose of becoming an assistant chazan. (The Urantia Book 129: 3.3) [The Son of Man](#), during the time and through the experiences of this tour of the Roman world, practically completed his educational contact-training with the diversified peoples of the world of his day and generation. (The Urantia Book 129: 3.7) The real purpose of his trip around the Mediterranean basin was to *know men*. He came very close to hundreds of humankind on this journey. He met and loved all manner of men, rich and poor, high and low, black and white, educated and uneducated, cultured and uncultured, animalistic and spiritual, religious and irreligious, moral and immoral. (The Urantia Book 129: 3.8)

It was while working four months at Damascus that Jesus had picked up the rudiments of the language spoken by Gonod and Ganid. While there he had labored much of the time on translations from Greek into one of the languages of India, being assisted by a native of Gonod's home district. (The Urantia Book 130: 0.4) On this Mediterranean tour Jesus spent about half of each day teaching Ganid and acting as interpreter during Gonod's business conferences and social contacts. The remainder of each day, which was at his disposal, he devoted to making those close personal contacts with his fellow men, those intimate associations with the mortals of the realm, which so characterized his activities during these years that just preceded his public ministry. (The Urantia Book 130: 0.5)

3.9 Way to Rome: Joppa, Caesarea, Alexandria, Crete, Carthage, Naples & Rome (The Urantia Book 130: 0.1-0.2; 130:1.1- 1.3; 130: 2.1-2.8; 130:3.2, 3.4; 130:5.1-5.4; 130-6.1-6.6; 130:7.1-7.3; 130-8.1-8.6; 132:0.1-0.10; 132: 1.1; 132:2.1-2.10; 132:3.1-3.11; 132:4.5-4.8; 132: 5.1-5.25; 132:6.1-6.3)

The tour of the Roman world consumed most of the twenty-eighth and the entire twenty-ninth year of [Jesus' life on earth](#). Jesus and the two natives from India — Gonod and his son Ganid—left Jerusalem. (The Urantia Book 130: 0.1) From Jerusalem they went to Caesarea by way of Joppa. At Caesarea they took a boat for Alexandria. From Alexandria they sailed for Lasea in Crete. From Crete they sailed for Carthage, touching at Cyrene. At Carthage they took a boat for Naples,

stopping at Malta, Syracuse, and Messina. From Naples they went to Capua, whence they travelled by the Appian Way to Rome. (The Urantia Book 130: 0.2)

3.9.1 At Joppa- Discourse on Jonah

During their stay in Joppa, Jesus met Gadiah, a Philistine interpreter who worked for one Simon a tanner. Gonod's agents in Mesopotamia had transacted much [business](#) with this Simon; so Gonod and his son desired to pay him a visit on their way to Caesarea. While they tarried at Joppa, Jesus and Gadiah became warm friends. This young Philistine was a truth seeker. Jesus was a truth giver; he was the truth for that generation on Urantia. When a great truth seeker and a great truth giver meet, the result is a great and liberating enlightenment born of the experience of new truth. (The Urantia Book 130: 1.1)

One day after the evening meal Jesus and the young Philistine strolled down by the sea, and Gadiah, not knowing that this "scribe of Damascus" was so well versed in the Hebrew traditions, pointed out to Jesus the ship landing from which it was reputed that Jonah had embarked on his ill-fated voyage to Tarshish. And when he had concluded his remarks, he asked Jesus this question: "But do you suppose the big fish really did swallow Jonah?" Jesus perceived that this young man's life had been tremendously influenced by this tradition, and that its contemplation had impressed upon him the folly of trying to run away from duty; Jesus therefore said nothing that would suddenly destroy the foundations of Gadiah's present motivation for practical living. In answering this question, Jesus said: "My friend, we are all Jonahs with lives to live in accordance with the [will of God](#), and at all times when we seek to escape the present duty of living by running away to far-off enticements, we thereby put ourselves in the immediate control of those influences which are not directed by the powers of truth and the forces of righteousness. The flight from duty is the sacrifice of truth. The escape from the service of light and life can only result in those distressing conflicts with the difficult whales of selfishness which lead eventually to [darkness and death](#) unless such God-forsaking Jonahs shall turn their hearts, even when in the very depths of despair, to seek after God and his goodness. And when such disheartened souls sincerely seek for God—hunger for truth and thirst for righteousness—there is nothing that can hold them in further captivity. No matter into what great depths they may have fallen, when they seek the light with a whole heart, [the spirit of the Lord God of heaven](#) will deliver them from their captivity; the evil circumstances of life will spew them out upon the dry land of fresh opportunities [for renewed service and wiser living](#)." (The Urantia Book 130: 1.2)

This was the same Gadiah who listened to the later preaching of Peter, became a profound believer in Jesus of Nazareth, and held a memorable argument with Peter one evening at the home of Dorcas. And Gadiah had very much to do with the final decision of Simon, the wealthy leather merchant, to embrace [Christianity](#). (The Urantia Book 130: 1.3)

3.9.2 At Caesarea

Jesus and his friends tarried in Caesarea beyond the time expected because one of the huge steering paddles of the vessel on which they intended to embark was discovered to be in danger of cleaving. The captain decided to remain in port while a new one was being made. There was a shortage of skilled woodworkers for this task, so Jesus volunteered to assist. During the evenings Jesus and his friends strolled about on the beautiful wall which served as a promenade around the port. Ganid greatly enjoyed Jesus' explanation of the water system of the city and the technique whereby the tides were utilized to flush the city's streets and sewers. (The Urantia Book 130: 2.1) At their inn there also lodged a merchant from Mongolia, and since this Far-Easterner talked Greek fairly well, Jesus had several long visits with him. This man was much impressed with Jesus' philosophy of life and never forgot his words of wisdom regarding "the living of [the heavenly life while on earth](#) by means of daily submission to the will of the heavenly Father." (The Urantia Book 130: 2.2)

One of the young men who worked with Jesus one day on the steering paddle became much interested in the words which he dropped from hour to hour as they toiled in the shipyard. When Jesus intimated that [the Father in heaven](#) was interested in the welfare of his children on earth, this young Greek, Anaxand, said: "If the Gods are interested in me, then why do they not remove the cruel and unjust foreman of this workshop?" He was startled when Jesus replied, "Since you know the ways of kindness and value justice, perhaps the Gods have brought this erring man near that you may lead him into this better way. Maybe you are the salt which is to make this brother more agreeable to all other men; that is, if you have not lost your savour. As it is, this man is your master in that his evil ways unfavourably influence you. Why not assert [your mastery of evil by virtue of the power of goodness](#) and thus become the master of all relations between the two of you? I predict that the good in you could overcome the evil in him if you gave it a fair and living chance. There is no adventure in the course of mortal existence more enthralling than to enjoy the exhilaration of becoming the material life partner with spiritual energy and divine truth in one of their triumphant struggles with error and evil. It is a marvellous and transforming experience to become the living channel of spiritual light to the mortal who sits in [spiritual darkness](#). If you are more blessed with truth than is this man, his need should challenge you. Surely you are not the coward who could stand by on the seashore and watch a fellow man who could not swim perish! How much more of value is this [man's soul](#) floundering in darkness compared to [his body](#) drowning in water!" (The Urantia Book 130: 2.4) Anaxand was mightily moved by Jesus' words. Presently he told his superior what Jesus had said, and that night they both sought Jesus' advice as to the welfare of their souls. And later on, after the Christian message had been proclaimed in Caesarea, both of these men, one a Greek and the other a Roman, believed Philip's preaching and became prominent members of [the church](#) which he founded. Later this young Greek was appointed the steward of a Roman centurion, Cornelius, who became a believer through Peter's ministry. Anaxand continued to minister light to those who sat in darkness until the days of Paul's imprisonment at Caesarea, when he perished, by accident, in the great slaughter

of twenty thousand Jews while he ministered to the suffering and dying. (The Urantia Book 130: 2.5)

Ganid was, by this time, beginning to learn how his tutor spent his leisure in this unusual personal ministry to his fellow men, and the young Indian set about to find out the motive for these incessant activities. He asked, "Why do you occupy yourself so continuously with these visits with strangers?" And Jesus answered: "Ganid, [no man is a stranger to one who knows God](#). In the experience of finding [the Father in heaven](#) you discover that all men are your brothers, and does it seem strange that one should enjoy the exhilaration of meeting a newly discovered brother? To become acquainted with one's brothers and sisters, to know their problems and [to learn to love them, is the supreme experience of living](#)." (The Urantia Book 130: 2.6)

This was a conference which lasted well into the night, in the course of which the young man requested Jesus to tell him the difference between the [will of God and that human mind](#) act of choosing which is also called will. In substance Jesus said: The will of God is the way of God, partnership with the choice of God in the face of any potential alternative. To do the will of God, therefore, is the progressive experience of becoming more and more like God, and [God is the source and destiny](#) of all that is good and beautiful and true. The will of man is the way of man, the sum and substance of that which the mortal chooses to be and do. Will is the deliberate choice of a self-conscious being which leads to decision-conduct based on intelligent reflection. (The Urantia Book 130: 2.7)

That afternoon Jesus and Ganid had both enjoyed playing with a very intelligent shepherd dog, and Ganid wanted to know whether the dog had a [soul](#), whether it had a will, and in response to his questions Jesus said: "The dog has a [mind](#) which can know material man, his master, but cannot know God, who is spirit; therefore the dog does not possess a spiritual nature and cannot enjoy a spiritual experience. The dog may have a will derived from nature and augmented by training, but such a power of mind is not a spiritual force, neither is it comparable to the human will, in as much as it is not *reflective*—it is not the result of discriminating higher and moral meanings or choosing [spiritual and eternal values](#). It is the possession of such powers of spiritual discrimination and truth choosing that makes mortal man a moral being, a creature endowed with the attributes of spiritual responsibility and the potential of eternal survival." Jesus went on to explain that it is the absence of such mental powers in the animal which makes it forever impossible for the animal world to develop language in time or to experience anything equivalent to personality survival in eternity. As a result of this day's instruction Ganid never again entertained belief in the transmigration of [the souls of men](#) into the bodies of animals. (The Urantia Book 130: 2.8)

3.9.3 At Alexandria

The three enjoyed a most pleasant passage to Alexandria. Ganid was delighted with the voyage and kept Jesus busy answering questions. As they approached the city's harbor, the young man was thrilled by the great lighthouse of Pharos,

located on the island which Alexander had joined by a mole to the mainland, thus creating two magnificent harbors and thereby making Alexandria the maritime commercial crossroads of Africa, Asia, and Europe. This great lighthouse was one of the seven wonders of the world and was the forerunner of all subsequent lighthouses. They arose early in the morning to view this splendid lifesaving device of man, and amidst the exclamations of Ganid Jesus said: "And you, my son, will be like this lighthouse when you return to India, even after your father is laid to rest; you will become like the light of life to those who sit about you in darkness, showing all who so desire the way to reach the harbor of salvation in safety." And as Ganid squeezed Jesus' hand, he said, "I will." (The Urantia Book 130: 3.2)

By the fourth hour after landing they were settled near the eastern end of the long and broad avenue, one hundred feet wide and five miles long, which stretched on out to the western limits of this city of one million people. After the first survey of the city's chief attractions—university (museum), library, the royal mausoleum of Alexander, the palace, temple of Neptune, theater, and gymnasium—Gonod addressed himself to business while Jesus and Ganid went to the library, the greatest in the world. Here were assembled nearly a million manuscripts from all the civilized world: Greece, Rome, Palestine, Parthia, India, China, and even Japan. In this library Ganid saw the largest collection of Indian literature in all the world; and they spent some time here each day throughout their stay in Alexandria. Jesus told Ganid about the translation of the Hebrew scriptures into Greek at this place. And they discussed again and again all the religions of the world, Jesus endeavoring to point out to this young mind the truth in each, always adding: "But Yahweh is the God developed from the revelations of Melchizedek and the covenant of Abraham. The Jews were the offspring of Abraham and subsequently occupied the very land wherein Melchizedek had lived and taught, and from which he sent teachers to all the world; and their religion eventually portrayed a clearer recognition of [the Lord God of Israel as the Universal Father in heaven](#) than any other world religion." (The Urantia Book 130: 3.4)

3.9.4 On the Island of Crete

The travelers had but one purpose in going to Crete, and that was to play, to walk about over the island, and to climb the mountains. The Cretans of that time did not enjoy an enviable reputation among the surrounding peoples. Nevertheless, Jesus and Ganid won many [souls](#) to [higher levels of thinking](#) and living and thus laid the foundation for the quick reception of the later gospel teachings when the first preachers from Jerusalem arrived. Jesus loved these Cretans, notwithstanding the harsh words which Paul later spoke concerning them when he subsequently sent Titus to the island to reorganize their [churches](#). (The Urantia Book 130: 5.1)

On the mountainside in Crete Jesus had his first long talk with Gonod regarding religion. And the father was much impressed, saying: "No wonder the boy believes everything you tell him, but I never knew they had such a religion even in Jerusalem, much less in Damascus" It was during the island sojourn that Gonod first

proposed to Jesus that he go back to India with them, and Ganid was delighted with the thought that Jesus might consent to such an arrangement. (The Urantia Book 130: 5.2)

One day when Ganid asked Jesus why he had not devoted himself to the work of a public teacher, he said: "[My son, everything must await the coming of its time](#). You are born into the world, but no amount of anxiety and no manifestation of impatience will help you to grow up. You must, in all such matters, wait upon time. Time alone will ripen the green fruit upon the tree. Season follows season and sundown follows sunrise only with the passing of time. I am now on the way to Rome with you and your father, and that is sufficient for today. My tomorrow is wholly in the hands of my [Father in heaven](#)." And then he told Ganid the story of Moses and the forty years of watchful waiting and continued preparation. (The Urantia Book 130: 5.3)

One thing happened on a visit to Fair Havens which Ganid never forgot; the memory of this episode always caused him to wish he might do something to change the caste system of his native India. A drunken degenerate was attacking a slave girl on the public highway. When Jesus saw the plight of the girl, he rushed forward and drew the maiden away from the assault of the madman. While the frightened child clung to him, he held the infuriated man at a safe distance by his powerful extended right arm until the poor fellow had exhausted himself beating the air with his angry blows. Ganid felt a strong impulse to help Jesus handle the affair, but his father forbade him. Though they could not speak the girl's language, she could understand their act of mercy and gave token of her heartfelt appreciation as they all three escorted her home. This was probably as near a personal encounter with his fellows as Jesus ever had throughout his entire life in the flesh. But he had a difficult task that evening trying to explain to Ganid why he did not smite the drunken man. Ganid thought this man should have been struck at least as many times as he had struck the girl. (The Urantia Book 130: 5.4)

While they were up in the mountains, Jesus had a long talk with a young man who was fearful and downcast. Failing to derive comfort and courage from association with his fellows, this youth had sought the solitude of the hills; he had grown up with a feeling of helplessness and inferiority. (The Urantia Book 130: 6.1) The young man was disinclined to talk, and so Jesus made a second approach to his [soul](#), saying: "I understand you come up in these hills to get away from folks; so, of course, you do not want to talk with me, but I would like to know whether you are familiar with these hills; do you know the direction of the trails? and, perchance, could you inform me as to the best route to Phenix?" Now this youth was very familiar with these mountains, and he really became much interested in telling Jesus the way to Phenix, so much so that he marked out all the trails on the ground and fully explained every detail. But he was startled and made curious when Jesus, after saying good-bye and making as if he were taking leave, suddenly turned to him, saying: "I well know you wish to be left alone with your disconsolation; but it would

be neither kind nor fair for me to receive such generous help from you as to how best to find my way to Phenix and then unthinkingly to go away from you without making the least effort to answer your appealing request for help and guidance regarding the best route to the goal of destiny which you seek in your heart while you tarry here on the mountainside. As you so well know the trails to Phenix, having traversed them many times, so do I well know the way to the city of your disappointed hopes and thwarted ambitions. And since you have asked me for help, I will not disappoint you." The youth was almost overcome, but he managed to stammer out, "But—I did not ask you for anything—" And Jesus, laying a gentle hand on his shoulder, said: "No, son, not with words but with longing looks did you appeal to my heart. My boy, to one who loves his fellows there is an eloquent appeal for help in your countenance of discouragement and despair. Sit down with me while I tell you of the service trails and happiness highways which lead from the sorrows of self to the joys of loving activities in the brotherhood of men and [in the service of the God of heaven](#)." (The Urantia Book 130: 6.2)

By this time the young man very much desired to talk with Jesus, and he knelt at his feet imploring Jesus to help him, to show him the way of escape from his world of personal sorrow and defeat. Said Jesus: "My friend, arise! Stand up like a man! You may be surrounded with small enemies and be retarded by many obstacles, but the big things and the real things of this world and the universe are on your side. The sun rises every morning to salute you just as it does the most powerful and prosperous man on earth. Look—you have a strong body and powerful muscles—your physical equipment is better than the average. Of course, it is just about useless while you sit out here on the mountainside and grieve over your misfortunes, real and fancied. But you could do great things with your [body](#) if you would hasten off to where great things are waiting to be done. You are trying to run away from your unhappy self, but it cannot be done. You and your problems of living are real; you cannot escape them as long as you live. But look again, your [mind](#) is clear and capable. Your strong body has an intelligent mind to direct it. Set your mind at work to solve its problems; teach your intellect to work for you; refuse longer to be dominated by fear like an unthinking animal. Your mind should be your courageous ally in the solution of your life problems rather than your being, as you have been, its abject fear-slave and the bond servant of depression and defeat. But most valuable of all, your potential of real achievement is the [spirit](#) which lives within you, and which will stimulate and inspire your mind to control itself and activate the body if you will release it from the fetters of fear and thus enable your spiritual nature to begin your deliverance from the evils of inaction by the power-presence of living [faith](#). And then, forthwith, will this faith vanquish fear of men by the compelling presence of that new and all-dominating *love of your fellows* which will so soon fill your soul to overflowing because of the consciousness which has been born in your heart that you are a child of God. (The Urantia Book 130: 6.3)

"This day, my son, you are to be reborn, re-established as a man of faith, courage, and devoted service to man, for God's sake. And when you become so readjusted to life within yourself, you become likewise readjusted to the universe; you have been [born again— born of the spirit](#) —and henceforth will your whole life become one of victorious accomplishment. Trouble will invigorate you; disappointment will spur you on; difficulties will challenge you; and obstacles will stimulate you. Arise, young man! Say farewell to the life of cringing fear and fleeing cowardice. Hasten back to duty and live your life in the flesh as a son of God, a mortal dedicated to the ennobling service of man on earth and destined to the superb and eternal service of God in eternity." (The Urantia Book 130: 6.4) And this youth, Fortune, subsequently became the leader of the [Christians](#) in Crete and the close associate of Titus in his labors for the uplift of the Cretan believers. (The Urantia Book 130: 6.5)

The travelers were truly rested and refreshed when they made ready about noon one day to sail for Carthage in northern Africa, stopping for two days at Cyrene. It was here that Jesus and Ganid gave first aid to a lad named Rufus, who had been injured by the breakdown of a loaded oxcart. They carried him home to his mother, and his father, Simon, little dreamed that the man whose cross he subsequently bore by orders of a Roman soldier was the stranger who once befriended his son. (The Urantia Book 130: 6.6)

3.9.5 At Carthage- Discourse on time and space

Most of the time en route to Carthage Jesus talked with his fellow travelers about things social, political, and commercial; hardly a word was said about religion. For the first time Gonod and Ganid discovered that Jesus was a good storyteller, and they kept him busy telling tales about his early life in Galilee. They also learned that he was reared in Galilee and not in either Jerusalem or Damascus. (The Urantia Book 130: 7.1) When Ganid inquired what one could do to make friends, having noticed that the majority of persons whom they chanced to meet were attracted to Jesus, his teacher said: "Become interested in your fellows; learn how to love them and watch for the opportunity to do something for them which you are sure they want done," and then he quoted the olden Jewish proverb— "A man who would have friends must show himself friendly." (The Urantia Book 130: 7.2)

At Carthage Jesus had a long and memorable talk with a Mithraic priest about immortality, about [time and eternity](#). This Persian had been educated at Alexandria, and he really desired to learn from Jesus. (The Urantia Book 130: 7.3)

3.9.6 On the way to Naples and Rome

The first stop on the way to Italy was at the island of Malta. Here Jesus had a long talk with a downhearted and discouraged young man named Claudus. This fellow

had contemplated taking his life, but when he had finished talking with the scribe of Damascus, he said: "I will face life like a man; I am through playing the coward. I will go back to my people and begin all over again." Shortly he became an enthusiastic preacher of the Cynics, and still later on he joined hands with Peter in proclaiming [Christianity](#) in Rome and Naples, and after the death of Peter he went on to Spain preaching the gospel. But he never knew that the man who inspired him in Malta was the Jesus whom he subsequently proclaimed the world's Deliverer. (The Urantia Book 130: 8.1)

At Syracuse they spent a full week. The notable event of their stop here was the rehabilitation of Ezra, the backslidden Jew, who kept the tavern where Jesus and his companions stopped. Ezra was charmed by Jesus' approach and asked him to help him come back to [the faith](#) of Israel. He expressed his hopelessness by saying, "I want to be a true son of Abraham, but I cannot find God." Said Jesus: "If you truly want to find God, that desire is in itself evidence that you have already found him. Your trouble is not that you cannot find God, for the Father has already found you; your trouble is simply that you do not know God. Have you not read in the Prophet Jeremiah, 'You shall seek me and find me when you shall search for me with all your heart'? And again, does not this same prophet say: 'And I will give you a heart to know me, that I am the Lord, and you shall belong to my people, and I will be your God'? And have you not also read in the Scriptures where it says: 'He looks down upon men, and if any will say: I have sinned and perverted that which was right, and it profited me not, then will God deliver that man's soul from darkness, and he shall see the light'?" And Ezra found God and to the satisfaction of his [soul](#). Later, this Jew, in association with a well-to-do Greek proselyte, built the first [Christian church](#) in Syracuse. (The Urantia Book 130: 8.2)

At Messina they stopped for only one day, but that was long enough to change the life of a small boy, a fruit vendor, of whom Jesus bought fruit and in turn fed with the bread of life. The lad never forgot the words of Jesus and the kindly look which went with them when, placing his hand on the boy's shoulder, he said: "Farewell, my lad, be of good courage as you grow up to manhood and after you have fed the body learn how also to feed the soul. And my Father in heaven will be with you and go before you." The lad became a devotee of the Mithraic religion and later on turned to the Christian faith. (The Urantia Book 130: 8.3)

At last they reached Naples and felt they were not far from their destination, Rome. Gonod had much business to transact in Naples, and aside from the time Jesus was required as interpreter, he and Ganid spent their leisure visiting and exploring the city. Ganid was becoming adept at sighting those who appeared to be in need. [They found much poverty in this city and distributed many alms](#). But Ganid never understood the meaning of Jesus' words when, after he had given a coin to a street beggar, he refused to pause and speak comfortingly to the man. Said Jesus: "Why waste words upon one who cannot perceive the meaning of what you say? [The spirit of the Father](#) cannot teach and save one who has no capacity

for sonship." What Jesus meant was that the man was not of normal mind; that he lacked the ability to respond to [spirit](#) leading. (The Urantia Book 130: 8.4)

From here they went by way of Capua, to Rome, making a stop of three days at Capua. By the Appian Way they journeyed on beside their pack animals toward Rome, all three being anxious to see this mistress of empire and the greatest city in all the world. (The Urantia Book 130: 8.6)

3.9.7 The Sojourn at Rome

Since Gonod carried greetings from the princes of India to Tiberius, the Roman ruler, on the third day after their arrival in Rome the two Indians and Jesus appeared before him. The morose emperor was unusually cheerful on this day and chatted long with the trio. And when they had gone from his presence, the emperor, referring to Jesus, remarked to the aide standing on his right, "If I had that fellow's kingly bearing and gracious manner, I would be a real emperor, eh?" (The Urantia Book 132: 0.1)

While at Rome, Ganid had regular hours for study and for visiting places of interest about the city. His father had much business to transact, and desiring that his son grow up to become a worthy successor in the management of his vast [commercial interests](#), he thought the time had come to introduce the boy to the business world. There were many citizens of India in Rome, and often one of Gonod's own employees would accompany him as interpreter so that Jesus would have whole days to himself; this gave him time in which to become thoroughly acquainted with this city of two million inhabitants. He was frequently to be found in the forum, the center of political, legal, and business life. He often went up to the Capitolium and pondered the bondage of ignorance in which these Romans were held as he beheld this magnificent temple dedicated to Jupiter, Juno, and Minerva. He also spent much time on Palatine hill, where were located the emperor's residence, the temple of Apollo, and the Greek and Latin libraries. (The Urantia Book 132: 0.2) At this time the Roman Empire included all of Southern Europe, Asia Minor, Syria, Egypt, and northwest Africa; and its inhabitants embraced the citizens of every country of the Eastern Hemisphere. (The Urantia Book 132: 0.3)

Jesus learned much about men while in Rome, but the most valuable of all the manifold experiences of his six months' sojourn in that city was his contact with, and influence upon, the religious leaders of the empire's capital. Before the end of the first week in Rome Jesus had sought out, and had made the acquaintance of, the worth-while leaders of the Cynics, the Stoics, and the mystery cults, in particular the Mithraic group. Whether or not it was apparent to Jesus that the Jews were going to reject [his mission](#), he most certainly foresaw that his messengers were presently coming to Rome to proclaim [the kingdom of heaven](#); and he therefore set about, in the most amazing manner, to prepare the way for the

better and more certain reception of their message. He selected five of the leading Stoics, eleven of the Cynics, and sixteen of the mystery-cult leaders and spent much of his spare time for almost six months in intimate association with these religious teachers. And this was his method of instruction: Never once did he attack their errors or even mention the flaws in their teachings. In each case he would select [the truth](#) in what they taught and then proceed so to embellish and illuminate this truth in their minds that in a very short time this enhancement of the truth effectively crowded out the associated error; and thus were these Jesus-taught men and women prepared for the subsequent recognition of additional and similar truths in the teachings of [the early Christian missionaries](#). It was this early acceptance of the teachings of the gospel preachers which gave that powerful impetus to the rapid spread of Christianity in Rome and from there throughout the empire. (The Urantia Book 132: 0.4)

The significance of this remarkable doing can the better be understood when we record the fact that, out of this group of thirty-two Jesus-taught religious leaders in Rome, only two were unfruitful; the thirty became pivotal individuals in the establishment of Christianity in Rome, and certain of them also aided in turning the chief Mithraic temple into the first Christian [church](#) of that city. We who view human activities from behind the scenes and in the light of nineteen centuries of time recognize just three factors of paramount value in the early setting of the stage for the rapid spread of [Christianity](#) throughout Europe, and they are:

- (i) The choosing and holding of Simon Peter as an apostle.
- (ii) The talk in Jerusalem with Stephen, whose death led to the winning of Saul of Tarsus.
- (iii) The preliminary preparation of these thirty Romans for the subsequent leadership of the new religion in Rome and throughout the empire. (The Urantia Book 132: 0.5)

Through all their experiences, neither Stephen nor the thirty chosen ones ever realized that they had once talked with the man whose name became the subject of their religious teaching. Jesus' work in behalf of the original thirty-two was entirely personal. In his labors for these individuals the scribe of Damascus never met more than three of them at one time, seldom more than two, while most often he taught them singly. And he could do this great work of religious training because these men and women were not tradition bound; they were not victims of a settled preconception as to all future religious developments. (The Urantia Book 132: 0.9)

Many were the times in the years so soon to follow that [Peter, Paul, and the other Christian teachers](#) in Rome heard about this scribe of Damascus who had preceded them, and who had so obviously (and as they supposed unwittingly) prepared the way for their coming with the new gospel. Though Paul never really surmised the identity of this scribe of Damascus, he did, a short time before his

death, because of the similarity of personal descriptions, reach the conclusion that the "tentmaker of Antioch" was also the "scribe of Damascus." On one occasion, while preaching in Rome, Simon Peter, on listening to a description of the Damascus scribe, surmised that this individual might have been Jesus but quickly dismissed the idea, knowing full well (so he thought) that the Master had never been in Rome. (The Urantia Book 132: 0.10)

It was with Angamon, the leader of the Stoics, that Jesus had an all-night talk early during his sojourn in Rome. This man subsequently became a great friend of Paul and proved to be one of the strong supporters of the Christian [church](#) at Rome. (The Urantia Book 132: 1.1)

Mardus was the acknowledged leader of the Cynics of Rome, and he became a great friend of the scribe of Damascus. Day after day he conversed with Jesus, and night upon night he listened to his supernal teaching. Among the more important discussions with Mardus was the one designed to answer this sincere Cynic's question about [good and evil](#). In substance, and in twentieth-century phraseology, Jesus said: My brother, good and evil are merely words symbolizing relative levels of human comprehension of the observable universe. If you are ethically lazy and socially indifferent, you can take as your standard of good the current social usages. If you are spiritually indolent and morally unprogressive, you may take as your standards of good the religious practices and traditions of your contemporaries. But [the soul](#) that survives time and emerges into eternity must make a living and personal choice between [good and evil](#) as they are determined by the true values of the spiritual standards established by [the divine spirit](#) which the Father in heaven has sent to dwell within [the heart of man](#). This indwelling spirit is the standard of personality survival. (The Urantia Book 132: 2.1-2.2)

Goodness, like truth, is always relative and unfailingly evil-contrasted. It is the perception of these qualities of goodness and truth that enables the evolving souls of men to make those personal decisions of choice which are essential to eternal survival. (The Urantia Book 132: 2.3) The spiritually blind individual who logically follows scientific dictation, social usage, and religious dogma stands in grave danger of sacrificing his moral freedom and losing his [spiritual liberty](#). Such a soul is destined to become an intellectual parrot, a social automaton, and a slave to religious authority. (The Urantia Book 132: 2.4) Goodness is always growing toward new levels of the increasing liberty of moral self-realization and spiritual personality attainment—the discovery of, and identification with, the indwelling Adjuster. An experience is good when it heightens the appreciation of beauty, augments the moral will, enhances the discernment of truth, enlarges the capacity to love and serve one's fellows, exalts the spiritual ideals, and unifies the supreme human motives of time with the eternal plans of the indwelling Adjuster, all of which lead directly to an increased desire to do the Father's will, thereby fostering the divine passion to find God and to be more like him. (The Urantia Book 132: 2.5)

As you ascend the universe scale of creature development, you will find increasing goodness and diminishing evil in perfect accordance with your capacity for goodness-experience and truth-discernment. The ability to entertain error or experience evil will not be fully lost until the ascending [human soul](#) achieves final [spirit levels](#). (The Urantia Book 132: 2.6) Goodness is living, relative, always progressing, invariably a personal experience, and everlastingly correlated with the discernment of truth and beauty. Goodness is found in the recognition of the positive truth-values of the spiritual level, which must, in human experience, be contrasted with the negative counterpart—the shadows of potential evil. (The Urantia Book 132: 2.7) Until you attain Paradise levels, goodness will always be more of a quest than a possession, more of a goal than an experience of attainment. But even as you hunger and thirst for righteousness, you experience increasing satisfaction in the partial attainment of goodness. The presence of [goodness and evil](#) in the world is in itself positive proof of the existence and reality of man's moral will, the personality, which thus identifies these values and is also able to choose between them. (The Urantia Book 132: 2.8) By the time of the attainment of Paradise the ascending mortal's capacity for identifying the self with true spirit values has become so enlarged as to result in the attainment of the perfection of the possession of the light of life. Such a [perfected spirit personality](#) becomes so wholly, divinely, and spiritually unified with the positive and supreme qualities of goodness, beauty, and truth that there remains no possibility that such a righteous spirit would cast any negative shadow of potential evil when exposed to the searching luminosity of the divine light of the infinite Rulers of Paradise. In all such spirit personalities, goodness is no longer partial, contrastive, and comparative; it has become divinely complete and spiritually replete; it approaches the purity and perfection of the Supreme. (The Urantia Book 132: 2.9) The *possibility* of evil is necessary to moral choosing, but not the actuality thereof. A shadow is only relatively real. Actual evil is not necessary as a personal experience. Potential evil acts equally well as a decision stimulus in the realms of moral progress on the lower levels of spiritual development. Evil becomes a reality of personal experience only when a moral [mind](#) makes evil its choice. (The Urantia Book 132: 2.10)

Nabon was a Greek Jew and foremost among the leaders of the chief mystery cult in Rome, the Mithraic. While this high priest of Mithraism held many conferences with the Damascus scribe, he was most permanently influenced by their discussion of truth and [faith](#) one evening. Nabon had thought to make a convert of Jesus and had even suggested that he return to Palestine as a Mithraic teacher. He little realized that Jesus was preparing him to become one of the early converts to the gospel of the kingdom. Restated in modern phraseology, the substance of Jesus' teaching was: Truth cannot be defined with words, only by living. Truth is always more than knowledge. Knowledge pertains to things observed, but truth transcends such purely material levels in that it consorts with wisdom and embraces such imponderables as human experience, even spiritual and living realities. Knowledge originates in science; wisdom, in true philosophy;

truth, in the religious experience of spiritual living. Knowledge deals with facts; wisdom, with relationships; truth, with reality values. (The Urantia Book 132: 3.1-3.2)

Man tends to crystallize science, formulate philosophy, and dogmatize truth because he is mentally lazy in adjusting to the progressive struggles of living, while he is also terribly afraid of the unknown. Natural man is slow to initiate changes in his habits of thinking and in his techniques of living. (The Urantia Book 132: 3.3) Revealed truth, personally discovered truth, is the supreme delight of the human soul; [it is the joint creation of the material mind and the indwelling spirit](#). The eternal salvation of this truth-discerning and beauty-loving soul is assured by that hunger and thirst for goodness which leads this mortal to develop a singleness of purpose to do the Father's will, to find God and to become like him. There is never conflict between true knowledge and truth. There may be conflict between knowledge and human beliefs, beliefs colored with prejudice, distorted by fear, and dominated by the dread of facing new facts of material discovery or spiritual progress. (The Urantia Book 132: 3.4) But truth can never become man's possession without the exercise of faith. This is true because man's thoughts, wisdom, ethics, and ideals will never rise higher than his [faith](#), his sublime hope. And all such true faith is predicated on profound reflection, sincere self-criticism, and uncompromising moral consciousness. Faith is the inspiration of the spiritized creative imagination. (The Urantia Book 132: 3.5) Faith acts to release the superhuman activities of the divine spark, the immortal germ, that lives within the mind of man, and which is the potential of eternal survival. Plants and animals survive in time by the technique of passing on from one generation to another identical particles of themselves. [The human soul](#) (personality) of man survives mortal death by identity association with this indwelling spark of divinity, which is immortal, and which functions to perpetuate the human personality upon a continuing and higher level of progressive universe existence. The concealed seed of the human soul is an [immortal spirit](#). The second generation of the soul is the first of a succession of personality manifestations of spiritual and progressing existences, terminating only when this divine entity attains the source of its existence, the personal source of all existence, God, the Universal Father. (The Urantia Book 132: 3.6)

Human life continues—survives—because it has a universe function, the task of finding God. [The faith](#)-activated soul of man cannot stop short of the attainment of this goal of destiny; and when it does once achieve this divine goal, it can never end because it has become like God—eternal. (The Urantia Book 132: 3.7) Spiritual evolution is an experience of the increasing and voluntary choice of goodness attended by an equal and progressive diminution of the possibility of evil. With the attainment of finality of choice for goodness and of completed capacity for truth appreciation, there comes into existence a perfection of beauty and holiness whose righteousness eternally inhibits the possibility of the emergence of even the concept of potential evil. Such a God-knowing soul casts no shadow of doubting evil when functioning on such a high spirit level of divine goodness. (The Urantia

Book 132: 3.8) The presence of the Paradise spirit in the mind of man constitutes the revelation promise and the faith pledge of an eternal existence of divine progression for every soul seeking to achieve identity with this immortal and indwelling spirit fragment of the Universal Father. (The Urantia Book 132: 3.9) Universe progress is characterized by increasing personality freedom because it is associated with the progressive attainment of higher and higher levels of self-understanding and consequent voluntary self-restraint. The attainment of perfection of spiritual self-restraint equals completeness of universe freedom and personal liberty. Faith fosters and maintains man's soul in the midst of the confusion of his early orientation in such a vast universe, whereas prayer becomes the great unifier of the various inspirations of the creative imagination and [the faith](#) urges of a [soul](#) trying to identify itself with [the spirit](#) ideals of the indwelling and associated divine presence. (The Urantia Book 132: 3.10) Nabon was greatly impressed by these words, as he was by each of his talks with Jesus. These truths continued to burn within his heart, and he was of great assistance to the later arriving preachers of Jesus' gospel. (The Urantia Book 132: 3.11)

Jesus talked with a Roman senator on politics and statesmanship, and this one contact with Jesus made such an impression on this legislator that he spent the rest of his life vainly trying to induce his colleagues to change the course of the ruling policy from the idea of the government supporting and feeding the people to that of the people supporting the government. Jesus spent one evening with a wealthy slaveholder, talked about man as a son of God, and the next day this man, Claudius, gave freedom to one hundred and seventeen slaves. He visited at dinner with a Greek physician, telling him that his patients had [minds and souls](#) as well as [bodies](#), and thus led this able doctor to attempt a more far-reaching ministry to his fellow men. He talked with all sorts of people in every walk of life. The only place in Rome he did not visit was the public baths. He refused to accompany his friends to the baths because of the sex promiscuity which there prevailed. (The Urantia Book 132: 4.5)

To a Roman soldier, as they walked along the Tiber, he said: "Be brave of heart as well as of hand. Dare to do justice and be big enough to show mercy. Compel your lower nature to obey your higher nature as you obey your superiors. Revere goodness and exalt truth. Choose the beautiful in place of the ugly. Love your fellows and reach out for God with a whole heart, for [God is your Father in heaven](#)." (The Urantia Book 132: 4.6) To the speaker at the forum he said: "Your eloquence is pleasing, your logic is admirable, your voice is pleasant, but your teaching is hardly true. If you could only enjoy the inspiring satisfaction of knowing God as your spiritual Father, then you might employ your powers of speech to liberate your fellows from the bondage of darkness and from the slavery of ignorance." This was the Marcus who heard Peter preach in Rome and became his successor. When they crucified Simon Peter, it was this man who defied the Roman persecutors and boldly continued to preach the new gospel. (The Urantia Book 132: 4.7) Meeting a poor man who had been falsely accused, Jesus went

with him before the magistrate and, having been granted special permission to appear in his behalf, made that superb address in the course of which he said: "Justice makes a nation great, and the greater a nation the more solicitous will it be to see that injustice shall not befall even its most humble citizen. Woe upon any nation when only those who possess money and influence can secure ready justice before its courts! It is the sacred duty of a magistrate to acquit the innocent as well as to punish the guilty. Upon the impartiality, fairness, and integrity of its courts the endurance of a nation depends. Civil government is founded on justice, even as [true religion is founded on mercy](#)." The judge reopened the case, and when the evidence had been sifted, he discharged the prisoner. Of all Jesus' activities during these days of personal ministry, this came the nearest to being a public appearance. (The Urantia Book 132: 4.8)

A certain rich man, a Roman citizen and a Stoic, became greatly interested in Jesus' teaching, having been introduced by Angamon. After many intimate conferences this wealthy citizen asked Jesus what he would do with wealth if he had it, and Jesus answered him: "I would bestow material wealth for the enhancement of material life, even as I would minister knowledge, wisdom, and spiritual service for the enrichment of the intellectual life, the ennoblement of the social life, and the advancement of the spiritual life. I would administer material wealth as a wise and effective trustee of the resources of one generation for the benefit and ennoblement of the next and succeeding generations." (The Urantia Book 132: 5.1) But the rich man was not fully satisfied with Jesus' answer. He made bold to ask again: "[But what do you think a man in my position should do with his wealth?](#) Should I keep it, or should I give it away?" And when Jesus perceived that he really desired to know more of the truth about his loyalty to God and his duty to men, he further answered: "My good friend, I discern that you are a sincere seeker after wisdom and an honest lover of truth; therefore am I minded to lay before you my view of the solution of your problems having to do with the responsibilities of wealth. I do this because you have asked for my counsel, and in giving you this advice, I am not concerned with the wealth of any other rich man; I am offering advice only to you and for your personal guidance. If you honestly desire to regard your wealth as a trust, if you really wish to become a wise and efficient steward of your accumulated wealth, then would I counsel you to make the following analysis of the sources of your riches: Ask yourself, and do your best to find the honest answer, whence came this wealth? And as a help in the study of the sources of your great fortune, I would suggest that you bear in mind the following ten different methods of amassing material wealth:

- "(i) Inherited wealth—riches derived from parents and other ancestors.
- "(ii) Discovered wealth—riches derived from the uncultivated resources of mother earth.
- "(iii) Trade wealth—riches obtained as a fair profit in the exchange and barter of material goods.
- "(iv) Unfair wealth—riches derived from the unfair exploitation or the

enslavement of one's fellows.

“(v) Interest wealth—income derived from the fair and just earning possibilities of invested capital.

“(vi) Genius wealth—riches accruing from the rewards of the creative and inventive endowments of the human mind.

“(vii) Accidental wealth—riches derived from the generosity of one's fellows or taking origin in the circumstances of life.

“(viii) Stolen wealth—riches secured by unfairness dishonesty, theft, or fraud.

“(ix) Trust funds—wealth lodged in your hands by your fellows for some specific use, now or in the future.

“(x) Earned wealth—riches derived directly from your own personal labor, the fair and just reward of your own daily efforts of mind and body. (The Urantia Book 132: 5.2-5.3)

And so, my friend, if you would be a faithful and just steward of your large fortune, before God and in service to men, you must approximately divide your wealth into these ten grand divisions, and then proceed to administer each portion in accordance with the wise and honest interpretation of the laws of justice, equity, fairness, and true efficiency; albeit, the God of heaven would not condemn you if sometimes you erred, in doubtful situations, on the side of merciful and unselfish regard for the distress of the suffering victims of the unfortunate circumstances of mortal life. When in honest doubt about the equity and justice of material situations, let your decisions favor those who are in need, favor those who suffer the misfortune of undeserved hardships.” (The Urantia Book 132: 5.13) After discussing these matters for several hours and in response to the rich man's request for further and more detailed instruction, Jesus went on to amplify his advice. (The Urantia Book 132: 5.14) When Jesus had finished counseling him, this wealthy Roman arose from his couch and, in saying farewell for the night, delivered himself of this promise: “My good friend, I perceive you are a man of great wisdom and goodness, and tomorrow I will begin the administration of all my wealth in accordance with your counsel.” (The Urantia Book 132: 5.25)

Here in Rome also occurred that touching incident in which the Creator of a universe spent several hours restoring a lost child to his anxious mother. This little boy had wandered away from his home, and Jesus found him crying in distress. He and Ganid were on their way to the libraries, but they devoted themselves to getting the child back home. Ganid never forgot Jesus' comment: “You know, Ganid, most human beings are [like the lost child](#). They spend much of their time crying in fear and suffering in sorrow when, in very truth, they are but a short distance from safety and security, even as this child was only a little way from home. And all those who know the way of truth and enjoy the assurance of knowing God should esteem it a privilege, not a duty, to offer guidance to their fellows in their efforts to find the satisfactions of living. Did we not supremely enjoy this ministry of restoring the child to his mother? So do those who lead men to God experience the supreme satisfaction of human service.” And from that day

forward, for the remainder of his natural life, Ganid was continually on the lookout for lost children whom he might restore to their homes. (The Urantia Book 132: 6.1) There was the widow with five children whose husband had been accidentally killed. Jesus told Ganid about the loss of his own father by an accident, and they went repeatedly to comfort this mother and her children, while Ganid sought money from his father to provide food and clothing. They did not cease their efforts until they had found a position for the eldest boy so that he could help in the care of the family. (The Urantia Book 132: 6.2)

That night, as Gonod listened to the recital of these experiences, he said to Jesus, good-naturedly: "I propose to make a scholar or a businessman of my son, and now you start out to make a philosopher or philanthropist of him." And Jesus smilingly replied: "Perhaps we will make him all four; then can he enjoy a fourfold satisfaction in life as his ear for the recognition of human melody will be able to recognize four tones instead of one." Then said Gonod: "I perceive that you really are a philosopher. You must write a book for future generations." And Jesus replied: "[Not a book—my mission is to live a life in this generation and for all generations.](#)" but he stopped, saying to Ganid, "My son, it is time to retire." (The Urantia Book 132: 6.3)

3.10 Trips about Rome (The Urantia Book 132:7.1-7.6)

Jesus, Gonod, and Ganid made five trips away from Rome to points of interest in the surrounding territory. On their visit to the northern Italian lakes Jesus had the long talk with Ganid concerning the impossibility of teaching a man about God if the man does not desire to know God. They had casually met a thoughtless pagan while on their journey up to the lakes, and Ganid was surprised that Jesus did not follow out his usual practice of enlisting the man in conversation which would naturally lead up to the discussion of spiritual questions. When Ganid asked his teacher why he evinced so little interest in this pagan, Jesus answered: "Ganid, the man was not hungry for truth. He was not dissatisfied with himself. He was not ready to ask for help, and the eyes of his mind were not open to receive light for [the soul](#). That man was not ripe for the harvest of salvation; he must be allowed more time for the trials and difficulties of life to prepare him for the reception of wisdom and higher learning. Or, if we could have him live with us, we might by our lives show him the Father in heaven, and thus would he become so attracted by our lives as sons of God that he would be constrained to inquire about our Father. You cannot reveal God to those who do not seek for him; you cannot lead unwilling souls into the joys of salvation. Man must become hungry for truth as a result of the experiences of living, or he must desire to know God as the result of contact with the lives of those who are acquainted with the divine Father before another human being can act as the means of leading such a fellow mortal to the Father in heaven. If we know God, our real business on earth is so to live as to permit [the Father to reveal himself in our lives](#), and thus will all God-seeking persons

see the Father and ask for our help in finding out more about the God who in this manner finds expression in our lives." (The Urantia Book 132: 7.1-7.2)

It was on the visit to Switzerland, up in the mountains, that Jesus had an all-day talk with both father and son about Buddhism. Many times Ganid had asked Jesus direct questions about Buddha, but he had always received more or less evasive replies. Now, in the presence of the son, the father asked Jesus a direct question about Buddha, and he received a direct reply. Said Gonod: "I would really like to know what you think of Buddha." And Jesus answered: "Your Buddha was much better than your Buddhism. Buddha was a great man, even a prophet to his people, but he was an orphan prophet; by that I mean that he early lost sight of his spiritual Father, the Father in heaven. His experience was tragic. He tried to live and teach as a messenger of God, but without God. Buddha guided his ship of salvation right up to the safe harbour, right up to the entrance to the haven of mortal salvation and there, because of faulty charts of navigation, the good ship ran aground. There it has rested these many generations, motionless and almost hopelessly stranded. And thereon have many of your people remained all these years. They live within hailing distance of the safe waters of rest, but they refuse to enter because the noble craft of the good Buddha met the misfortune of grounding just outside the harbour. And the Buddhist peoples never will enter this harbour unless they abandon the philosophic craft of their prophet and seize upon his noble spirit. Had your people remained true to the spirit of Buddha, you would have long since entered your haven of spirit tranquillity, soul rest, and assurance of salvation. (The Urantia Book 132: 7.3-7.4)

"You see, Gonod, Buddha knew God in [spirit](#) but failed clearly to discover him in [mind](#); the Jews discovered God in mind but largely failed to know him in spirit. Today, the Buddhists flounder about in a philosophy without God, while my people are piteously enslaved to the fear of a God without a saving philosophy of life and liberty. You have a philosophy without a God; the Jews have a God but are largely without a philosophy of living as related thereto. Buddha, failing to envision [God as a spirit and as a Father](#), failed to provide in his teaching the moral energy and the spiritual driving power which a religion must possess if it is to change a race and exalt a nation." (The Urantia Book 132: 7.5)

Then exclaimed Ganid: "Teacher, let's you and I make a new religion, one good enough for India and big enough for Rome, and maybe we can trade it to the Jews for Yahweh." And Jesus replied: "Ganid, religions are not made. The religions of men grow up over long periods of time, [while the revelations of God flash upon earth in the lives of the men who reveal God to their fellows](#)." But they did not comprehend the meaning of these prophetic words. (The Urantia Book 132: 7.6)

3.11 The Return from Rome- Tarentum, Corinth, Athens, Ephesus, Cyprus, Antioch, Mesopotamia (The Urantia Book 130: 0.3; 133:0.3; 133:2.1-2.3, 2.5; 133:3.2-10; 133:4.1, 4.3, 4.13; 133:5.1, 5.3-5.11; 133:6.1-, 6.3-6.7; 133:7.1-7.13; 133:8.1-8.4; 133:9.1-9.4; 134:0.1-0.2)

After their stay in Rome they went overland to Tarentum, where they set sail for Athens in Greece, stopping at Nicopolis and Corinth. From Athens they went to Ephesus by way of Troas. From Ephesus they sailed for Cyprus, putting in at Rhodes on the way. They spent considerable time visiting and resting on Cyprus and then sailed for Antioch in Syria. From Antioch they journeyed south to Sidon and then went over to Damascus. From there they traveled by caravan to Mesopotamia, passing through Thapsacus and Larissa. They spent some time in Babylon, visited Ur and other places, and then went to Susa. From Susa they journeyed to Charax, from which place Gonod and Ganid embarked for India. (The Urantia Book 130: 0.3)

One day while resting at lunch, about halfway to Tarentum, Ganid asked Jesus a direct question as to what he thought of India's caste system. Said Jesus: "Though human beings differ in many ways, the one from another, before God and in the spiritual world all [mortals stand on an equal footing](#). There are only two groups of mortals in the eyes of God: those who desire [to do his will and those who do not](#). As the universe looks upon an inhabited world, it likewise discerns two great classes: those who know God and those who do not. Those who cannot know God are reckoned among the animals of any given realm. Mankind can appropriately be divided into many classes in accordance with differing qualifications, as they may be viewed physically, mentally, socially, vocationally, or morally, but as these different classes of mortals appear before the judgment bar of God, they stand on an equal footing; God is truly no respecter of persons. Although you cannot escape the recognition of differential human abilities and endowments in matters intellectual, social, and moral, you should make no such distinctions in the spiritual brotherhood of men when assembled for [worship in the presence of God](#)." (The Urantia Book 133: 0.3)

3.11.1 Embarking at Tarentum

While tarrying at the ship landing, waiting for the boat to unload cargo, the travelers observed a man mistreating his wife. As was his custom, Jesus intervened in behalf of the person subjected to attack. He stepped up behind the irate husband and, tapping him gently on the shoulder, said: "My friend, may I speak with you in private for a moment?" The angry man was nonplused by such an approach and, after a moment of embarrassing hesitation, stammered out — "er — why — yes, what do you want with me?" When Jesus had led him to one side, he said: "My friend, I perceive that something terrible must have happened to you; I very much desire that you tell me what could happen to such a strong man to lead him to attack his wife, the mother of his children, and that right out here before all eyes. I am sure you must feel that you have some good reason for this

assault. What did the woman do to deserve such treatment from her husband? As I look upon you, I think I discern in your face the love of justice if not the desire to show mercy. I venture to say that, if you found me out by the wayside, attacked by robbers, you would unhesitatingly rush to my rescue. I dare say you have done many such brave things in the course of your life. Now, my friend, tell me what is the matter? Did the woman do something wrong, or did you foolishly lose your head and thoughtlessly assault her?" It was not so much what he said that touched this man's heart as the kindly look and the sympathetic smile which Jesus bestowed upon him at the conclusion of his remarks. Said the man: "I perceive you are a priest of the Cynics, and I am thankful you restrained me. My wife has done no great wrong; she is a good woman, but she irritates me by the manner in which she picks on me in public, and I lose my temper. I am sorry for my lack of self-control, and I promise to try to live up to my former pledge to one of your brothers who taught me the better way many years ago. I promise you." (The Urantia Book 133: 2.1)

And then, in bidding him farewell, Jesus said: "My brother, always remember that man has no rightful authority over woman unless the woman has willingly and voluntarily given him such authority. Your wife has engaged to go through life with you, to help you fight its battles, and to assume the far greater share of the burden of bearing and rearing your children; and in return for this special service it is only fair that she receive from you that special protection which man can give to woman as the partner who must carry, bear, and nurture the children. The loving care and consideration which a man is willing to bestow upon his wife and their children are the measure of that man's attainment of the higher levels of creative and spiritual self-consciousness. Do you not know that men and women are partners with God in that they co-operate to create beings who grow up to possess themselves of the potential of immortal souls? The Father in heaven treats the Spirit Mother of the children of the universe as one equal to himself. It is Godlike to share your life and all that relates thereto on equal terms with the mother partner who so fully shares with you that divine experience of reproducing yourselves in the lives of your children. If you can only love your children as God loves you, you will love and cherish your wife as the Father in heaven honors and exalts the Infinite Spirit, the mother of all the spirit children of a vast universe." (The Urantia Book 133: 2.2) As they went on board the boat, they looked back upon the scene of the teary-eyed couple standing in silent embrace. (The Urantia Book 133: 2.3)

They spent several days at Nicopolis, the city which Augustus had founded some fifty years before as the "city of victory" in commemoration of the battle of Actium, this site being the land whereon he camped with his army before the battle. They lodged in the home of one Jeramy, a Greek proselyte of the Jewish [faith](#), whom they had met on shipboard. The Apostle Paul spent all winter with the son of Jeramy in the same house in the course of his third missionary journey. From Nicopolis they sailed on the same boat for Corinth, the capital of the Roman province of Achaia. (The Urantia Book 133: 2.5)

3.11.2 At Corinth

By the time they reached Corinth, Ganid was becoming very much interested in the Jewish religion, and so it was not strange that, one day as they passed the synagogue and saw the people going in, he requested Jesus to take him to the service. That day they heard a learned rabbi discourse on the "[Destiny of Israel](#)," and after the service they met one Crispus, the chief ruler of this synagogue. Many times they went back to the synagogue services, but chiefly to meet Crispus. Ganid grew to be very fond of Crispus, his wife, and their family of five children. He much enjoyed observing how a Jew conducted his family life. (The Urantia Book 133: 3.1) While Ganid studied family life, Jesus was teaching Crispus the better ways of religious living. Jesus held more than twenty sessions with this forward-looking Jew; and it is not surprising, years afterward, when Paul was preaching in this very synagogue, and when the Jews had rejected his message and had voted to forbid his further preaching in the synagogue, and when he then went to the gentiles, that Crispus with his entire family embraced the new religion, and that he became one of the chief supports of the [Christian church](#) which Paul subsequently organized at Corinth. (The Urantia Book 133: 3.2)

At Corinth they met people of every race hailing from three continents. Next to Alexandria and Rome, it was the most cosmopolitan city of the Mediterranean empire. There was much to attract one's attention in this city, and Ganid never grew weary of visiting the citadel which stood almost two thousand feet above the sea. He also spent a great deal of his spare time about the synagogue and in the home of Crispus. He was at first shocked, and later on charmed, by the status of woman in the Jewish home; it was a revelation to this young Indian. (The Urantia Book 133: 3.4) Jesus and Ganid were often guests in another Jewish home, that of Justus, a devout merchant, who lived alongside the synagogue. And many times, subsequently, when the Apostle Paul sojourned in this home, did he listen to the recounting of these visits with the Indian lad and his Jewish tutor, while both Paul and Justus wondered whatever became of such a wise and brilliant Hebrews teacher. (The Urantia Book 133: 3.5)

When in Rome, Ganid observed that Jesus refused to accompany them to the public baths. Several times afterward the young man sought to induce Jesus further to express himself in regard to the relations of the sexes. Though he would answer the lad's questions, he never seemed disposed to discuss these subjects at great length. One evening as they strolled about Corinth out near where the wall of the citadel ran down to the sea, they were accosted by two public women. Ganid had imbibed the idea, and rightly, that Jesus was a man of high ideals, and that he abhorred everything which partook of uncleanness or savored of evil; accordingly he spoke sharply to these women and rudely motioned them away. When Jesus saw this, he said to Ganid: "You mean well, but you should not presume thus to speak to the children of God, even though they chance to be his erring children. Who are we that we should sit in judgment on these women? Do

you happen to know all of the circumstances which led them to resort to such methods of obtaining a livelihood? Stop here with me while we talk about these matters." The courtesans were astonished at what he said even more than was Ganid. (The Urantia Book 133: 3.6) As they stood there in the moonlight, Jesus went on to say: "There lives within every [human mind](#) a [divine spirit](#), [the gift of the Father in heaven](#). This good spirit ever strives to lead us to God, to help us to find God and to know God; but also within mortals there are many natural physical tendencies which the Creator put there to serve the well-being of the individual and the race. Now, oftentimes, men and women become confused in their efforts to understand themselves and to grapple with the manifold difficulties of making a living in a world so largely dominated by selfishness and sin. I perceive, Ganid, that neither of these women is willfully wicked. I can tell by their faces that they have experienced much sorrow; they have suffered much at the hands of an apparently cruel fate; they have not intentionally chosen this sort of life; they have, in discouragement bordering on despair, surrendered to the pressure of the hour and accepted this distasteful means of obtaining a livelihood as the best way out of a situation that to them appeared hopeless. Ganid, some people are really wicked at heart; they deliberately choose to do mean things, but, tell me, as you look into these now tear-stained faces, do you see anything bad or wicked?" And as Jesus paused for his reply, Ganid's voice choked up as he stammered out his answer: "No, Teacher, I do not. And I apologize for my rudeness to them—I crave their forgiveness." Then said Jesus: "And I bespeak for them that they have forgiven you as I speak for my Father in heaven that he has forgiven them. Now all of you come with me to a friend's house where we will seek refreshment and plan for the new and better life ahead." Up to this time the amazed women had not uttered a word; they looked at each other and silently followed as the men led the way. (The Urantia Book 133: 3.7)

Imagine the surprise of Justus' wife when, at this late hour, Jesus appeared with Ganid and these two strangers, saying: "You will forgive us for coming at this hour, but Ganid and I desire a bite to eat, and we would share it with these our new-found friends, who are also in need of nourishment; and besides all this, we come to you with the thought that you will be interested in counseling with us as to the best way to help these women get a new start in life. They can tell you their story, but I surmise they have had much trouble, and their very presence here in your house testifies how earnestly they crave to know good people, and how willingly they will embrace the opportunity to show all the world—and even [the angels of heaven](#)—what brave and noble women they can become." (The Urantia Book 133: 3.8) When Martha, Justus' wife, had spread the food on the table, Jesus, taking unexpected leave of them, said: "As it is getting late, and since the young man's father will be awaiting us, we pray to be excused while we leave you here together—three women—the beloved children of the Most High. And I will pray for your spiritual guidance while you make plans for a new and better life on earth and eternal life in the great beyond." (The Urantia Book 133: 3.9) Thus did Jesus and Ganid take leave of the women. So far the two courtesans had said nothing;

likewise was Ganid speechless. And for a few moments so was Martha, but presently she rose to the occasion and did everything for these strangers that Jesus had hoped for. The elder of these two women died a short time thereafter, with bright hopes of eternal survival, and the younger woman worked at Justus' place of business and later became a lifelong member of the first [Christian church](#) in Corinth. (The Urantia Book 133: 3.10)

Jesus and Ganid had many more interesting experiences in Corinth. They had close converse with a great number of persons who greatly profited by the instruction received from Jesus. (The Urantia Book 133: 4.1) To the Roman centurion he said: "Render unto Caesar the things which are Caesar's and unto God the things which are God's. The sincere service of God and the loyal service of Caesar do not conflict unless Caesar should presume to arrogate to himself that homage which alone can be claimed by Deity. Loyalty to God, if you should come to know him, would render you all the more loyal and faithful in your devotion to a worthy emperor." (The Urantia Book 133: 4.3)

Jesus enjoyed many intimate talks with a large number of hungry [souls](#), too many to find a place in this record. The three travelers enjoyed their sojourn in Corinth. Excepting Athens, which was more renowned as an educational center, Corinth was the most important city in Greece during these Roman times, and their two months' stay in this thriving commercial center afforded opportunity for all three of them to gain much valuable experience. Their sojourn in this city was one of the most interesting of all their stops on the way back from Rome. (The Urantia Book 133: 4.13)

3.11.3 At Athens- Discourse on Science

They arrived at the olden center of Greek science and learning, and Ganid was thrilled with the thought of being in Athens, of being in Greece, the cultural center of the onetime Alexandrian empire, which had extended its borders even to his own land of India. There was little business to transact; so Gonod spent most of his time with Jesus and Ganid, visiting the many points of interest and listening to the interesting discussions of the lad and his versatile teacher. (The Urantia Book 133: 5.1)

Both the father and the son greatly enjoyed the discussion on science which Jesus had at their inn one evening with a Greek philosopher. After this pedant had talked for almost three hours, and when he had finished his discourse, Jesus, in terms of modern thought, said: Scientists may some day measure the energy, or force manifestations, of gravitation, light, and electricity, but these same scientists can never (scientifically) tell you what these universe phenomena *are*. Science deals with physical-energy activities; religion deals with [eternal values](#). True philosophy grows out of the wisdom which does its best to correlate these quantitative and qualitative observations. There always exists the danger that the

purely physical scientist may become afflicted with mathematical pride and statistical egotism, not to mention spiritual blindness. (The Urantia Book 133: 5.3-5.4) Logic is valid in the material world, and mathematics is reliable when limited in its application to physical things; but neither is to be regarded as wholly dependable or infallible when applied to life problems. Life embraces phenomena which are not wholly material. Arithmetic says that, if one man could shear a sheep in ten minutes, ten men could shear it in one minute. That is sound mathematics, but it is not true, for the ten men could not so do it; they would get in one another's way so badly that the work would be greatly delayed. (The Urantia Book 133: 5.5)

Mathematics asserts that, if one person stands for a certain unit of intellectual and moral value, ten persons would stand for ten times this value. But in dealing with human personality it would be nearer the truth to say that such a personality association is a sum equal to the square of the number of personalities concerned in the equation rather than the simple arithmetical sum. A social group of human beings in co-ordinated working harmony stands for a force far greater than the simple sum of its parts. (The Urantia Book 133: 5.6) Quantity may be identified as a *fact*, thus becoming a scientific uniformity. Quality, being a matter of mind interpretation, represents an estimate of *values*, and must, therefore, remain an experience of the individual. When both science and religion become less dogmatic and more tolerant of criticism, philosophy will then begin to achieve *unity* in the intelligent comprehension of the universe. (The Urantia Book 133: 5.7)

There is unity in the cosmic universe if you could only discern its workings in actuality. The real universe is friendly to every child of the eternal God. The real problem is: How can the finite [mind of man](#) achieve a logical, true, and corresponding unity of thought? This universe-knowing state of mind can be had only by conceiving that the quantitative fact and the qualitative value have a common causation in the Paradise Father. Such a conception of reality yields a broader insight into the purposeful unity of universe phenomena; it even reveals a spiritual goal of progressive personality achievement. And this is a concept of unity which can sense the unchanging background of a living universe of continually changing impersonal relations and evolving personal relationships. (The Urantia Book 133: 5.8) Matter and [spirit](#) and the state intervening between them are three interrelated and interassociated levels of the true unity of the real universe. Regardless of how divergent the universe phenomena of fact and value may appear to be, they are, after all, unified in the Supreme. (The Urantia Book 133: 5.9) Reality of material existence attaches to unrecognized energy as well as to visible matter. When the energies of the universe are so slowed down that they acquire the requisite degree of motion, then, under favorable conditions, these same energies become mass. And forget not, [the mind](#) which can alone perceive the presence of apparent realities is itself also real. And the fundamental cause of this universe of energy-mass, mind, and spirit, is eternal—it exists and consists in the nature and [reactions of the Universal Father and his absolute co-ordinates](#). (The Urantia Book 133: 5.10)

They were all more than astounded at the words of Jesus, and when the Greek took leave of them, he said: "At last my eyes have beheld a Jew who thinks something besides racial superiority and talks something besides religion." And they retired for the night. (The Urantia Book 133: 5.11)

3.11.4 At Ephesus- Discourse on the Soul

On leaving Athens, the travelers went by way of Troas to Ephesus, the capital of the Roman province of Asia. They made many trips out to the famous temple of Artemis of the Ephesians, about two miles from the city. Artemis was the most famous goddess of all Asia Minor and a perpetuation of the still earlier mother goddess of ancient Anatolian times. The crude idol exhibited in the enormous temple dedicated to her worship was reputed to have fallen from heaven. Not all of Ganid's early training to respect images as symbols of divinity had been eradicated, and he thought it best to purchase a little silver shrine in honor of this fertility goddess of Asia Minor. That night they talked at great length about [the worship of things made with human hands](#). (The Urantia Book 133: 6.1)

Of all the large cities they visited on this tour of the Mediterranean, they here accomplished the least of value to the subsequent work of the Christian missionaries. [Christianity secured its start in Ephesus largely through the efforts of Paul](#), who resided here more than two years, making tents for a living and conducting lectures on religion and philosophy each night in the main audience chamber of the school of Tyrannus. (The Urantia Book 133: 6.3)

There was a progressive thinker connected with this local school of philosophy, and Jesus had several profitable sessions with him. In the course of these talks Jesus had repeatedly used the word "[soul](#)." This learned Greek finally asked him what he meant by "soul," and he replied: "The soul is the self-reflective, truth-discerning, and [spirit](#)-perceiving part of man which forever elevates the human being above the level of the animal world. Self-consciousness, in and of itself, is not the soul. Moral self-consciousness is true human self-realization and constitutes the foundation of the human soul, and the soul is [that part of man](#) which represents the potential survival value of human experience. Moral choice and spiritual attainment, the ability to know God and the urge to be like him, are the characteristics of the soul. The soul of man cannot exist apart from moral thinking and spiritual activity. A stagnant soul is a dying soul. But the soul of man is distinct [from the divine spirit which dwells within the mind](#). The divine spirit arrives simultaneously with the first moral activity of the human mind, and that is the occasion of the birth of the soul. (The Urantia Book 133: 6.4-6.5) "The saving or losing of a soul has to do with whether or not the moral consciousness attains survival status through eternal alliance with its associated immortal spirit endowment. Salvation is the spiritualization of the self-realization of the moral consciousness, which thereby becomes possessed of survival value. All forms of soul conflict

consist in the lack of harmony between the moral, or spiritual, self-consciousness and the purely intellectual self-consciousness. (The Urantia Book 133: 6.6)

"[The human soul](#), when matured, ennobled, and spiritualized, approaches the heavenly status in that it comes near to being an entity intervening between the material and the spiritual, the material self and [the divine spirit](#). The evolving soul of a human being is difficult of description and more difficult of demonstration because it is not discoverable by the methods of either material investigation or spiritual proving. Material science cannot demonstrate the existence of a soul, neither can pure spirit-testing. Notwithstanding the failure of both material science and spiritual standards to discover the existence of [the human soul](#), every morally conscious mortal knows of the existence of his soul as a real and actual personal experience." (The Urantia Book 133: 6.7)

3.11.5 The sojourn at Cyprus- Discourse on Mind

Shortly the travelers set sail for Cyprus, stopping at Rhodes. They enjoyed the long water voyage and arrived at their island destination much rested in [body and refreshed in spirit](#). (The Urantia Book 133: 7.1) It was their plan to enjoy a period of real rest and play on this visit to Cyprus as their tour of the Mediterranean was drawing to a close. They landed at Paphos and at once began the assembly of supplies for their sojourn of several weeks in the near-by mountains. On the third day after their arrival they started for the hills with their well-loaded pack animals. (The Urantia Book 133: 7.2)

For two weeks the trio greatly enjoyed themselves, and then, without warning, young Ganid was suddenly taken grievously ill. For two weeks he suffered from a raging fever, oftentimes becoming delirious; both Jesus and Gonod were kept busy attending the sick boy. Jesus skillfully and tenderly cared for the lad, and the father was amazed by both the gentleness and adeptness manifested in all his ministry to the afflicted youth. They were far from human habitations, and the boy was too ill to be moved; so they prepared as best they could to nurse him back to health right there in the mountains. (The Urantia Book 133: 7.3) During Ganid's convalescence of three weeks Jesus told him many interesting things about nature and her various moods. And what fun they had as they wandered over the mountains, the boy asking questions, Jesus answering them, and the father marveling at the whole performance. (The Urantia Book 133: 7.4)

The last week of their sojourn in the mountains Jesus and Ganid had a long talk on [the functions of the human mind](#). After several hours of discussion the lad asked this question: "But, Teacher, what do you mean when you say that man experiences a higher form of self-consciousness than do the higher animals?" And as restated in modern phraseology, Jesus answered: My son, I have already told you much about the mind of man and [the divine spirit](#) that lives therein, but now

let me emphasize that self-consciousness is a *reality*. When any animal becomes self-conscious, it becomes a primitive man. Such an attainment results from a co-ordination of function between impersonal energy and [spirit](#)-conceiving mind, and it is this phenomenon which warrants the bestowal of an absolute focal point for the human personality, [the spirit of the Father in heaven](#). (The Urantia Book 133: 7.5-7.6) Ideas are not simply a record of sensations; ideas are sensations plus the reflective interpretations of the personal self; and the self is more than the sum of one's sensations. There begins to be something of an approach to unity in an evolving selfhood, and that unity is derived from the indwelling presence of a part of absolute unity which spiritually activates such a self-conscious animal-origin mind. (The Urantia Book 133: 7.7) No mere animal could possess a time self-consciousness. Animals possess a physiological co-ordination of associated sensation-recognition and memory thereof, but none experience a meaningful recognition of sensation or exhibit a purposeful association of these combined physical experiences such as is manifested in the conclusions of intelligent and reflective human interpretations. And this fact of self-conscious existence, associated with the reality of his subsequent spiritual experience, constitutes man a potential son of the universe and foreshadows his eventual attainment of the Supreme Unity of the universe. (The Urantia Book 133: 7.8) Neither is the human self merely the sum of the successive states of consciousness. Without the effective functioning of a consciousness sorter and associator there would not exist sufficient unity to warrant the designation of a selfhood. Such an ununified mind could hardly attain conscious levels of human status. If the associations of consciousness were just an accident, the minds of all men would then exhibit the uncontrolled and random associations of certain phases of mental madness. (The Urantia Book 133: 7.9)

[A human mind](#), built up solely out of the consciousness of physical sensations, could never attain [spiritual levels](#); this kind of material mind would be utterly lacking in a sense of moral values and would be without a guiding sense of spiritual dominance which is so essential to achieving harmonious personality unity in time, and which is inseparable from personality survival in eternity. (The Urantia Book 133: 7.10) The human mind early begins to manifest qualities which are supermaterial; the truly reflective human intellect is not altogether bound by the limits of time. That individuals so differ in their life performances indicates, not only the varying endowments of heredity and the different influences of the environment, but also the degree of unification with the indwelling spirit of the Father which has been achieved by the self, the measure of the identification of the one with the other. (The Urantia Book 133: 7.11) The human mind does not well stand the conflict of double allegiance. It is a severe strain on the soul to undergo the experience of an effort to serve [both good and evil](#). The supremely happy and efficiently unified mind is the one wholly dedicated to the doing of the will of the Father in heaven. Unresolved conflicts destroy unity and may terminate in mind disruption. But the survival character of a [soul](#) is not fostered by attempting to secure peace of [mind](#) at any price, by the surrender of noble aspirations, and by the compromise of

spiritual ideals; rather is such peace attained by the stalwart assertion of the triumph of that which is true, and this victory is achieved in the overcoming of evil with the potent force of good. (The Urantia Book 133: 7.12)

The next day they departed for Salamis, where they embarked for Antioch on the Syrian coast. (The Urantia Book 133: 7.13)

3.11.6 At Antioch

Antioch was the capital of the Roman province of Syria, and here the imperial governor had his residence. Antioch had half a million inhabitants; it was the third city of the empire in size and the first in wickedness and flagrant immorality. Gonod had considerable business to transact; so Jesus and Ganid were much by themselves. They visited everything about this polyglot city except the grove of Daphne. Gonod and Ganid visited this notorious shrine of shame, but Jesus declined to accompany them. Such scenes were not so shocking to Indians, but they were repellent to an idealistic Hebrew. (The Urantia Book 133: 8.1)

Jesus became sober and reflective as he drew nearer Palestine and the end of their journey. He visited with few people in Antioch; he seldom went about in the city. After much questioning as to why his teacher manifested so little interest in Antioch, Ganid finally induced Jesus to say: "This city is not far from Palestine; maybe I shall come back here sometime." (The Urantia Book 133: 8.2) Ganid had a very interesting experience in Antioch. This young man had proved himself an apt pupil and already had begun to make practical use of some of Jesus' teachings. There was a certain Indian connected with his father's business in Antioch who had become so unpleasant and disgruntled that his dismissal had been considered. When Ganid heard this, he betook himself to his father's place of business and held a long conference with his fellow countryman. This man felt he had been put at the wrong job. Ganid told him about the Father in heaven and in many ways expanded his views of religion. But of all that Ganid said, the quotation of a Hebrew proverb did the most good, and that word of wisdom was: "Whatsoever your hand finds to do, do that with all your might." (The Urantia Book 133: 8.3)

After preparing their luggage for the camel caravan, they passed on down to Sidon and thence over to Damascus and after three days they made ready for the long trek across the desert sands. (The Urantia Book 133: 8.4)

3.11.7 At Mesopotamia

The caravan trip across the desert was not a new experience for these much-traveled men. After Ganid had watched his teacher help with the loading of their twenty camels and observed him volunteer to drive their own animal, he exclaimed, "Teacher, is there anything that you cannot do?" Jesus only smiled, saying, "The teacher surely is not without honor in the eyes of a diligent pupil." And so they set forth for the ancient city of Ur. (The Urantia Book 133: 9.1) Jesus was much interested in the early history of Ur, the birthplace of Abraham, and he was equally fascinated with the ruins and traditions of Susa, so much so that Gonod and Ganid extended their stay in these parts three weeks in order to afford Jesus more time to conduct his investigations and also to provide the better opportunity to persuade him to go back to India with them. (The Urantia Book 133: 9.2) It was at Ur that Ganid had a long talk with Jesus regarding the difference between knowledge, wisdom, and truth. And he was greatly charmed with the saying of the Hebrew wise man: "Wisdom is the principal thing; therefore get wisdom. With all your quest for knowledge, get understanding. Exalt wisdom and she will promote you. She will bring you to honor if you will but embrace her." (The Urantia Book 133: 9.3)

At last the day came for the separation. They were all brave, especially the lad, but it was a trying ordeal. They were tearful of eye but courageous of heart. In bidding his teacher farewell, Ganid said: "Farewell, Teacher, but not forever. When I come again to Damascus, I will look for you. I love you, for [I think the Father in heaven must be something like you](#); at least I know you are much like what you have told me about him. I will remember your teaching, but most of all, I will never forget you." Said the father, "Farewell to a great teacher, one who has made us better and helped us to know God." And Jesus replied, "Peace be upon you, and may the blessing of the Father in heaven ever abide with you." And Jesus stood on the shore and watched as the small boat carried them out to their anchored ship. Thus the Master left his friends from India at Charax, never to see them again in this world; nor were they, in this world, ever to know that the man who later appeared as Jesus of Nazareth was this same friend they had just taken leave of—Joshua their teacher. (The Urantia Book 133: 9.4)

During the Mediterranean journey Jesus had carefully studied the people he met and the countries through which he passed, and at about this time he reached his final decision as to [the remainder of his life on earth](#). He had fully considered and now finally approved the plan which provided that he be born of Jewish parents in Palestine, and he therefore deliberately returned to Galilee to await the beginning of his lifework as a public teacher of truth; he began to lay plans for a public career in the land of his father Joseph's people, and he did this of his own free will. (The Urantia Book 134: 0.1) Jesus had found out through personal and human experience that Palestine was the best place in all the Roman world wherein to set forth the closing chapters, and to enact the final scenes, of his life

on earth. For the first time he became fully satisfied with the program of openly manifesting his true nature and of revealing his divine identity among the Jews and gentiles of his native Palestine. He definitely [decided to finish his life on earth and to complete his career of mortal existence in the same land in which he entered the human experience as a helpless babe](#). (The Urantia Book 134: 0.2)

3.12 The Desert Caravan- way to Damascus (The Urantia Book 134: 1.1-1.7; 134:2.1-2.5; 134:3.1-3.7)

After taking leave of Gonod and Ganid at Charax, Jesus returned by way of Ur to Babylon, where he joined a desert caravan that was on its way to Damascus. From Damascus he went to Nazareth, stopping only a few hours at Capernaum, where he paused to call on Zebedee's family. There he met his brother James, who had sometime previously come over to work in his place in Zebedee's boatshop. After talking with James and Jude (who also chanced to be in Capernaum) and after turning over to his brother James the little house which John Zebedee had managed to buy, Jesus went on to Nazareth. (The Urantia Book 134: 1.1) At the end of his Mediterranean journey Jesus had received sufficient money to meet his living expenses almost up to the time of the beginning of his public ministry. But aside from Zebedee of Capernaum and the people whom he met on this extraordinary trip, the world never knew that he made this journey. His family always believed that he spent this time in study at Alexandria. Jesus never confirmed these beliefs, neither did he make open denial of such misunderstandings. (The Urantia Book 134: 1.2)

During his stay of a few weeks at Nazareth, Jesus visited with his family and friends, spent some time at the repair shop with his brother Joseph, but devoted most of his attention to Mary and Ruth. Ruth was then nearly fifteen years old, and this was Jesus' first opportunity to have long talks with her since she had become a young woman. (The Urantia Book 134: 1.3) Both Simon and Jude had for some time wanted to get married, but they had disliked to do this without Jesus' consent; accordingly they had postponed these events, hoping for their eldest brother's return. Though they all regarded James as the head of the family in most matters, when it came to getting married, they wanted the blessing of Jesus. So Simon and Jude were married at a double wedding in early this year. All the older children were now married; only Ruth, the youngest, remained at home with Mary. (The Urantia Book 134: 1.4) Jesus visited with the individual members of his family quite normally and naturally, but when they were all together, he had so little to say that they remarked about it among themselves. Mary especially was disconcerted by this unusually peculiar behavior of her first-born son. (The Urantia Book 134: 1.5) About the time Jesus was preparing to leave Nazareth, the conductor of a large caravan which was passing through the city was taken violently ill, and Jesus, being a linguist, volunteered to take his place. Since this trip would necessitate his absence for a year, and inasmuch as all his brothers were married and his mother was living at home with Ruth, Jesus called a family conference at which he proposed that his mother and Ruth go to Capernaum to live in the home which he had so recently given to James. Accordingly, a few days after Jesus left with

the caravan, Mary and Ruth moved to Capernaum, where they lived for the rest of Mary's life in the home that Jesus had provided. Joseph and his family moved into the old Nazareth home. (The Urantia Book 134: 1.6)

This was one of the more unusual years in the inner experience of the Son of Man; great progress was made in effecting working harmony between his [human mind](#) and the indwelling Adjuster. The Adjuster had been actively engaged in reorganizing the thinking and in rehearsing the mind for the great events which were in the not then distant future. The personality of Jesus was preparing for his great change in attitude toward the world. These were the in-between times, the transition stage of that being who began life as God appearing as man, and who was now making ready to complete his earth career as man appearing as God. (The Urantia Book 134: 1.7)

3.12.1 *The Caravan trip to the Caspian*

Jesus left Nazareth on the caravan trip to the Caspian Sea region. The caravan which Jesus joined as its conductor was going from Jerusalem by way of Damascus and Lake Urmia through Assyria, Media, and Parthia to the southeastern Caspian Sea region. It was a full year before he returned from this journey. (The Urantia Book 134: 2.1) For Jesus this caravan trip was another adventure of exploration and personal ministry. He had an interesting experience with his caravan family—passengers, guards, and camel drivers. Scores of men, women, and children residing along the route followed by the caravan lived richer lives as a result of their contact with Jesus, to them, the extraordinary conductor of a commonplace caravan. Not all who enjoyed these occasions of his personal ministry profited thereby, but the vast majority of those who met and talked with him were made better for the remainder of their natural lives. (The Urantia Book 134: 2.2)

Of all his world travels this Caspian Sea trip carried Jesus nearest to the Orient and enabled him to gain a better understanding of the Far-Eastern peoples. He made intimate and personal contact with every one of the surviving races of Urantia excepting the red. He equally enjoyed his personal ministry to each of these varied races and blended peoples, and all of them were receptive to the living truth which he brought them. The Europeans from the Far West and the Asiatics from the Far East alike gave attention to his words of hope and eternal life and were equally influenced by the life of loving service and spiritual ministry which he so graciously lived among them. (The Urantia Book 134: 2.3) The caravan trip was successful in every way. This was a most interesting episode in the human life of Jesus, for he functioned during this year in an executive capacity, being responsible for the material intrusted to his charge and for the safe conduct of the travelers making up the caravan party. And he most faithfully, efficiently, and wisely discharged his multiple duties. (The Urantia Book 134: 2.4)

On the return from the Caspian region, Jesus gave up the direction of the caravan at Lake Urmia, where he tarried for slightly over two weeks. He returned as a passenger with a later caravan to Damascus, where the owners of the camels besought him to remain in their service. Declining this offer, he journeyed on with the caravan train to Capernaum, arriving the first of April, A.D. 25. No longer did he regard Nazareth as his home. Capernaum had become the home of Jesus, James, Mary, and Ruth. But Jesus never again lived with his family; when in Capernaum he made his home with the Zebedees. (The Urantia Book 134: 2.5)

3.12.2 The Urmia Lectures

On the way to the Caspian Sea, Jesus had stopped several days for rest and recuperation at the old Persian city of Urmia on the western shores of Lake Urmia. On the largest of a group of islands situated a short distance offshore near Urmia was located a large building—a lecture amphitheater—dedicated to the “spirit of religion.” This structure was really a temple of the philosophy of religions. (The Urantia Book 134: 3.1) This temple of religion had been built by a wealthy merchant citizen of Urmia and his three sons. This man was Cymboyton, and he numbered among his ancestors many diverse peoples. (The Urantia Book 134: 3.2)

The lectures and discussions in this school of religion began at ten o'clock every morning in the week. The afternoon sessions started at three o'clock, and the evening debates opened at eight o'clock. Cymboyton or one of his three sons always presided at these sessions of teaching, discussion, and debate. (The Urantia Book 134: 3.3) On several occasions Jesus participated in these discussions, and before he left Urmia, Cymboyton arranged with Jesus to sojourn with them for two weeks on his return trip and give twenty-four lectures on “The Brotherhood of Men,” and to conduct twelve evening sessions of questions, discussions, and debates on his lectures in particular and on the brotherhood of men in general. (The Urantia Book 134: 3.4)

More than thirty religions and religious cults were represented on the faculty of this temple of religious philosophy. These teachers were chosen, supported, and fully accredited by their respective religious groups. At this time there were about seventy-five teachers on the faculty, and they lived in cottages each accommodating about a dozen persons. Every new moon these groups were changed by the casting of lots. Intolerance, a contentious spirit, or any other disposition to interfere with the smooth running of the community would bring about the prompt and summary dismissal of the offending teacher. He would be unceremoniously dismissed, and his alternate in waiting would be immediately installed in his place. (The Urantia Book 134: 3.6) These teachers of the various religions made a great effort to show how similar their religions were in regard to the fundamental things of this life and the next. There was but one doctrine which

had to be accepted in order to gain a seat on this faculty —every teacher must represent a religion which recognized God—some sort of supreme Deity. There were five independent teachers on the faculty who did not represent any organized religion, and it was as such an independent teacher that Jesus appeared before them. (The Urantia Book 134: 3.7)

3.13 After a brief visit to Capernaum and Nazareth, Jesus went for his final tour (The Urantia Book 134:7.1-7.5)

When Jesus returned from the journey to the Caspian Sea, he knew that his world travels were about finished. He made only one more trip outside of Palestine, and that was into Syria. After a brief visit to Capernaum, he went to Nazareth, stopping over a few days to visit and he left Nazareth for Tyre. From there he journeyed on north, tarrying for a few days at Sidon, but his destination was Antioch. (The Urantia Book 134: 7.1) This is the year of Jesus' solitary wanderings through Palestine and Syria. Throughout this year of travel he was known by various names in different parts of the country: the carpenter of Nazareth, the boatbuilder of Capernaum, the scribe of Damascus, and the teacher of Alexandria. (The Urantia Book 134: 7.2)

At Antioch the Son of Man lived for over two months, working, observing, studying, visiting, ministering, and all the while learning how man lives, how he thinks, feels, and reacts to the environment of human existence. For three weeks of this period he worked as a tentmaker. He remained longer in Antioch than at any other place he visited on this trip. Ten years later, when the Apostle Paul was preaching in Antioch and heard his followers speak of the doctrines of the *Damascus scribe*, he little knew that his pupils had heard the voice, and listened to the teachings, of the Master himself. (The Urantia Book 134: 7.3) From Antioch Jesus journeyed south along the coast to Caesarea, where he tarried for a few weeks, continuing down the coast to Joppa. From Joppa he traveled inland to Jamnia, Ashdod, and Gaza. From Gaza he took the inland trail to Beersheba, where he remained for a week. (The Urantia Book 134: 7.4)

Jesus then started on his final tour, as a private individual, through the heart of Palestine, going from Beersheba in the south to Dan in the north. On this journey northward he stopped at Hebron, Bethlehem (where he saw his birthplace), Jerusalem (this time he did not visit Bethany). Beeroth, Lebonah, Sychar, Schechem, Samaria, Geba, En-Gannim, Endor, Madon; passing through Magdala and Capernaum he journeyed on north; and passing east of the Waters of Merom, he went by Karahta to Dan, or Caesarea-Philippi. (The Urantia Book 134: 7.5)

3.14 Baptism of Jesus in the Jordan and stayed Forty Days in Desert (John 1: 29-34; The Urantia Book 136:2.6; Mathew 3:13-16, 4:1-11; Mark 1: 9-13; Luke 3:21-22, 4:1-13)

The next day John saw Jesus coming to him, and said, "There is the Lamb of God, who takes away the sin of the world! This is the one I was talking about when I said, 'A man is coming after me, but he is greater than I am, because he existed before I was born.' I did not know who he would be, but I came baptizing with water in order to make him known to the people of Israel." (John 1: 29-31)

When Jesus was baptized, he repented of no misdeeds; he made no confession of sin. His was the baptism of consecration to the performance of the will of the heavenly Father. At his baptism he heard the unmistakable call of his Father, the final summons to be about his Father's business, and he went away into private seclusion for forty days to think over these manifold problems. (The Urantia Book 136:2.6)

3.14.1 The Baptism of Jesus

Then Jesus came from Galilee to the Jordan to John, to be baptized by him. But John tried to deter him, saying, "I need to be baptized by you, and do you come to me?" But Jesus answered him, "Let it be so now, it is proper for us to do this to fulfill all righteousness." So John agreed. As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw [the Spirit of God](#) descending like a dove and alighting on him. (Mathew 3:13-16; Mark 1:9-10; Luke 3:21-22) And a voice came from heaven, "You are my own dear Son. I am pleased with you." (Mark 1:11; Luke 3:22)

And John gave this testimony: "I saw the Spirit come down from heaven and stay on him. I still did not know that he was the one, but God, who sent me to baptize with water had said to me, 'You will see the Spirit come down and stay on a man; [he is the one who baptizes with the Holy Spirit](#).' I have seen it," said John, "and I tell you that he is [the Son of God](#)." (John 1: 32-34)

3.14.2 The Temptation of Jesus

Jesus returned from the Jordan [full of the Holy Spirit](#) and was led by the Spirit into the desert, where he was tempted by the Devil for forty days. In all that time Jesus was without food, so that he was hungry when it was over. (Luke 4:1-2; Mathew 4:1-2; Mark 1:12) Then the Devil came to him and said, "If you are God's Son, order this stone to turn into bread." But Jesus answered by quoting Deuteronomy: "[The scripture says, 'Man cannot live on bread alone, but needs every word that God speaks'](#)." (Mathew 4: 3-4; Luke 4: 3-4)

Then the Devil took him to Jerusalem and set him on the highest point of the Temple, and said to him, "If you are [God's Son](#), throw yourself down from here. For the scripture says, 'God will order [his angels](#) to take good care of you.' It also says, 'They will hold you up with their hands so that not even your feet will be hurt on the

stones'." Jesus answered, "But the scripture also says, 'Do not put the Lord your God to the test'." (Mathew 4: 5-7; Luke 4: 9-12)

Then the Devil took Jesus to a very high mountain and showed him all the kingdoms of the world in all their greatness. "I will give you all this power and all this wealth," then Devil told him. "It has all been handed over to me, and I can give it to anyone I choose. All this will be yours, then, if you kneel down and worship me." Then Jesus answered, "Go away, Satan! The scripture says, '[Worship the Lord your God and serve only him](#)'!" (Mathew 4: 8-10; Luke 4: 5-8) Then the Devil left Jesus; and angels came and helped him. (Mathew 4:11; Mark 1: 12)

CHAPTER 4

Ministry of the Jesus Christ



4.1 Jesus Begin His Work in Galilee (Mathew 4:12; Mark 1: 14-15; Luke 4: 14-15)

When Jesus heard that John had been put in prison, he returned to Galilee, and [the power of the Holy Spirit](#) was with him. The news about him spread throughout all that territory. (Mathew 4: 12; Luke 4:14) He taught in the synagogues and was praised by everyone. (Luke 4:15) He preached the Good News of God. "The time has come," he said, "and [the Kingdom of God](#) is near! Turn away from your sins and believe in the Good News!" (Mark 1: 14-15, Mathew 4: 17)

4.2 Jesus in Nazareth and went back to live in Capernaum, a city of Galilee (Luke 4: 16-30; Luke 4:31-44; Matthew 4:13-17)

The Jesus went to Nazareth, where he had been brought up, and on [the Sabbath](#) he went as usual to the synagogue. He stood up to read the Scriptures and was handed the book of the prophet Isaiah. He unrolled the scroll and found the place where it is written, (Luke 4:16-17) "[The Spirit of the Lord](#) is upon me, because he has anointed me to proclaim good news to [the poor](#). He has sent me to proclaim liberty to the captives and recovering of sight to the blind; to set at liberty those who are oppressed and announce that the time has come when the Lord will save his people." (Luke 4: 18-19)

Jesus rolled up [the scroll](#) and gave it back to the attendant and sat down. The eyes of all the people in the synagogue were fixed on him, as he said to them, "Today this passage of the Scripture has been fulfilled as you heard it being read." They were all well impressed with him and marvelled at the gracious words that he spoke. They said, "Isn't he the son of Joseph?" (Like 4: 20-22) Jesus said to them, "I am sure that you will quote this proverb to me, 'Doctor, heal yourself.' You will also tell me to do here in my home town the same things you heard were done in Capernaum. I tell you this," Jesus added, "a prophet is never welcomed in his hometown." (Luke 4: 23-24)

"Listen to me: it is true that there were many widows in Israel during the time of Elijah, when there was no rain for three and a half years, and a severe famine spread throughout the whole land. Yet Elijah was not sent to anyone in Israel, but only to Zarephath in the territory of Sidon. (Luke 4: 25-26) And there were many people suffering from a dreaded skin-disease (lepers) who lived in Israel during the time of the prophet Elisha, and none of them was healed, but only Naaman the Syrian." (Luke 4: 27) When the people in the synagogue heard this, they were filled with anger. They rose up, dragged Jesus out of the town and took him to the top of the hill on which their town was built. They meant to throw him over the cliff. but he walked through the middle of the crowd and went his way. (Luke 4: 28-30) He did not stay in Nazareth, but went live in Capernaum, a town by Lake Galilee, in the territory of Zebulun and Naphtali. This was done to make what the prophet Isaiah had said come true, "Land of Zebulun and land of Naphtali, on the way of the sea, on the other side of the Jordan, Galilee, the land of the Gentiles! [The people who live in darkness will see a great light](#). On those who live in the dark land of death the light will shine." (Mathew 4: 13-16)

4.3 Selection of Twelve Apostles (Mathew 4: 18-22; Mathew 9: 9-13; Mathew 10: 1-4; Mark 1: 16-20; Mark 2: 13-17; Mark 3: 13-19; Luke 5: 1-11; Luke 5: 27-32; Luke 6: 12-16; John 1: 35-51; Acts 1: 12-26)

At that time Jesus went up a hill to pray and spent the whole night there praying to God. When day came, he [called his disciples to him and chose twelve of them](#), whom he named apostles. (Luke 6: 12-13; Mark 3: 13-14) "I have chosen you to be with me," he told them. "I will also send you out to preach, and you will have authority to drive out demons." (Mark 3: 14-15)

These are the names of the twelve apostles: Simon (Jesus gave him the name Peter) and his brother Andrew; James and his brother John, the sons of Zebedee (Jesus gave them the name Boanerges, which means "Men of Thunder"); Philip and Bartholomew; Thomas and Mathew, the tax collector; James son of Alphaeus, and Thaddaeus, Simon the Patriot, and [Judas Iscariot](#), who betrayed Jesus. (Mathew 10: 2-4; Mark 3: 16-19; Luke 6: 14-16)

4.3.1 Jesus Calls Simon (called Peter) and his brother Andrew (Mathew 4: 18-20; Mark 1: 16-18; Luke 5: 1-9; John 1:35-42)

One day Jesus was standing on the shore of Lake Gennesaret (Galilee) while the people pushed their way up to him to listen to [the word of God](#). He saw two boats pulled upon the beach; the fishermen had left them and were washing the nets. Jesus got into one of the boats- it belonged to Simon- and asked him to push off a little from the shore. Jesus sat in the boat and taught the crowd. (Luke 5: 1-3)

When he finished speaking, he said to Simon, "Push the boat out further to the deep water, and you and your partners let down your nets for a catch." "Master," Simon answered, "we worked hard all night long and caught nothing. But if you say so, I will let down the nets." They let them down and caught such a large number of fish that the nets were about to break. So they motioned to their partners in the other boat to come and help them. They came and filled both boats so full of fish that the boats were about to sink. When Simon saw what had happened, he fell on his knees before Jesus and said, "Go away from me, Lord! I am a sinful man!" (Luke 5: 4-8) Jesus looked at him and said, "Your name is Simon son of John, but you will be called Cephas." (This is the same as Peter and means "a rock") (John 1: 42) Jesus said, "Don't be afraid, 'Come with me, and I will teach you to catch men'." At once Simon and his brother Andrew left their nets and went with him. (Mathew 4: 19-20, Mark 1: 17-18; Luke 5: 11)

4.3.2 Jesus calls James and John, the sons of Zebedee (Mathew 4:21-22, Mark 1: 19-20; Luke 5: 10-11)

He went on and saw two other brothers, James and John, the sons of Zebedee. They were in their boat with their father Zebedee, getting their nets ready. As soon as Jesus saw them, he called them, and at once they left their father Zebedee in the boat with the hired men and went with Jesus. (Mathew 4: 21-22; Mark 1: 19-20; Luke 5:10-11)

4.3.3 Jesus calls Phillip and Nathanael (John 1: 43-51)

The next day Jesus decided to go to Galilee. He found Philip and said to him, "Come with me!" (Philip was from Bethsaida, the town where Andrew and Peter lived) Philip found Nathanael and told him, "[We have found the one whom Moses wrote about in the book of the Law and whom the prophets also wrote about](#). He is Jesus son of Joseph, from Nazareth." "Can anything good come from Nazareth?" Nathanael asked. "Come and see," answered Philip. (John 1: 43-46)

When Jesus saw Nathanael coming to him, he said about him, "Here is a real Israelite; there is nothing false in him!" Nathanael asked him, "How do you know me?" Jesus answered, "I saw you when you were under the fig-tree before Philip called you." "Teacher," answered Nathanael, "you are [the Son of God](#)! You are the King of Israel!" Jesus said, "Do you believe just because I told you I saw you when you were under the fig-tree? You will see much greater things than this!" (John 1: 47-50) And he said to them, "I am telling you the truth: you will see heaven open and [God's angels](#) going up and coming down on the Son of Man." (John 1: 51)

4.3.4 Jesus Calls Mathew (Mathew 9: 9-13; Mark 2: 13-17; Luke 5: 27-32)

Jesus went back again to the shore of Lake Galilee. A crowd came to him, and he started teaching them. As he walked along, he saw a tax collector, Levi (Mathew) son of Alphaeus, sitting in his office. Jesus said to him, "Follow me." Levi got up, left everything and followed him. (Mark 2:13-14; Mathew 9: 9; Luke 5: 27-28). Then Levi had a big feast in his house for Jesus, and among them the guests was a large number of tax collectors and other people. (Luke 5: 29; Mark 2:15; Mathew 9:10) Some teachers of the Law, who were Pharisees, saw that Jesus was eating with these outcasts and tax collectors, so they asked his disciples, "Why does your teacher eat with such people?" (Mathew 9: 11; Mark 2: 16; Luke 5: 30) Jesus heard them and answered, "People who are well do not need a doctor, but only those who are sick. (Mathew 9: 12; Mark 2: 17; Luke 5: 31) Go and find out what is meant by the Scripture that says: 'It is kindness that I want, not animal sacrifices.' (Mathew 9:13) [I have not come to call respectable people to repent, but outcasts](#)." (Mathew 9:13; Mark 2: 17; Luke 5:32)

4.3.5 Jesus chose Twelve Apostles (Matthew 10:1-4; Mark 3:13-19; Luke 6:12-16)

At that time Jesus went up a hill to pray and spent the whole night there praying to God (Luke 6:12). When day came, he called his disciples to him and chose twelve of them, whom he named apostles: Simon (whom he named Peter) and his brother Andrew; James and John, Philip and Bartholomew, Matthew and Thomas, James son of Alphaeus, and Simon (who was called the Patriot), Judas son of James, and [Judas Iscariot, who became the traitor](#). Jesus called his twelve disciples together and said, "I have chosen you to be with me". And "I will also send you out to preach, and you will have authority to drive out evil spirits and to heal every disease and every sickness" (Matthew 10:1; Mark 3:4-5).

4.3.6 Mattias appointed as Judas Iscariot's Successor (The Acts 1:12-26)

Then the apostles returned to Jerusalem from the Mount of Olives, which is about a kilometer away (a [Sabbath day](#)'s journey away) from the city. They entered the city and went up to the room where they were staying: Peter, John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, Simon the Patriot and Judas the son of James. (The Acts 1: 12-13) They gathered frequently to pray as a group, together with the women and with Mary the mother of Jesus, and his brothers. (The Acts 1: 14) A few days later there was a meeting of the believers, about a hundred and twenty in all, and Peter stood up to speak. "My brothers," he said, "the scripture had to come true in which [the Holy Spirit](#), speaking through David, made a prediction about Judas, who was the guide to those who arrested Jesus. [Judas was a member of our group, for he had been chosen to have a part in our work.](#)" (With the money that Judas got for his evil act he bought a field, where he fell to his death; he burst open and all his bowels spilt out. All the people living in Jerusalem heard about it, and so in their own language they call that field Akeldama, which means "Field of Blood.") (The Acts 1: 15-19) "For it is written in the Book of Psalms, 'May his house become empty; may no one live in it.' It is also written, May someone else take his place of service.' (The Acts 1: 20)

So then, someone must join us as a witness to the resurrection of the Lord Jesus. He must be one of the men who were in our group during the whole time that the Lord Jesus travelled about with us, beginning from the time John preached [his message of baptism](#) until the day Jesus was taken up from us to heaven." (The Acts 1: 21-22)

So they proposed two men: Joseph, who was called Barsabbas (also known as Justus), and Matthias. Then they prayed, "Lord you know the thoughts of everyone, so show us which one of these two you have chosen to serve as an apostle in the place of [Judas, who left to go to the place where he belongs.](#)" Then they drew lots to choose between the two men, and the one chosen was Matthias, who was added to the group of eleven apostles. (The Acts 1: 23-26)

4.4 Jesus Teaches, Preaches and Heals (Mathew 4: 23-25; Mark 3: 7-12; Luke 6: 17-19)

Jesus went over all Galilee, teaching in the synagogues, preaching the Good News about [the Kingdom](#), and healing people who had all kinds of disease and sickness. The news about him spread through the whole country of Syria so that people brought to him all those who were sick, suffering from all kinds of diseases and disorders: people with demons, and epileptics, and paralytics – and healed them all. (Mathew 4: 23-24) When Jesus had come down from the hill with the apostles, he stood on a level place with a large number of his disciples. Jesus and his disciples went away to Lake Galilee, and a large crowd followed him from Galilee and the Ten Towns, from Jerusalem, Judaea, and the land on the other side of the Jordan. (Mathew 4: 23-25; Mark 3: 7—8; Luke 6: 17) They had come to hear him and to be healed of their diseases. Those who were troubled by evil [spirits](#) also came and were healed. All the people tried to

touch him, for power was going out from him and healing them all. (Mark 3: 10; Luke 6: 18-19) The crowd was so large that Jesus told his disciples to get a boat ready for him, so that the people would not crush him. (Mark 3: 9) And whenever the people who had evil spirits in them saw him, they would fall down before him and scream, "You are [the Son of God!](#)" Jesus sternly order the evil spirits not to tell anyone who he was. (Mark 3: 11-12)

4.4.1 The Sermon on the Mount (Mathew 5:1-12; Luke 6: 20-23)

Jesus saw the crowds and went up a hill where he sat down. His disciples gathered round him and he began to teach them:

"Happy are those who know they are [spiritually poor; the Kingdom of heaven belongs to them!](#) (Mathew 5: 3; Luke 6: 20)

"Happy are those who mourn; God will comfort them! (Mathew 5: 4)

"Happy are those who are humble; they will receive what [God has promised!](#) (Mathew 5: 5)

"Happy are those whose greatest desire is to do what God requires; God will satisfy them fully! (Mathew 5: 6)

"Happy are those who are merciful to others; God will be merciful to them! (Mathew 5: 7)

"Happy are the pure in heart; [they will see God!](#) (Mathew 5: 8)

"Happy are those who work for peace; God will call them his children! (Mathew 5: 9)

"Happy are those who are persecuted because they do what God requires; [the Kingdom of heaven](#) belongs to them! (Mathew 5: 10)

"Happy are you when people insult you and persecute you and tell all kinds of evil lies against you because you are my followers. (Mathew 5: 11)

Be happy and glad. For a great reward is kept for you in heaven. This is how the prophets who lived before you were persecuted. (Mathew 5: 12; Luke 6: 23)

4.4.2 Teaching about Prayer (Mathew 6: 5-15; Mathew 7: 7-11; Luke 11: 2-13)

One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples. (Luke 11: 1)" He said to them, "When you pray, do not be like hypocrites! They love to stand up and pray in the houses of worship and on the street corners, so that everyone will see them. I assure you, they have already have been paid in full. But when you pray, go to your room, close the door, and pray to your Father, who is unseen. And your Father, who sees what you do to private, will reward you. "When you pray, do not use a lot of meaningless words, as the pagans do, who think that God will hear them because their prayers are long. Do not be like them. Your Father already knows what you need before you ask him. (Mathew 6: 5-9) "This, then, is how you should pray:

'Father,

May [your holy name be honoured](#);

May [your kingdom](#) come;

May your will be done on earth as it is in heaven.
Give us each day our daily bread.
Forgive us the wrongs we have done,
as we forgive the wrongs that others have done to us.
And do not bring us to hard testing, but keep us safe from Evil One"

(Mathew 6: 9-13; Luke 11: 2-4)

"If you forgive others the wrongs they have done to you, your Father in heaven will also forgive you. "But if you do not forgive others, then your Father will not forgive the wrongs you have done. (Mathew 6: 14-15)

Then Jesus said to his disciples, "Suppose you have a friend, and you go to him at midnight and say, 'Friend, lend me three loaves of bread; a friend of mine on a journey has come to me, and I have no food to offer him.' And suppose the one inside answers, 'Don't bother me. The door is already locked, and my children and I are in bed. I can't get up and give you anything.' I tell you, even if he will not get up and give you the bread because you are his friend, yet he will surely get up and give you everything you need because you are not ashamed to keep on asking. (Luke 11: 5-8)

"So, I say to you: Ask and you will receive; seek, and you will find; knock and the door will be opened to you. For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened. "Which of you fathers, if your son asks for a fish, will give him a snake instead? Or if he asks for an egg, will give him a scorpion? If you then, though you are evil, know how to give good gifts to your children, how much more will your [Father in heaven](#) give [the Holy Spirit](#) to those who ask him!" (Mathew 7: 7-11; Luke 11: 9-13) "Do for others what you want them to do for you: this is the meaning of the Law of Moses and of the teachings of the prophets." (Mathew 7: 12)

4.4.3 Teaching about Revenge and Love for Enemies (Mathew 5: 38-48; Luke 6: 27-36)

"You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.' But now I tell you: do not take revenge on someone who wrongs you. If anyone slaps you on the right cheek, let him slap your left cheek too; (Mathew 5: 38-39) If someone takes your coat, let him have your shirt as well. Give to everyone who asks you for something, and when someone takes what is yours, do not ask for it back. Do for others just what you want them to do for you. (Luke 6: 29-31) And if one of the occupation troops forces you to carry his pack one kilometer, carry it two kilometers. When, someone asks you for something, give it to him; when someone wants to borrow something, lend it to him. (Mathew 5: 40-42)

"You have heard that it was said, 'Love your friends, hate your enemies.' But now I tell you: love your enemies and pray for those who persecute you, so that you may become the sons of your [Father in heaven](#). For he makes his sun to shine on bad and good people alike, and gives rain to those who do good and to those who do evil. Why should God reward you if you love only the people who love you? Even the tax collectors do that! And if you speak only to your friends, have you done anything out of the ordinary? Even the pagans

do that! You must be perfect – Just as your Father in heaven is perfect!
(Mathew 5: 43-48)

4.4.4 The Great Commandment (Mathew 22: 34-40; Mark 12: 28-34; Luke 10: 25-28, John 13: 30-35)

A teacher of the Law was there who heard the discussion. He saw that Jesus had given the Sadducees a good answer, so he came to him with a question: "Which commandment is the most important of all?" Jesus replied, "[The most important one is this, 'Listen, Israel! The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.'](#)" The second most important commandment is this: 'Love your neighbour as you love yourself.' There is no other commandment more important than these two." (Mark 12: 28-31; Mathew 22: 34-39) The whole Law of Moses and the teachings of the prophets depend on these two commandments. (Mathew 22: 40) The teacher of the Law said to Jesus, "Well done, Teacher! It is true, as you say, that only the Lord is God and that there is no other god but he. And man must love God with all his heart and with all his mind and with all his strength; and he must love his neighbour as he loves himself. It is more important to obey these two commandments than to offer animals and other sacrifices to God." Jesus noticed how wise his answer was, and so he told him, "You are not far from [the Kingdom of God](#)." (Mark 12: 32-34) But the teacher of Law wanted to justify himself, so he asked Jesus, "Who is my neighbour?" Jesus answered, "There was once a man who was going down from Jerusalem to Jericho when robbers attacked him, stripped him, and beat him up, leaving him half dead. It so happened that a priest was going down that road; but when he saw the man, he walked on by, on the other side. In the same way a Levite also came along, went over and looked at the man, and then walked on by on the other side. But a Samaritan who was travelling that way came upon the man, and when he saw him, his heart was filled with pity. He went over to him, poured oil and wine on his wounds and bandaged them; then he put the man on his own animal and took him to an inn, where he took care of him. The next day he took out two silver coins and gave them to the innkeeper. 'Take care of him,' he told the innkeeper, 'and when I come back this way. I will pay you whatever else you spend on him'." And Jesus concluded, "In your opinion, which one of these three acted like a neighbour towards the man attacked by the robbers?" The teacher of the Law answered, "The one who was kind to him." Jesus replied, "You go, then, and do the same." (Luke 10: 29-37)

4.4.5 Teaching about Charity, Fasting and warning against Hypocrisy (Mathew 6: 1-4, 16-18; Luke 12: 1)

As thousands of people crowded together, and they were stepping on each other, Jesus said first to his disciples, "Be on guard against the yeast of the Pharisees- I mean their hypocrisy". (Luke 12: 1) "Make certain you do not perform your religious duties in public so that people will see what you do. If you do these things publicly, you will not have any reward from your [Father in](#)

[heaven](#). "So, when you give something to a needy person, do not make a big show of it, as the hypocrites in the houses of worship and on the streets. They do it so that people will praise him. I assure you, they have already been paid in full. But when you help of needy person, do it in such a way that even your closest friend will not know about it. Then it will be a private matter. And your Father, who sees what you do in private, will reward you." (Mathew 6: 1-4) "And when you fast, do not put on a sad face as the hypocrites do. They neglect their appearance so that everyone will see that they are fasting. I assure you they have already been paid in full. When you go without food, wash your face and comb your hair, so that others cannot know that you are fasting – only your Father, who is unseen, will know, in private, will reward you. (Mathew 6: 16-18)

4.4.6 Teaching about Adultery and Divorce (Mathew 5: 27-32; Mathew 19: 1-12; Mark 10: 1-12; Luke 16:18)

"You must have heard that it was said, 'Do not commit adultery.' But now I tell you: anyone who looks at a woman and wants to possess her is guilty of committing adultery with her in his heart. So if your right eye causes you to sin, take it out and throw it away! It is much better for you to lose a part of your whole body thrown into hell. If your right hand causes you to sin, cut it off and throw it away! It is much better for you to lose one of your limbs than for your whole [body](#) to go to hell." (Mathew 5: 27-30)

When Jesus finished saying these things, he left Galilee and went to the territory of Judaea on the other side of the River Jordan. Large crowds followed him, and he healed them there. (Mathew 19: 1-2; Mark 10: 1-2)

Some Pharisees came to him and tried to trap him by asking, "Does our Law allow a man to divorce his wife for whatsoever reason he wishes.?" Jesus answered, "Haven't you read the scripture that says that in the beginning the Creator made people male and female? And God said, 'For this reason a man will leave his father and mother and unite with his wife, and the two will become one. So they are no longer two, but one. Man must not separate, then, what God has joined together.'" (Matthew 19: 3-6; Mark 10: 3-19)

The Pharisees asked him, "Why then, did Moses give the law for a man to his wife a divorce notice and send her away?" Jesus answered, "Moses gave you permission to divorce your wives because you are so hard to teach. But it was not like that at the time of creation. I tell you, then, that any man who divorces his wife, even though she has not been unfaithful, commits adultery if he marries some other woman." (Mathew 5: 31-32; 19: 7-9; Luke 16:18)

His disciples said to him "If this is how it is between a man and his wife, it is better not to marry." Jesus answered, "This teaching does not apply to everyone, but only to those to whom God has given it. For there are different reasons why men cannot marry: some because they were born that way; others, because

men made them that way; and others do not marry for the sake of [the Kingdom of heaven](#). Let him who can accept this teaching do so." (Mathew 19: 10-12; Mark 10: 10-12)

4.4.7 Teaching about Anger (Mathew 5: 21-26)

"You have heard that people were told in the past, 'Do not commit murder; anyone who does will be brought to trial. But now I tell you: whoever is angry with his brother will be brought to trial, whoever calls his brother 'You good-for-nothing!' will be brought before the Council, and whoever calls his brother a worthless fool will be in danger of going to the fire of hell. So if you are about offer your gift to God at the altar and there you remember that your brother has something against you, leave your gift there in front of the altar, go at once and make peace with your brother and then come back and offer your gift to God." (Mathew 5: 21-24)

"If someone brings a lawsuit against you and take you to court, settle the dispute with him while there is time, before you get to court. Once you are there, he will hand you over to the police, and you will be put in jail. There you will stay, I tell you, until you pay the last penny of your fine." (Mathew 5: 25-26)

4.4.8 Teaching about the Vows (Mathew 5: 33-37)

"You have also heard that people were told in the past, 'Do not break your promise, but do what you have vowed to the Lord to do. (Mathew 5: 33)' But now I tell you: do not use any vow when make a promise. Do not swear by heaven, because it is God's throne; nor by earth, because it is the resting place for his feet; not by Jerusalem because it is the city of the great King. Do not even swear by your head because you cannot make a single hair white or black. Just say 'Yes' or 'No' – anything else you say comes from the Evil One." (Mathew 5: 34-37)

4.4.9 Salt and Light (Mathew 5: 13-16; Mathew 6: 22-23; Mark 9: 50; Luke 11: 33-36; Luke 14: 34-35)

"You are like salt for all mankind. But if salt loses its saltiness, there is no way to make it salty again. It has become worthless, so it is thrown out and people trample on it." (Mathew 5: 13; Mark 9: 50; Luke 14: 34-35) "You are like light for the whole world. A city built on a hill cannot be hidden. No one lights a lamp and puts it under a bowl; instead he puts it on the lampstand, where it gives light for everyone in the house. In the same way your light must shine before people, so that they will see the good things you do and praise your [Father in heaven](#)." (Mathew 5: 14-16) Your eyes are like a lamp for [the body](#). When your eyes are sound, your whole body is full of light; but when your eyes are no good, your whole body will be in darkness. Make certain, then, that the light in you is not darkness. If your whole body is full of light, with no part of it in darkness, it will

be bright all over, as when a lamp shines on you with its brightness." (Luke 11: 34-36, Mathew 6:22-23)

4.4.10 Teaching about the Law, warnings against the Teachers of the Law, Pharisees and their Hypocrisy (Mathew 5: 17-20; Mathew 23: 1-36; Mark 12: 38-40; Luke 11: 37-54; Luke 12: 1-3; Luke 20: 45-47)

"Do not think that I have come to do away with the Law of Moses and the teachings of the prophets. I have not come to do away with them, but to make their teachings come true. Remember that as long as heaven and earth last, not the least point nor the smallest detail of the Law will be done away with—not until the end of all things. So then, whoever disobeys even the least important of the commandments and teaches others to do the same, will be least in the Kingdom of heaven. On the other hand, whoever obeys the Law and teaches others to do the same, will be great in the Kingdom of heaven. I tell you, then, that you will be able to enter [the Kingdom of heaven](#) only if you are more faithful than the teachers of the Law and the Pharisees in doing what God requires. (Mathew 5: 17-20)

Then Jesus spoke to the crowds and to his disciples. "The teachers of the Law and the Pharisees are the authorized interpreters of Moses' Law. So you must obey and follow everything they tell you to do; do not, however, imitate their actions, because they don't practice what they preach. They tie onto people's backs loads that are heavy and hard to carry, yet they aren't willing even to lift a finger to help them carry those loads. They do everything so that people will see them. Look at the straps with scripture verses on them which they wear on their foreheads and arms; and notice how large they are! Notice also how long are the tassels on their cloaks! They love the best places at feasts and the reserved seats in the synagogues; they love to be greeted with respect in the marketplaces and to have people call them 'Teacher.' You must not be called 'Teacher,' because you are all equal and have only one Teacher. And you must not call anyone here on earth 'Father,' because you have only the one [Father in heaven](#). Nor should you be called 'Leader,' because your one and only leader is [the Messiah](#). The greatest one among you must be your servant. Whoever makes himself great will be humbled, and whoever humbles himself will be made great. (Mathew 23: 1-12; Mark 12: 38-39; Luke 11: 43, 46; Luke 20: 45-46)

"How terrible for you, teachers of the Law and Pharisees! You hypocrites! You lock the door to [the Kingdom of heaven](#) in people's faces, but you yourselves don't go in, nor do you allow in those who are trying to enter! "How terrible for

you, teachers of the Law and Pharisees! You hypocrites! You sail the seas and cross whole countries to win one convert; and when you succeed, you make him twice as deserving of going to hell as you yourselves are! "How terrible for you, blind guides! You teach, 'If someone swears by [the Temple](#), he isn't bound by his vow; but if he swears by the gold in the Temple, he is bound.' Blind fools! Which is more important, the gold or the Temple which makes the gold holy? You also teach, 'If someone swears by the altar, he isn't bound by his vow; but if he swears by the gift on the altar, he is bound.' How blind you are! Which is the more important, the gift or the altar which makes the gift holy? So then, when a person swears by the altar, he is swearing by it and by all the gifts on it; and when he swears by the Temple, he is swearing by it and by God, who lives there; and when someone swears by heaven, he is swearing by God's throne and by him who sits on it. "How terrible for you, teachers of the Law and Pharisees! You hypocrites! You give to God one tenth even of the seasoning herbs, such as mint, dill, and cumin, but you neglect to obey the really important teachings of the Law, such as justice and mercy and honesty. These you should practice, without neglecting the others. Blind guides! You strain a fly out of your drink, but swallow a camel! "How terrible for you, teachers of the Law and Pharisees! You hypocrites! You clean the outside of your cup and plate, while the inside is full of what you have gotten by violence and selfishness. Blind Pharisee! Clean what is inside the cup first, and then the outside will be clean too! "How terrible for you, teachers of the Law and Pharisees! You hypocrites! You are like whitewashed tombs, which look fine on the outside but are full of bones and decaying corpses on the inside. In the same way, on the outside you appear good to everybody, but inside you are full of hypocrisy and sins. (Mathew 23: 13-28; Mark 12: 40; Luke 11: 39-42, 44, 55; Luke 20: 47)

"How terrible for you, teachers of the Law and Pharisees! You hypocrites! You make fine tombs for the prophets and decorate the monuments of those who lived good lives; and you claim that if you had lived during the time of your ancestors, you would not have done what they did and killed the prophets. So you actually admit that you are the descendants of those who murdered the prophets! Go on, then, and finish up what your ancestors started! You snakes and children of snakes! How do you expect to escape from being condemned to hell? And so I tell you that I will send you prophets and wise men and teachers; you will kill some of them, crucify others, and whip others in the synagogues and chase them from town to town. As a result, the punishment for the murder of all innocent people will fall on you, from the murder of

innocent Abel to the murder of Zechariah son of Berechiah, whom you murdered between [the Temple](#) and the altar. I tell you indeed: the punishment for all these murders will fall on the people of this day! (Mathew 23: 29-36; Luke 11: 47-51)

4.4.11 Trust in God (Mathew 6: 24-34; Luke 12: 22-31; Luke 16: 13)

"You cannot be a slave of [two masters](#); you will hate one and love the other; you will be loyal to one and despise the other. You cannot serve both God and money. (Mathew 6: 24; Luke 16: 13) "This is why I tell you: do not be worried about the food and drink you need in order to stay alive, or about clothes for your body. After all, isn't life worth more than food? And isn't the body worth more than clothes? Look at the birds: they do not plant seeds, gather a harvest and put it in barns; yet your [Father in heaven](#) takes care of them! Aren't you worth much more than birds? Can any of you live a bit longer by worrying about it? "And why worry about clothes? Look how the wild flowers grow: they do not work or make clothes for themselves. But I tell you that not even King Solomon with all his wealth had clothes as beautiful as one of these flowers. It is God who clothes the wild grass—grass that is here today and gone tomorrow, burned up in the oven. Won't he be all the more sure to clothe you? What little faith you have! "So do not start worrying: 'Where will my food come from? or my drink? or my clothes?' (These are the things the pagans are always concerned about.) Your Father in heaven knows that you need all these things. Instead, be concerned above everything else with [the Kingdom of God](#) and with what he requires of you, and he will provide you with all these other things. So do not worry about tomorrow; it will have enough worries of its own. There is no need to add to the troubles each day brings. (Mathew 6: 25-34; Luke 12: 22-31)

4.4.12 Who is the Greatest (Mathew 18: 1-5; Luke 9: 46-48; Mark 9: 33-37)

They came to Capernaum, and after going indoors Jesus asked his disciples, "What were you arguing about on the road?" But they would not answer him, because on the road they had been arguing among themselves about who was the greatest. (Mark 9: 33-34) Jesus sat down, called the twelve disciples, and said to them, "Whoever wants to be first must place himself last of all and be the servant of all."

Then he took a child and had him stand in front of them. He put his arms around him and said to them, "I assure you that unless you change and become like

children, you will never enter [the Kingdom of heaven](#). The greatest in the Kingdom of heaven is the one who humbles himself and become like this child. "Whoever welcomes in my name one of these children, welcomes me; and whoever welcomes me, welcomes not only me but also the one who sent me." (Mark 9: 35-37); Mathew 18: 1-5; Luke 9: 33-37)

4.4.13 Riches in Heaven (Mathew 6: 19-21; Mathew 19: 16-30; Mark 10: 17-31; Luke 12: 32-34; Luke 18: 18-30)

"Do not be afraid, little flock, for your Father is pleased to give you the Kingdom. [Sell all your belongings and give the money to the poor](#). Provide for yourselves purses that don't wear out, and save your riches in heaven, where they will never decrease, because no thief can get to them, and no moth can destroy them. For your heart will always be where your riches are. (Luke 12: 32-34; Mathew 6: 19-21)

As Jesus was starting on his way again, a man ran up, knelt before him, and asked him, "Good Teacher, what must I do to receive eternal life?"

"Why do you call me good?" Jesus asked him. "No one is good except God alone. You know the commandments: 'Do not commit murder; do not commit adultery; do not steal; do not accuse anyone falsely; do not cheat; respect your father and your mother.'"

"Teacher," the man said, "ever since I was young, I have obeyed all these commandments."

Jesus looked straight at him with love and said, "You need only one thing. [Go and sell all you have and give the money to the poor, and you will have riches in heaven; then come and follow me](#)." When the man heard this, gloom spread over his face, and he went away sad, because he was very rich.

Jesus looked around at his disciples and said to them, "How hard it will be for rich people to enter [the Kingdom of God](#)!"

The disciples were shocked at these words, but Jesus went on to say, "My children, how hard it is to enter the Kingdom of God! It is much harder for a rich person to enter the Kingdom of God than for a camel to go through the eye of a needle."

At this the disciples were completely amazed and asked one another, "Who, then, can be saved?"

Jesus looked straight at them and answered, "This is impossible for human beings but not for God; everything is possible for God."

Then Peter spoke up, "Look, we have left everything and followed you."

"Yes," Jesus said to them, "and I tell you that those who leave home or brothers or sisters or mother or father or children or fields for me and for the gospel, will receive much more in this present age. They will receive a hundred times more houses, brothers, sisters, mothers, children, and fields—and persecutions as well; and in the age to come they will receive eternal life. But many who are now first will be last, and many who are now last will be first." (Mark 10: 17-31; Mathew 19: 16-30; Luke 18: 18-30)

4.4.14 The Widow's Offering (Mark 12: 41-44; Luke 21: 1-4)

As Jesus sat near the Temple treasury, he watched the people as they dropped in their money. Many rich men dropped in a lot of money; then a poor widow came along and dropped in two little copper coins, worth about a penny. He called his disciples together and said to them, "I tell you that this poor widow put more in the offering box than all the others. For the others put in what they had to spare of their riches; but she, poor as she is, put in all she had—she gave all she had to live on." (Mark 12:41-44; Luke 21: 1-4)

4.4.15 A tree and its Fruit (Mathew 7:15-20; Mathew 12: 33-35; Luke 6: 43-45)

"Be on your guard against false prophets; they come to you looking like sheep on the outside, but on the inside, they are really like wild wolves. You will know them by what they do. Thorn bushes do not bear grapes, and briars do not bear figs. A healthy tree bears good fruit, but a poor tree bears bad fruit. A healthy tree cannot bear bad fruit, and a poor tree cannot bear good fruit. And any tree that does not bear good fruit is cut down and thrown in the fire. So then, you will know the false prophets by what they do. "To have good fruit you must have a healthy tree; if you have a poor tree, you will have bad fruit. A tree is known by the kind of fruit it bears. You snakes - how can you say good things when you are evil? For the mouth speaks what the heart is full of. A good person brings good things out of a treasure of good things; a bad person brings bad things out of a treasure of bad things. (Mathew 7: 15-20; Mathew 12:33-35; Luke 6:43-45)

4.4.16 The Narrow Door (Mathew 7:13-14, 21-23; Luke 13: 22-30)

Jesus went through towns and villages, teaching the people and making his way toward Jerusalem.²³ Someone asked him, "Sir, will just a few people be saved?" (Luke 13:22-23) Jesus answered them, "Do your best to go in through the narrow door; because many people will surely try to go in but will not be able. The master of the house will get up and close the door; then when you stand outside and begin to knock on the door and say, 'Open the door for us, sir!' he will answer you, 'I don't know where you come from!' Then you will

answer, 'We ate and drank with you; you taught in our town!' But he will say again, 'I don't know where you come from. Get away from me, all you wicked people!' How you will cry and gnash your teeth when you see Abraham, Isaac, and Jacob, and all the prophets in [the Kingdom of God](#), while you are thrown out! People will come from the east and the west, from the north and the south, and sit down at the feast in the Kingdom of God. Then those who are now last will be first, and those who are now first will be last." (Luke 13: 24-30; Mathew 7:13-14, 21-23)

4.4.17 Whom to Fear (Mathew 10: 26-31; Luke 12: 2-7)

"So, do not be afraid of people. Whatever is now covered up will be uncovered, and every secret will be made known. What I am telling you in the dark you must repeat in broad daylight, and what you have heard in private you must announce from the housetops. (Mathew 10: 26-27) Do not be afraid of those who kill [the body](#) but cannot kill [the soul](#); rather be afraid of God, who can destroy both body and soul in hell. For only a penny you can buy two sparrows, yet not one sparrow falls to the ground without your Father's consent. As for you, even the hairs of your head have all been counted. So, do not be afraid; you are worth much more than many sparrows! (Mathew 10: 28-31; Luke 12: 2-7)

4.4.18 The Return of the Evil Spirit (Mathew 12: 43-45; Luke 11: 24-26)

"When an evil [spirit](#) goes out of a person, it travels over dry country looking for a place to rest. If it can't find one, it says to itself, 'I will go back to my house.' So, it goes back and finds the house empty, clean, and all fixed up. Then it goes out and brings along seven other spirits even worse than itself, and they come and live there. So, when it is all over, that person is in worse shape than at the beginning. This is what will happen to the evil people of this day." (Mathew 12: 43-45; Luke 11: 24-26)

4.4.19 The Things That Make a Person Unclean (Mathew 15: 10-20)

Then Jesus called the crowd to him and said to them, "Listen and understand! It is not what goes into your mouth that makes you ritually unclean; rather, what comes out of it makes you unclean."

Then the disciples came to him and said, "Do you know that the Pharisees had their feelings hurt by what you said?"

"Every plant which my Father in heaven, did not plant will be pulled up," answered Jesus. "Don't worry about them! They are blind leaders of the blind; and when one blind man leads another, both fall into a ditch."

Peter spoke up, "Explain this saying to us."

Jesus said to them, "You are still no more intelligent than the others. Don't you understand? Anything that goes into your mouth goes into your stomach and then on out of your body. But the things that come out of the mouth come from the heart, and these are the things that make you ritually unclean. For from your heart come the evil ideas which lead you to kill, commit adultery, and do other immoral things; to rob, lie, and slander others. These are the things that make you unclean. But to eat without washing your hands as they say you should—this doesn't make you unclean." (Mathew 15: 10-20)

4.4.20 Temptations to Sin (Mathew 18: 6-9; Mark 9: 42-50; Luke 17: 1-2)

"If anyone should cause one of these little ones to lose [faith](#) in me, it would be better for that person to have a large millstone tied around the neck and be thrown into the sea. So if your hand makes you lose your faith, cut it off! (Mathew 18: 6-7; Mark 9: 42-43; Luke 17: 1-2) It is better for you to enter life without a hand than to keep both hands and go off to hell, to the fire that never goes out. And if your foot makes you lose your faith, cut it off! It is better for you to enter life without a foot than to keep both feet and be thrown into hell. And if your eye makes you lose your faith, take it out! It is better for you to enter [the Kingdom of God](#) with only one eye than to keep both eyes and be thrown into hell. (Mathew 18: 8-9; Mark 9: 44-47) There 'the worms that eat them never die, and the fire that burns them is never put out.' "Everyone will be purified by fire as a sacrifice is purified by salt. "Salt is good; but if it loses its saltiness, how can you make it salty again? "Have the salt of friendship among yourselves, and live in peace with one another." (Mark 9: 48-50)

4.4.21 The Two House Builders (Mathew 7: 24-27; Luke 6: 47-49)

"So then, anyone who hears these words of mine and obeys them is like a wise man who built his house on rock. The rain poured down, the rivers flooded over, and the wind blew hard against that house. But it did not fall, because it was built on rock.

"But anyone who hears these words of mine and does not obey them is like a foolish man who built his house on sand. The rain poured down, the rivers flooded over, the wind blew hard against that house, and it fell. And what a terrible fall that was!" (Mathew 7: 24-27; Luke 6: 47-49)

4.4.22 The Faithful or the Unfaithful Servant (Mathew 24: 45-51; Luke 12: 41-48)

Peter said, "Lord, does this parable apply to us, or do you mean it for everyone?" The Lord answered, "Who, then, is the faithful and wise servant? He is the one that his master will put in charge, to run the household and give the other servants their share of the food at the proper time. How happy that servant is if his master finds him doing this when he comes home! Indeed, I tell you, the master will put that servant in charge of all his property. But if that servant says to himself that his master is taking a long time to come back and if he begins to beat the other servants, both the men and the women, and eats and drinks and gets drunk, then the master will come back one day when the servant does not expect him and at a time he does not know. The master will cut him in pieces and make him share the fate of the disobedient. (Mathew 24: 45-51; Luke 12: 41-46) "The servant who knows what his master wants him to do, but does not get himself ready and do it, will be punished with a heavy whipping. But the servant who does not know what his master wants, and yet does something for which he deserves a whipping, will be punished with a light whipping. Much is required from the person to whom much is given; much more is required from the person to whom much more is given. (Luke 12: 47-48)

4.4.23 The Workers in the Vineyard (Mathew 20: 1-16)

["The Kingdom of heaven](#) is like this. Once there was a man who went out early in the morning to hire some men to work in his vineyard. He agreed to pay them the regular wage, a silver coin a day, and sent them to work in his vineyard. He went out again to the marketplace at nine o'clock and saw some men standing there doing nothing, so he told them, 'You also go and work in the vineyard, and I will pay you a fair wage.' So they went. Then at twelve o'clock and again at three o'clock he did the same thing. It was nearly five o'clock when he went to the marketplace and saw some other men still standing there. 'Why are you wasting the whole day here doing nothing?' he asked them. 'No one hired us,' they answered. 'Well, then, you go and work in the vineyard,' he told them.

"When evening came, the owner told his foreman, 'Call the workers and pay them their wages, starting with those who were hired last and ending with those who were hired first.' The men who had begun to work at five o'clock were paid a silver coin each. So when the men who were the first to be hired came to be paid, they thought they would get more; but they too were given a silver coin each. They took their money and started grumbling against the employer. 'These men who were hired last worked only one hour,' they said,

'while we put up with a whole day's work in the hot sun—yet you paid them the same as you paid us!' 'Listen, friend,' the owner answered one of them, 'I have not cheated you. After all, you agreed to do a day's work for one silver coin. Now take your pay and go home. I want to give this man who was hired last as much as I gave you. Don't I have the right to do as I wish with my own money? Or are you jealous because I am generous?'"

And Jesus concluded, "So those who are last will be first, and those who are first will be last." (Mathew 20: 1-16)

4.4.24 The Parable of Forgiveness (Mathew 18: 15-17, 21-35)

"If your brother sins against you, go to him and show him his fault. But do it privately, just between yourselves. If he listens to you, you have won your brother back. But if he will not listen to you, take one or two other persons with you, so that 'every accusation may be upheld by the testimony of two or more witnesses,' as the scripture says. And if he will not listen to them, then tell the whole thing to the church. Finally, if he will not listen to the church, treat him as though he were a pagan or a tax collector. (Mathew 18: 15-17)

Then Peter came to Jesus and asked, "Lord, if my brother keeps on sinning against me, how many times do I have to forgive him? Seven times?" "No, not seven times," answered Jesus, "but seventy times seven, because [the Kingdom of heaven](#) is like this. Once there was a king who decided to check on his servants' accounts. He had just begun to do so when one of them was brought in who owed him millions of dollars. The servant did not have enough to pay his debt, so the king ordered him to be sold as a slave, with his wife and his children and all that he had, in order to pay the debt. The servant fell on his knees before the king. 'Be patient with me,' he begged, 'and I will pay you everything!' The king felt sorry for him, so he forgave him the debt and let him go. "Then the man went out and met one of his fellow servants who owed him a few dollars. He grabbed him and started choking him. 'Pay back what you owe me!' he said. His fellow servant fell down and begged him, 'Be patient with me, and I will pay you back!' But he refused; instead, he had him thrown into jail until he should pay the debt. When the other servants saw what had happened, they were very upset and went to the king and told him everything. So he called the servant in. 'You worthless slave!' he said. 'I forgave you the whole amount you owed me, just because you asked me to. You should have had mercy on your fellow servant, just as I had mercy on you.' The king was very angry, and he sent the servant to jail to be punished until he should pay back the whole amount." And Jesus concluded, "That is how my Father in heaven will treat every one of you unless you forgive your brother from your heart." (Mathew 18: 21-35)

4.4.25 The Parable of the Tenants in the Vineyard (Mathew 21: 33-46; Mark 12: 1-12; Luke 20: 9-19)

Then Jesus spoke to them in parables: "Once there was a man who planted a vineyard, put a fence around it, dug a hole for the wine press, and built a watchtower. Then he rented the vineyard to tenants and left home on a trip. When the time came to gather the grapes, he sent a slave to the tenants to receive from them his share of the harvest. The tenants grabbed the slave, beat him, and sent him back without a thing. Then the owner sent another slave; the tenants beat him over the head and treated him shamefully. The owner sent another slave, and they killed him; and they treated many others the same way, beating some and killing others. The only one left to send was the man's own dear son. Last of all, then, he sent his son to the tenants. 'I am sure they will respect my son,' he said. But those tenants said to one another, 'This is the owner's son. Come on, let's kill him, and his property will be ours!' So they grabbed the son and killed him and threw his body out of the vineyard. "What, then, will the owner of the vineyard do?" asked Jesus. "He will come and kill those tenants and turn the vineyard over to others. Surely you have read this scripture? 'The stone which the builders rejected as worthless turned out to be the most important of all. This was done by the Lord; what a wonderful sight it is!'" (Mathew 21: 33-42; Mark 12: 1-11; Luke 20: 9-18)

"And so I tell you," added Jesus, "[the Kingdom of God](#) will be taken away from you and given to a people who will produce the proper fruits." (Mathew 21: 43)

The Jewish leaders tried to arrest Jesus, because they knew that he had told this parable against them. But they were afraid of the crowd, so they left him and went away. (Mathew 21: 44-46; Mark 12: 12; Luke 20: 19)

4.4.26 The Parable of the Two Sons (Mathew 21: 28-32)

"Now, what do you think? There was once a man who had two sons. He went to the older one and said, 'Son, go and work in the vineyard today.' 'I don't want to,' he answered, but later he changed his mind and went. Then the father went to the other son and said the same thing. 'Yes, sir,' he answered, but he did not go. Which one of the two did what his father wanted?" "The older one," they answered. So Jesus said to them, "I tell you: the tax collectors and the prostitutes are going into [the Kingdom of God](#) ahead of you. For John the Baptist came to you showing you the right path to take, and you would not believe him; but the tax collectors and the prostitutes believed him. Even when

you saw this, you did not later change your minds and believe him. (Mathew 21: 28-32)

4.4.27 The Parable of the Ten Girls (Mathew 25: 1-13)

"At that time [the Kingdom of heaven](#) will be like this. Once there were ten young women who took their oil lamps and went out to meet the bridegroom. Five of them were foolish, and the other five were wise. The foolish ones took their lamps but did not take any extra oil with them, while the wise ones took containers full of oil for their lamps. The bridegroom was late in coming, so they began to nod and fall asleep. "It was already midnight when the cry rang out, 'Here is the bridegroom! Come and meet him!' The ten young women woke up and trimmed their lamps. Then the foolish ones said to the wise ones, 'Let us have some of your oil, because our lamps are going out.' 'No, indeed,' the wise ones answered, 'there is not enough for you and for us. Go to the store and buy some for yourselves.' So the foolish ones went off to buy some oil; and while they were gone, the bridegroom arrived. The five who were ready went in with him to the wedding feast, and the door was closed.

"Later the others arrived. 'Sir, sir! Let us in!' they cried out. 'Certainly not! I don't know you,' the bridegroom answered."

And Jesus concluded, "Watch out, then, because you do not know the day or the hour.

4.4.28 The Parable of the Sower (Mathew 13: 1-9; 18-23; Mark 4: 1-9, 13-20; Luke 8: 4-8, 11-15)

That same day Jesus left the house and went to the lakeside, where he sat down to teach. The crowd that gathered around him was so large that he got into a boat and sat in it, while the crowd stood on the shore. He used parables to tell them many things. "Once there was a man who went out to sow grain. As he scattered the seed in the field, some of it fell along the path, and the birds came and ate it up. Some of it fell on rocky ground, where there was little soil. The seeds soon sprouted, because the soil wasn't deep. But when the sun came up, it burned the young plants; and because the roots had not grown deep enough, the plants soon dried up. Some of the seed fell among thorn bushes, which grew up and choked the plants. But some seeds fell in good soil, and the plants bore grain: some had one hundred grains, others sixty, and others thirty." And Jesus concluded, "Listen, then, if you have ears!"

"Listen, then, and learn what the parable of the sower means. Those who hear the message about the Kingdom but do not understand it are like the seeds

that fell along the path. The Evil One comes and snatches away what was sown in them. The seeds that fell on rocky ground stand for those who receive the message gladly as soon as they hear it. But it does not sink deep into them, and they don't last long. So when trouble or persecution comes because of the message, they give up at once. The seeds that fell among thorn bushes stand for those who hear the message; but the worries about this life and the love for riches choke the message, and they don't bear fruit. And the seeds sown in the good soil stand for those who hear the message and understand it: they bear fruit, some as much as one hundred, others sixty, and others thirty."

4.4.29 The Parable of the Weeds (Mathew 13: 24-30, 36-43)

Jesus told them another parable: "[The Kingdom of heaven](#) is like this. A man sowed good seed in his field. One night, when everyone was asleep, an enemy came and sowed weeds among the wheat and went away. When the plants grew and the heads of grain began to form, then the weeds showed up. The man's servants came to him and said, 'Sir, it was good seed you sowed in your field; where did the weeds come from?' 'It was some enemy who did this,' he answered. 'Do you want us to go and pull up the weeds?' they asked him. 'No,' he answered, 'because as you gather the weeds you might pull up some of the wheat along with them. Let the wheat and the weeds both grow together until harvest. Then I will tell the harvest workers to pull up the weeds first, tie them in bundles and burn them, and then to gather in the wheat and put it in my barn.'" When Jesus had left the crowd and gone indoors, his disciples came to him and said, "Tell us what the parable about the weeds in the field means." Jesus answered, "The man who sowed the good seed is the Son of Man; the field is the world; the good seed is the people who belong to the Kingdom; the weeds are the people who belong to the Evil One; and the enemy who sowed the weeds is the Devil. The harvest is the end of the age, and the harvest workers are angels. Just as the weeds are gathered up and burned in the fire, so the same thing will happen at the end of the age: [the Son of Man](#) will send out his angels to gather up out of his Kingdom all those who cause people to sin and all others who do evil things, and they will throw them into the fiery furnace, where they will cry and gnash their teeth. Then God's people will shine like the sun in their Father's Kingdom. Listen, then, if you have ears! (Mathew 13: 24-30, 36-43)

4.4.30 The Parable of the Net (Mathew 13: 47-50)

"Also, [the Kingdom of heaven](#) is like this. Some fishermen throw their net out in the lake and catch all kinds of fish. When the net is full, they pull it to shore and sit down to divide the fish: the good ones go into the buckets, the worthless ones are thrown away. It will be like this at the end of the age: the angels will go out and gather up the evil people from among the good and will throw them into the fiery furnace, where they will cry and gnash their teeth. (Mathew 13: 47-50)

4.4.31 The Parable of the Wedding Feast (Mathew 22: 1-14; Luke 14: 15-24)

Jesus again used parables in talking to the people. "[The Kingdom of heaven](#) is like this. Once there was a king who prepared a wedding feast for his son. He sent his servants to tell the invited guests to come to the feast, but they did not want to come. So he sent other servants with this message for the guests: 'My feast is ready now; my steers and prize calves have been butchered, and everything is ready. Come to the wedding feast!' But the invited guests paid no attention and went about their business: one went to his farm, another to his store, while others grabbed the servants, beat them, and killed them. The king was very angry; so he sent his soldiers, who killed those murderers and burned down their city. Then he called his servants and said to them, 'My wedding feast is ready, but the people I invited did not deserve it. Now go to the main streets and invite to the feast as many people as you find.' So the servants went out into the streets and gathered all the people they could find, good and bad alike; and the wedding hall was filled with people. "The king went in to look at the guests and saw a man who was not wearing wedding clothes. 'Friend, how did you get in here without wedding clothes?' the king asked him. But the man said nothing. Then the king told the servants, 'Tie him up hand and foot, and throw him outside in the dark. There he will cry and gnash his teeth.'" And Jesus concluded, "Many are invited, but few are chosen." (Mathew 22: 1-14; Luke 14: 15-24)

4.4.32 The Parable of the Lost Sheep (Mathew 18: 10-14; Luke 15: 3-7)

"See that you don't despise any of these little ones. Their [angels in heaven](#), I tell you, are always in the presence of my Father in heaven. "What do you think a man does who has one hundred sheep and one of them gets lost? He will leave the other ninety-nine grazing on the hillside and go and look for the lost sheep. When he finds it, I tell you, he feels far happier over this one sheep than over the ninety-nine that did not get lost. In just the same way your [Father in heaven](#) does not want any of these little ones to be lost. (Mathew 18: 10-14; Luke 15: 3-7)

4.4.33 The Parable of the Three Servants (Mathew 25: 14-30; Luke 19: 11-27)

"At that time [the Kingdom of heaven](#) will be like this. Once there was a man who was about to leave home on a trip; he called his servants and put them in charge of his property. He gave to each one according to his ability: to one he gave five thousand gold coins, to another he gave two thousand, and to another he gave one thousand. Then he left on his trip. The servant who had received five thousand coins went at once and invested his money and earned another five thousand. In the same way the servant who had received

two thousand coins earned another two thousand. But the servant who had received one thousand coins went off, dug a hole in the ground, and hid his master's money. "After a long time, the master of those servants came back and settled accounts with them. The servant who had received five thousand coins came in and handed over the other five thousand. 'You gave me five thousand coins, sir,' he said. 'Look! Here are another five thousand that I have earned.' 'Well done, you good and faithful servant!' said his master. 'You have been faithful in managing small amounts, so I will put you in charge of large amounts. Come on in and share my happiness!' Then the servant who had been given two thousand coins came in and said, 'You gave me two thousand coins, sir. Look! Here are another two thousand that I have earned.' 'Well done, you good and faithful servant!' said his master. 'You have been faithful in managing small amounts, so I will put you in charge of large amounts. Come on in and share my happiness!' Then the servant who had received one thousand coins came in and said, 'Sir, I know you are a hard man; you reap harvests where you did not plant, and you gather crops where you did not scatter seed. I was afraid, so I went off and hid your money in the ground. Look! Here is what belongs to you.' 'You bad and lazy servant!' his master said. 'You knew, did you, that I reap harvests where I did not plant, and gather crops where I did not scatter seed? Well, then, you should have [deposited my money in the bank](#), and I would have received it all back with interest when I returned. Now, take the money away from him and give it to the one who has ten thousand coins. For to every person who has something, even more will be given, and he will have more than enough; but the person who has nothing, even the little that he has will be taken away from him. As for this useless servant—throw him outside in the darkness; there he will cry and gnash his teeth.' (Mathew 25: 14-30; Luke 19: 11-27)

4.4.34 The Purpose of the Parables (Mathew 13: 10-17; Mark 4: 10-12; Luke 8: 9-10)

Then the disciples came to Jesus and asked him, "Why do you use parables when you talk to the people?" Jesus answered, "The knowledge about the secrets of [the Kingdom of heaven](#) has been given to you, but not to them. For the person who has something will be given more, so that he will have more than enough; but the person who has nothing will have taken away from him even the little he has. The reason I use parables in talking to them is that they look, but do not see, and they listen, but do not hear or understand. So the prophecy of Isaiah applies to them: 'This people will listen and listen, but not understand; they will look and look, but not see, because their minds are dull,

and they have stopped up their ears and have closed their eyes, Otherwise, their eyes would see, their ears would hear, their minds would understand, and they would turn to me, says God, and I would heal them.'

"As for you, how fortunate you are! Your eyes see and your ears hear. I assure you that many prophets and many of God's people wanted very much to see what you see, but they could not, and to hear what you hear, but they did not. (Mathew 13: 10-17; Mark 4: 10-12; Luke 8: 9-10)

4.4.35 Jesus' Use of Parables (Mathew 13: 34-35; Mark 4: 33-34)

Jesus preached his message to the people, using many other parables like these; he told them as much as they could understand. (Mark 4: 33). Jesus used parables to tell all these things to the crowds; he would not say a thing to them without using a parable. (Mathew 13:34; Mark 4: 34) He did this to make come true what the prophet had said, "I will use parables when I speak to them; I will tell them things unknown since the creation of the world." (Mathew 13: 35)

4.4.36 The Parable of the Shepherd and Jesus the Good Shepherd (John 10: 1-21)

Jesus said, "I am telling you the truth: the man who does not enter the sheep pen by the gate, but climbs in some other way, is a thief and a robber. The man who goes in through the gate is the shepherd of the sheep. The gatekeeper opens the gate for him; the sheep hear his voice as he calls his own sheep by name, and he leads them out. When he has brought them out, he goes ahead of them, and the sheep follow him, because they know his voice. They will not follow someone else; instead, they will run away from such a person, because they do not know his voice." Jesus told them this parable, but they did not understand what he meant. So Jesus said again, "I am telling you the truth: I am the gate for the sheep. All others who came before me are thieves and robbers, but the sheep did not listen to them. I am the gate. Those who come in by me will be saved; they will come in and go out and find pasture. The thief comes only in order to steal, kill, and destroy. I have come in order that you might have life—life in all its fullness.

"I am the good shepherd, who is willing to die for the sheep. When the hired man, who is not a shepherd and does not own the sheep, sees a wolf coming, he leaves the sheep and runs away; so the wolf snatches the sheep and scatters them. The hired man runs away because he is only a hired man and does not care about the sheep. I am the good shepherd. As the Father knows me and I know the Father, in the same way I know my sheep and they know me. And I am willing to die for them. There are other sheep which belong to

me that are not in this sheep pen. I must bring them, too; they will listen to my voice, and they will become one flock with one shepherd. "The Father loves me because I am willing to give up my life, in order that I may receive it back again. No one takes my life away from me. I give it up of my own free will. I have the right to give it up, and I have the right to take it back. This is what my Father has commanded me to do." Again there was a division among the people because of these words. Many of them were saying, "He has a demon! He is crazy! Why do you listen to him?" But others were saying, "A man with a demon could not talk like this! How could a demon give sight to blind people?" (John 10: 1-21)

4.4.37 The Parable of the Growing Seed (Mark 4: 26-29)

Jesus went on to say, "[The Kingdom of God](#) is like this. A man scatters seed in his field. He sleeps at night, is up and about during the day, and all the while the seeds are sprouting and growing. Yet he does not know how it happens. The soil itself makes the plants grow and bear fruit; first the tender stalk appears, then the head, and finally the head full of grain. When the grain is ripe, the man starts cutting it with his sickle, because harvest time has come. (Mark 4:26-29)

4.4.38 Humility and Hospitality (Luke 14: 7-14)

Jesus noticed how some of the guests were choosing the best places, so he told this parable to all of them: "When someone invites you to a wedding feast, do not sit down in the best place. It could happen that someone more important than you have been invited, and your host, who invited both of you, would have to come and say to you, 'Let him have this place.' Then you would be embarrassed and have to sit in the lowest place. Instead, when you are invited, go and sit in the lowest place, so that your host will come to you and say, 'Come on up, my friend, to a better place.' This will bring you honour in the presence of all the other guests. For those who make themselves great will be humbled, and those who humble themselves will be made great."

Then Jesus said to his host, "When you give a lunch or a dinner, do not invite your friends or your brothers or your relatives or your rich neighbours—for they will invite you back, and in this way you will be paid for what you did. When you give a feast, invite the poor, the crippled, the lame, and the blind; and you will be blessed, because they are not able to pay you back. God will repay you on the day the good people rise from death." (Luke 14: 7-14)

4.4.39 The Lost Coin (Luke 15: 8-10)

"Or suppose a woman who has ten silver coins loses one of them—what does she do? She lights a lamp, sweeps her house, and looks carefully everywhere until she finds it. When she finds it, she calls her friends and neighbours together, and says to them, 'I am so happy [I found the coin I lost](#). Let us celebrate!' In the same way, I tell you, [the angels of God](#) rejoice over one sinner who repents." (Luke 15: 8-10)

4.4.40 The Lost Son (Luke 15:11-32)

Jesus went on to say, "There was once a man who had two sons. The younger one said to him, 'Father, give me my share of the property now.' So the man divided his property between his two sons. After a few days the younger son sold his part of the property and left home with the money. He went to a country far away, where he wasted his money in reckless living. He spent everything he had. Then a severe famine spread over that country, and he was left without a thing. So he went to work for one of the citizens of that country, who sent him out to his farm to take care of the pigs. He wished he could fill himself with the bean pods the pigs ate, but no one gave him anything to eat. At last he came to his senses and said, 'All my father's hired workers have more than they can eat, and here I am about to starve! I will get up and go to my father and say, "Father, I have sinned against God and against you. I am no longer fit to be called your son; treat me as one of your hired workers."' So he got up and started back to his father.

"He was still a long way from home when his father saw him; his heart was filled with pity, and he ran, threw his arms around his son, and kissed him. 'Father,' the son said, 'I have sinned against God and against you. I am no longer fit to be called your son.' But the father called to his servants. 'Hurry!' he said. 'Bring the best robe and put it on him. Put a ring on his finger and shoes on his feet. Then go and get the prize calf and kill it, and let us celebrate with a feast! For this son of mine was dead, but now he is alive; he was lost, but now he has been found.' And so the feasting began. "In the meantime the older son was out in the field. On his way back, when he came close to the house, he heard the music and dancing. So he called one of the servants and asked him, 'What's going on?' 'Your brother has come back home,' the servant answered, 'and your father has killed the prize calf, because he got him back safe and sound.' The older brother was so angry that he would not go into the house; so his father came out and begged him to come in. But he spoke back to his father, 'Look, all these years I have worked for you like a slave, and I have never disobeyed your orders. What have you given me? Not even a goat for

me to have a feast with my friends! But this son of yours wasted all your property on prostitutes, and when he comes back home, you kill the prize calf for him!' 'My son,' the father answered, 'you are always here with me, and everything I have is yours. But we had to celebrate and be happy, because your brother was dead, but now he is alive; he was lost, but now he has been found.'" (Luke 15:11-32)

4.4.41 The Shrewd Manager (Luke 16:1-13)

Jesus said to his disciples, "There was once a rich man who had a servant who managed his property. The rich man was told that the manager was wasting his master's money, so he called him in and said, 'What is this I hear about you? Turn in a complete account of your handling of my property, because you cannot be my manager any longer.' The servant said to himself, 'My master is going to dismiss me from my job. What shall I do? I am not strong enough to dig ditches, and I am ashamed to beg. Now I know what I will do! Then when my job is gone, I shall have friends who will welcome me in their homes.' So he called in all the people who were in debt to his master. He asked the first one, 'How much do you owe my master?' 'One hundred barrels of olive oil,' he answered. 'Here is your account,' the manager told him; 'sit down and write fifty.' Then he asked another one, 'And you—how much do you owe?' 'A thousand bushels of wheat,' he answered. 'Here is your account,' the manager told him; 'write eight hundred.' As a result the master of this dishonest manager praised him for doing such a shrewd thing; because the people of this world are much more shrewd in handling their affairs than the people who belong to the light."

And Jesus went on to say, "And so I tell you: make friends for yourselves with worldly wealth, so that when it gives out, you will be welcomed in the eternal home. Whoever is faithful in small matters will be faithful in large ones; whoever is dishonest in small matters will be dishonest in large ones. If, then, you have not been faithful in handling worldly wealth, how can you be trusted with true wealth? And if you have not been faithful with what belongs to someone else, who will give you what belongs to you?"

"[No servant can be the slave of two masters](#); such a slave will hate one and love the other or will be loyal to one and despise the other. You cannot serve both God and money."

4.4.42 The Parable of the Widow and the Judge (Luke 18:1-8)

Then Jesus told his disciples a parable to teach them that they should always pray and never become discouraged. "In a certain town there was a judge who neither feared God nor respected people. And there was a widow in that same town who kept coming to him and pleading for her rights, saying, 'Help me against my opponent!' For a long time the judge refused to act, but at last he said to himself, 'Even though I don't fear God or respect people, yet because of all the trouble this widow is giving me, I will see to it that she gets her rights. If I don't, she will keep on coming and finally wear me out!'"

And the Lord continued, "Listen to what that corrupt judge said. Now, will God not judge in favour of his own people who cry to him day and night for help? Will he be slow to help them? I tell you, he will judge in their favour and do it quickly. But will [the Son of Man](#) find [faith](#) on earth when he comes?" (Luke 18: 1-8)

4.4.43 The Parable of the Pharisee and the Tax Collector (Luke 18:9-14)

Jesus also told this parable to people who were sure of their own goodness and despised everybody else. "Once there were two men who went up to [the Temple](#) to pray: one was a Pharisee, the other a tax collector. The Pharisee stood apart by himself and prayed, 'I thank you, God, that I am not greedy, dishonest, or an adulterer, like everybody else. I thank you that I am not like that tax collector over there. I fast two days a week, and I give you one tenth of all my income.' But the tax collector stood at a distance and would not even raise his face to heaven, but beat on his breast and said, 'God, have pity on me, a sinner!' I tell you," said Jesus, "the tax collector, and not the Pharisee, was in the right with God when he went home. For those who make themselves great will be humbled, and those who humble themselves will be made great." (Luke 18: 9-14)

4.4.44 Jesus and Zacchaeus (Luke 19:1-10)

Jesus went on into Jericho and was passing through. There was a chief tax collector there named Zacchaeus, who was rich. He was trying to see who Jesus was, but he was a little man and could not see Jesus because of the crowd. So he ran ahead of the crowd and climbed a sycamore tree to see Jesus, who was going to pass that way. When Jesus came to that place, he looked up and said to Zacchaeus, "Hurry down, Zacchaeus, because I must stay in your house today."

Zacchaeus hurried down and welcomed him with great joy. All the people who saw it started grumbling, "This man has gone as a guest to the home of a sinner!"

Zacchaeus stood up and said to the Lord, "Listen, sir! I will give half my belongings to the poor, and if I have cheated anyone, I will pay back four times as much."

Jesus said to him, "Salvation has come to this house today, for this man, also, is a descendant of Abraham. [The Son of Man](#) came to seek and [to save the lost](#)." (Luke 19:1-10)

4.4.45 The Rich Man and Lazarus (Luke 16:19-31)

"There was once a rich man who dressed in the most expensive clothes and lived in great luxury every day. There was also a poor man named Lazarus, covered with sores, who used to be brought to the rich man's door, hoping to eat the bits of food that fell from the rich man's table. Even the dogs would come and lick his sores. The poor man died and was carried by the angels to sit beside Abraham at the feast in heaven. The rich man died and was buried, and in Hades, where he was in great pain, he looked up and saw Abraham, far away, with Lazarus at his side. So he called out, 'Father Abraham! Take pity on me, and send Lazarus to dip his finger in some water and cool off my tongue, because I am in great pain in this fire!' But Abraham said, 'Remember, my son, that in your lifetime you were given all the good things, while Lazarus got all the bad things. But now he is enjoying himself here, while you are in pain. Besides all that, there is a deep pit lying between us, so that those who want to cross over from here to you cannot do so, nor can anyone cross over to us from where you are.' The rich man said, 'Then I beg you, father Abraham, send Lazarus to my father's house, where I have five brothers. Let him go and warn them so that they, at least, will not come to this place of pain.' Abraham said, 'Your brothers have Moses and the prophets to warn them; your brothers should listen to what they say.' The rich man answered, 'That is not enough, father Abraham! But if someone were to rise from death and go to them, then they would turn from their sins.' But Abraham said, 'If they will not listen to Moses and the prophets, they will not be convinced even if someone were to rise from death.'" (Luke 16: 19-31)

4.4.46 Free Men and Slaves (John 8: 31-47)

So Jesus said to those who believed in him, "If you obey my teaching, you are really my disciples; you will know the truth, and the truth will set you free."

"We are the descendants of Abraham," they answered, "and we have never been anybody's slaves. What do you mean, then, by saying, 'You will be free'?"

Jesus said to them, "I am telling you the truth: everyone who sins is a slave of sin. A slave does not belong to a family permanently, but a son belongs there forever. If the Son sets you free, then you will be really free. I know you are Abraham's descendants. Yet you are trying to kill me, because you will not accept my teaching. I talk about what my Father has shown me, but you do what your father has told you."

They answered him, "Our father is Abraham."

"If you really were Abraham's children," Jesus replied, "you would do the same things that he did. All I have ever done is to tell you the truth I heard from God, yet you are trying to kill me. Abraham did nothing like this! You are doing what your father did."

"God himself is the only Father we have," they answered, "and we are his true children."

Jesus said to them, "If God really were your Father, you would love me, because I came from God and now I am here. I did not come on my own authority, but he sent me. Why do you not understand what I say? It is because you cannot bear to listen to my message. You are the children of your father, the Devil, and you want to follow your father's desires. From the very beginning he was a murderer and has never been on the side of truth, because there is no truth in him. When he tells a lie, he is only doing what is natural to him, because he is a liar and the father of all lies. But I tell the truth, and that is why you do not believe me. Which one of you can prove that I am guilty of sin? If I tell the truth, then why do you not believe me? He who comes from God listens to God's words. You, however, are not from God, and that is why you will not listen." (John 8: 31-47)

4.4.47 The Question about Rising from Death (Mathew 22: 23-33; Mark 12: 18-27; Luke 20: 27-40)

That same day some Sadducees came to Jesus and claimed that people will not rise from death. "Teacher," they said, "Moses said that if a man who has no children dies, his brother must marry the widow so that they can have children who will be considered the dead man's children. Now, there were seven brothers who used to live here. The oldest got married and died without having children, so he left his widow to his brother. The same thing happened to the second brother, to the third, and finally to all seven. Last of all, the woman died. Now, on the day when the dead rise to life, whose wife will she be? All of them had married her."

Jesus answered them, "How wrong you are! It is because you don't know the Scriptures or God's power. For when the dead rise to life, they will be like [the angels in heaven](#) and will not marry. Now, as for the dead rising to life: haven't you ever read what God has told you? He said, 'I am the God of Abraham, the God of Isaac, and the God of Jacob.' He is the God of the living, not of the dead." When the crowds heard this, they were amazed at his teaching. (Mathew 22: 23-33; Mark 12: 18-27; Luke 20: 27-40)

4.4.48 The Coming of the Kingdom (Mathew 24: 23-28, 37-41, Luke 17:20-37)

Some Pharisees asked Jesus when [the Kingdom of God](#) would come. His answer was, "The Kingdom of God does not come in such a way as to be seen. No one will say, 'Look, here it is!' or, 'There it is!'; because [the Kingdom of God is within you](#)." Then he said to the disciples, "The time will come when you will wish you could see one of the days of [the Son of Man](#), but you will not see it. (Luke 17: 20-22) "Then, if anyone says to you, 'Look, here is [the Messiah](#)!' or 'There he is!'—do not believe it. For false Messiahs and false prophets will appear; they will perform great miracles and wonders in order to deceive even God's chosen people, if possible. Listen! I have told you this ahead of time. "Or, if people should tell you, 'Look, he is out in the desert!'—don't go there; or if they say, 'Look, he is hiding here!'—don't believe it. For the Son of Man will come like the lightning which flashes across the whole sky from the east to the west. "Wherever there is a dead body, the vultures will gather. (Mathew 24: 23-28) The coming of [the Son of Man](#) will be like what happened in the time of Noah. In the days before the flood people ate and drank, men and women married, up to the very day Noah went into the boat; yet they did not realize what was happening until the flood came and swept them all away. That is how it will be when [the Son of Man](#) comes. At that time two men will be working in a field: one will be taken away, the other will be left behind. Two women will be at a mill grinding meal: one will be taken away, the other will be left behind. (Mathew 24: 37-41; Luke 17: 23-37)

4.4.49 Kingdom of Heaven (Mathew 13: 33, 44, 45, Luke 13: 20-21)

Again Jesus asked, "What shall I compare the Kingdom of God with? (Luke 13: 20) Jesus told them still another parable: "[The Kingdom of heaven](#) is like this. A woman takes some yeast and mixes it with a bushel of flour until the whole batch of dough rises." (Mathew 13:33; Luke 13: 21) "The Kingdom of heaven is like this. A man happens to find a treasure hidden in a field. He covers it up again, and is so happy that he goes and sells everything he has, and then goes back and buys that field. (Mathew 13 :44) "Also, [the Kingdom of heaven](#) is like this. A man is looking for fine pearls. (Mathew 13: 45)

4.4.50 The Teaching of the Ancestors (Mathew 15: 1-9; Mark 7: 1-13)

Some Pharisees and teachers of the Law who had come from Jerusalem gathered around Jesus. They noticed that some of his disciples were eating their food with hands that were ritually unclean—that is, they had not washed them in the way the Pharisees said people should. (For the Pharisees, as well as the rest of the Jews, follow the teaching they received from their ancestors: they do not eat unless they wash their hands in the proper way; nor do they eat anything that comes from the market unless they wash it first. And they follow many other rules which they have received, such as the proper way to wash cups, pots, copper bowls, and beds. (Mark 7: 1-4) So the Pharisees and the teachers of the Law asked Jesus, “Why is it that your disciples do not follow the teaching handed down by our ancestors, but instead eat with ritually unclean hands?” Jesus answered them, “How right Isaiah was when he prophesied about you! You are hypocrites, just as he wrote: ‘These people, says God, honor me with their words, but their heart is really far away from me. It is no use for them to worship me, because they teach human rules as though they were my laws! “You put aside God’s command and obey human teachings.” (Mark 7:5-8; Mathew 15: 1-2, 8-9) And Jesus continued, “You have a clever way of rejecting God’s law in order to uphold your own teaching. For Moses commanded, ‘Respect your father and your mother,’ and, ‘If you curse your father or your mother, you are to be put to death.’ But you teach that if people have something they could use to help their father or mother, but say, ‘This is Corban’ (which means, it belongs to God), they are excused from helping their father or mother. In this way the teaching you pass on to others cancels out the word of God. And there are many other things like this that you do.” (Mark 7: 9-13; Mathew 15: 3-7)

4.4.51 Jesus is Rejected at Nazareth and Jerusalem (Mathew 13: 53-58; Mark 6: 1-6; Luke 4: 16-30, John 10: 22-42)

When Jesus finished telling these parables, he left that place and went to Nazareth, where he had been brought up, and on [the Sabbath](#) he went as usual to the synagogue. (Mathew 13: 53-54; Luke 4: 16-17; Mark 6: 1-2) He stood up to read the Scriptures and was handed the book of the prophet Isaiah. He unrolled the scroll and found the place where it is written, “[The Spirit of the Lord](#) is upon me, because he has chosen me to bring good news to the poor. He has sent me to proclaim liberty to the captives and recovery of sight to the blind, to set free the oppressed and announce that the time has come when the Lord will save his people.” Jesus rolled up the scroll, gave it back to the attendant, and sat down. All the people in the synagogue had their eyes fixed on him, as he said to them, “This passage of scripture has come true today, as you heard it being read.” They were all well impressed with him and marveled at the eloquent words that he spoke. (Luke 4: 17-22) “Where did he get such wisdom?” they asked. “And what about his miracles? Isn’t he the Joseph carpenter’s son? Isn’t Mary his mother, and aren’t James, Joseph, Simon, and Judas his brothers? Aren’t all his sisters living here? Where did he get all this?” And so they rejected him. (Mathew 13: 55-56; Mark 6: 2-3) He said to them, “I am sure that you will quote this proverb to me, ‘Doctor, heal yourself.’ You will

also tell me to do here in my hometown the same things you heard were done in Capernaum. I tell you this," Jesus added, "A prophet is respected everywhere except in his hometown and by his relatives and his own family." (Luke 4: 23-24; Mathew 13: 57; Mark 6: 4). Listen to me: it is true that there were many widows in Israel during the time of Elijah, when there was no rain for three and a half years and a severe famine spread throughout the whole land. Yet Elijah was not sent to anyone in Israel, but only to a widow living in Zarephath in the territory of Sidon. And there were many people suffering from a dreaded skin disease who lived in Israel during the time of the prophet Elisha; yet not one of them was healed, but only Naaman the Syrian." When the people in the synagogue heard this, they were filled with anger. They rose up, dragged Jesus out of town, and took him to the top of the hill on which their town was built. They meant to throw him over the cliff, but he walked through the middle of the crowd and went his way. Because they did not have faith, he did not perform many miracles there, except that he placed his hands on a few sick people and healed them. He was greatly surprised, because the people did not have [faith](#). (Mathew 13: 58; Mark 6: 5-6)

It was winter, and the Festival of the Dedication of [the Temple](#) was being celebrated in Jerusalem. Jesus was walking in Solomon's Porch in the Temple, when the people gathered around him and asked, "How long are you going to keep us in suspense? Tell us the plain truth: are you [the Messiah](#)?" Jesus answered, "I have already told you, but you would not believe me. The deeds I do by my Father's authority speak on my behalf; but you will not believe, for you are not my sheep. My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never die. No one can snatch them away from me. What my Father has given me is greater than everything, and no one can snatch them away from the Father's care. [The Father and I are one](#)."

Then the people again picked up stones to throw at him. Jesus said to them, "I have done many good deeds in your presence which the Father gave me to do; for which one of these do you want to stone me?" They answered, "We do not want to stone you because of any good deeds, but because of your blasphemy! [You are only a man, but you are trying to make yourself God!](#)" Jesus answered, "It is written in your own Law that God said, 'You are gods.' We know that what the scripture says is true forever; and God called those people gods, the people to whom his message was given. As for me, the Father chose me and sent me into the world. How, then, can you say that I blaspheme because I said that I am [the Son of God](#)? Do not believe me, then, if I am not doing the things my Father wants me to do. But if I do them, even though you

do not believe me, you should at least believe my deeds, in order that you may know once and for all that [the Father is in me and that I am in the Father](#).” Once more they tried to seize Jesus, but he slipped out of their hands.

Jesus then went back again across the Jordan River to the place where John had been baptizing, and he stayed there. Many people came to him. “John performed no miracles,” they said, “but everything he said about this man was true.” And many people there believed in him. (John 10: 22-42)

4.4.52 Jesus and the Samaritan Woman (John 4: 1-42)

The Pharisees heard that Jesus was winning and baptizing more disciples than John. (Actually, Jesus himself did not baptize anyone; only his disciples did.) So when Jesus heard what was being said, he left Judea and went back to Galilee; on his way there he had to go through Samaria. In Samaria he came to a town named Sychar, which was not far from the field that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by the trip, sat down by the well. It was about noon. A Samaritan woman came to draw some water, and Jesus said to her, “Give me a drink of water.” (His disciples had gone into town to buy food.)

The woman answered, “You are a Jew, and I am a Samaritan—so how can you ask me for a drink?” (Jews will not use the same cups and bowls that Samaritans use.) Jesus answered, “If you only knew what God gives and who it is that is asking you for a drink, you would ask him, and he would give you life-giving water.” “Sir,” the woman said, “you don't have a bucket, and the well is deep. Where would you get that life-giving water? It was our ancestor Jacob who gave us this well; he and his children and his flocks all drank from it. You don't claim to be greater than Jacob, do you?” Jesus answered, “Those who drink this water will get thirsty again, but those who drink the water that I will give them will never be thirsty again. The water that I will give them will become in them a spring which will provide them with life-giving water and give them eternal life.” “Sir,” the woman said, “give me that water! Then I will never be thirsty again, nor will I have to come here to draw water.” “Go and call your husband,” Jesus told her, “and come back.” “I don't have a husband,” she answered.

Jesus replied, “You are right when you say you don't have a husband. You have been married to five men, and the man you live with now is not really your husband. You have told me the truth.”

“I see you are a prophet, sir,” the woman said. “My Samaritan ancestors worshiped God on this mountain, but you Jews say that Jerusalem is the place where we should worship God.” Jesus said to her, “Believe me, woman, the time will come when people will not worship the Father either on this mountain or in Jerusalem. You Samaritans do not really know whom you worship; but we Jews know whom we worship, because it is from the Jews that salvation comes. [But the time is coming and is already here, when by the power of God's Spirit](#)

[people will worship the Father as he really is, offering him the true worship that he wants](#). God is Spirit, and only by the power of his Spirit can people worship him as he really is." The woman said to him, "I know that [the Messiah](#) will come, and when he comes, he will tell us everything." Jesus answered, "I am he, I who am talking with you." At that moment Jesus' disciples returned, and they were greatly surprised to find him talking with a woman. But none of them said to her, "What do you want?" or asked him, "Why are you talking with her?" Then the woman left her water jar, went back to the town, and said to the people there, "Come and see the man who told me everything I have ever done. Could he be [the Messiah](#)?" So they left the town and went to Jesus.

In the meantime, the disciples were begging Jesus, "Teacher, have something to eat!" But he answered, "I have food to eat that you know nothing about." So the disciples started asking among themselves, "Could somebody have brought him food?" "My food," Jesus said to them, "is to obey the will of the one who sent me and to finish the work he gave me to do. You have a saying, 'Four more months and then the harvest.' But I tell you, take a good look at the fields; the crops are now ripe and ready to be harvested! The one who reaps the harvest is being paid and gathers the crops for eternal life; so the one who plants and the one who reaps will be glad together. For the saying is true, 'Someone plants, someone else reaps.' I have sent you to reap a harvest in a field where you did not work; others worked there, and you profit from their work."

Many of the Samaritans in that town believed in Jesus because the woman had said, "He told me everything I have ever done." So when the Samaritans came to him, they begged him to stay with them, and Jesus stayed there two days. Many more believed because of his message, and they told the woman, "We believe now, not because of what you said, but because we ourselves have heard him, and we know that he really is [the Saviour of the world](#)." (John 4: 1-42)

4.4.53 The Woman Caught in Adultery (John 8: 1-11)

Then everyone went home, but Jesus went to the Mount of Olives. Early the next morning he went back to [the Temple](#). All the people gathered around him, and he sat down and began to teach them. The teachers of the Law and the Pharisees brought in a woman who had been caught committing adultery, and they made her stand before them all. "Teacher," they said to Jesus, "this woman was caught in the very act of committing adultery. In our Law Moses commanded that such a woman must be stoned to death. Now, what do you say?" They said this to trap Jesus, so that they could accuse him. But he bent over and wrote on the ground with his finger. As they stood there asking him questions, he straightened up and said to them, "Whichever one of you has committed no sin may throw the first stone at her." Then he bent over again and wrote on the ground. When they heard this, they all left, one by one, the

older ones first. Jesus was left alone, with the woman still standing there. He straightened up and said to her, "Where are they? Is there no one left to condemn you?" "No one, sir," she answered. "Well, then," Jesus said, "I do not condemn you either. Go, but do not sin again." (John 8: 1-11)

4.4.54 Demand for a Miracle (Mathew 12: 38-42, 16: 1-4; Mark 8: 11-13; Luke 11: 29-32; 12: 54-56)

Then some teachers of the Law and some Pharisees spoke up. "Teacher," they said, "we want to see you perform a miracle." "How evil and godless are the people of this day!" Jesus exclaimed. "You ask me for a miracle? (Mathew 12: 38-39; 16:1; Mark 8: 11-13). Jesus answered, "When the sun is setting, you say, 'We are going to have fine weather, because the sky is red.' And early in the morning you say, 'It is going to rain, because the sky is red and dark.' You can predict the weather by looking at the sky, but you cannot interpret the signs concerning these times! How evil and godless are the people of this day! You ask me for a miracle? No! The only miracle you will be given is the miracle of the prophet Jonah. (Mathew 12: 39, 16: 2-4; Luke 12: 54-56) In the same way that Jonah spent three days and nights in the big fish, so will [the Son of Man](#) spend three days and nights in the depths of the earth. On the Judgment Day the people of Nineveh will stand up and accuse you, because they turned from their sins when they heard Jonah preach; and I tell you that there is something here greater than Jonah! On the Judgment Day the Queen of Sheba will stand up and accuse you, because she travelled all the way from her country to listen to King Solomon's wise teaching; and I assure you that there is something here greater than Solomon! (Mathew 12: 40-42; Luke 11: 29-32)

4.5 Healings and Miracles

4.5.1 The Wedding in Cana (John 2: 1-12)

Two days later there was a wedding in the town of Cana in Galilee. Jesus' mother was there, and Jesus and his disciples had also been invited to the wedding. When the wine had given out, Jesus' mother said to him, "They are out of wine." "You must not tell me what to do," Jesus replied. "[My time has not yet come.](#)" Jesus' mother then told the servants, "Do whatever he tells you." The Jews have rules about ritual washing, and for this purpose six stone water jars were there, each one large enough to hold between twenty and thirty gallons. Jesus said to the servants, "Fill these jars with water." They filled them to the brim, and then he told them, "Now draw some water out and take it to the man in charge of the feast." They took him the water, which now had turned

into wine, and he tasted it. He did not know where this wine had come from (but, of course, the servants who had drawn out the water knew); so he called the bridegroom and said to him, "Everyone else serves the best wine first, and after the guests have drunk a lot, he serves the ordinary wine. But you have kept the best wine until now!" Jesus performed this first miracle in Cana in Galilee; there he revealed his glory, and his disciples believed in him. After this, Jesus and his mother, brothers, and disciples went to Capernaum and stayed there a few days. (John 2: 1-12)

4.5.2 Jesus Heals a Man with an Evil Spirit (Mark 1: 21-28; Luke 4: 31-37)

On the next [Sabbath](#) Jesus went to the synagogue and began to teach. The people who heard him were amazed at the way he taught, for he wasn't like the teachers of the Law; instead, he taught with authority. Just then a man with an evil spirit came into the synagogue and screamed, "What do you want with us, Jesus of Nazareth? Are you here to destroy us? I know who you are—you are God's holy messenger!" Jesus ordered [the spirit](#), "Be quiet, and come out of the man! The evil spirit shook the man hard, gave a loud scream, and came out of him. The people were all so amazed that they started saying to one another, "What is this? Is it some kind of new teaching? This man has authority to give orders to the evil spirits, and they obey him! And so the news about Jesus spread quickly everywhere in the province of Galilee. (Mark 1: 21-28; Luke 4: 31-37)

4.5.3 Jesus Heals Simon's Mother-in-law and Many People (Matthew 8: 14-17; Mark 1: 21-34; Luke 5: 38-41)

Jesus left the synagogue and went to the home of Simon. Now Simon's mother-in-law was suffering from a high fever, and they asked Jesus to help her. So he bent over her and rebuked the fever, and it left her. She got up at once and began to wait on them. At sunset, the people brought to Jesus all who had various kinds of sickness, and laying his hands on each one, he healed them. (Luke 5: 38-40) He did this to make what the prophet Isaiah had said come true, "He himself took our sickness and carried away our diseases" (Matthew 8:17). Moreover, demons came out of many people, shouting, "You are [the Son of God!](#)" But he rebuked them and would not allow them to speak, because they knew he was [the Messiah](#). (Luke 5:41)

4.5.4 Jesus Has Pity for the People and Heals Many People (Mathew 4: 23-25; 9: 35-38; 15: 29-31; Luke 6: 17-19)

Jesus went all over Galilee, teaching in the synagogues, preaching the Good News about [the Kingdom](#), and healing people who had all kinds of disease and sickness. (Mathew 4: 23; 9: 35) The news about him spread through the whole country of Syria, so that people brought to him all those who were sick, suffering from all kinds of diseases and disorders: people with demons, and epileptics, and paralytics—and Jesus healed them all. Large crowds followed him from Galilee and the Ten Towns, from Jerusalem, Judea, and the land on the other side of the Jordan. (Mathew 4: 24-25) As he saw the crowds, his heart was filled with pity for them, because they were worried and helpless, like sheep without a shepherd. So he said to his disciples, “The harvest is large, but there are few workers to gather it in. Pray to the owner of the harvest that he will send out workers to gather in his harvest.” (Mathew 9: 36-38)

Jesus left there and went along by Lake Galilee. He climbed a hill and sat down. (Mathew 15: 29) When Jesus had come down from the hill with the apostles, he stood on a level place with a large number of his disciples. A large crowd of people was there from all over Judea and from Jerusalem and from the coast cities of Tyre and Sidon; they had come to hear him and to be healed of their diseases. Those who were troubled by evil spirits also came and were healed. All the people tried to touch him, for power was going out from him and healing them all. (Luke 6: 17-19) The people were amazed as they saw the dumb speaking, the crippled made whole, the lame walking, and the blind seeing; and they praised the God of Israel. (Mathew 15: 31)

4.5.5 Jesus Heals a Man (Mathew 8: 1-4; Mark 1: 40-45; Luke 5: 12-16)

When Jesus came down from the hill, large crowds followed him. Then a man suffering from a dreaded skin disease came to him, knelt down before him, and said, “Sir, if you want to, you can make me clean.” Jesus reached out and touched him. “I do want to,” he answered. “Be clean!” At once the man was healed of his disease. Then Jesus said to him, “Listen! Don't tell anyone, but go straight to the priest and let him examine you; then in order to prove to everyone that you are cured, offer the sacrifice that Moses ordered.” (Mathew 8: 1-4; Mark 1: 40-44; Luke 5: 12-15) But the man went away and began to spread the news everywhere. Indeed, he talked so much that Jesus could not go into a town publicly. Instead, he stayed out in lonely places, and people came to him from everywhere to hear him and be healed from their diseases. (Mark 1: 45; Luke 5: 16)

4.5.6 Jesus Heals a Roman Officer's Servant (Mathew 8: 5-13, Luke 7: 1-10)

When Jesus had finished saying all these things to the people, he went to Capernaum. A Roman officer there had a servant who was very dear to him; the man was sick and about to die. When the officer heard about Jesus, he sent some Jewish elders to ask him to come and heal his servant. They came to Jesus and begged him earnestly, "This man really deserves your help. He loves our people and he himself built a synagogue for us." So Jesus went with them. He was not far from the house when the officer sent friends to tell him, "Sir, don't trouble yourself. I do not deserve to have you come into my house, neither do I consider myself worthy to come to you in person. Just give the order, and my servant will get well. I, too, am a man placed under the authority of superior officers, and I have soldiers under me. I order this one, 'Go!' and he goes; I order that one, 'Come!' and he comes; and I order my slave, 'Do this!' and he does it."

Jesus was surprised when he heard this; he turned around and said to the crowd following him, "I tell you, I have never found faith like this, not even in Israel!" I assure you that many will come from the east and the west and sit down with Abraham, Isaac and Jacob at the feast in the Kingdom of heaven. But those who should be in the Kingdom will be thrown out into the darkness, where they will cry and grind their teeth." Then Jesus said to the messengers. "Go home, and what you believe will be done for you." The messengers went back to the officer's house and found his servant well. (Mathew 8: 5-13, Luke 7: 1-10)

4.5.7 Jesus Heals an Official's Son (John 4: 43-54)

After spending two days there, Jesus left and went to Galilee. For he himself had said, "Prophets are not respected in their own country." When he arrived in Galilee, the people there welcomed him, because they had gone to the Passover Festival in Jerusalem and had seen everything that he had done during the festival. Then Jesus went back to Cana in Galilee, where he had turned the water into wine. A government official was there whose son was sick in Capernaum. When he heard that Jesus had come from Judea to Galilee, he went to him and asked him to go to Capernaum and heal his son, who was about to die. Jesus said to him, "None of you will ever believe unless you see miracles and wonders." "Sir," replied the official, "come with me before my child dies." Jesus said to him, "Go; your son will live!"

The man believed Jesus' words and went. On his way home his servants met him with the news, "Your boy is going to live!" He asked them what time it was when his son got better, and they answered, "It was one o'clock yesterday afternoon when the fever left him." Then the father remembered that it was at that very hour when Jesus had told him, "Your son will live." So he and all his family believed. This was the second miracle that Jesus performed after coming from Judea to Galilee. (John 4: 43-54)

4.5.8 The Healing at the Pool (John 5: 1-18)

After this, Jesus went to Jerusalem for a religious festival. Near the Sheep Gate in Jerusalem there is a pool with five porches; in Hebrew it is called Bethzatha. A large crowd of sick people were lying on the porches—the blind, the lame, and the paralyzed. A man was there who had been sick for thirty-eight years. Jesus saw him lying there, and he knew that the man had been sick for such a long time; so he asked him, "Do you want to get well?" The sick man answered, "Sir, I don't have anyone here to put me in the pool when the water is stirred up; while I am trying to get in, somebody else gets there first."

Jesus said to him, "Get up, pick up your mat, and walk." Immediately the man got well; he picked up his mat and started walking. The day this happened was a Sabbath, so the Jewish authorities told the man who had been healed, "This is a [Sabbath](#), and it is against our Law for you to carry your mat." He answered, "The man who made me well told me to pick up my mat and walk." They asked him, "Who is the man who told you to do this?" But the man who had been healed did not know who Jesus was, for there was a crowd in that place, and Jesus had slipped away. Afterward, Jesus found him in [the Temple](#) and said, "Listen, you are well now; so stop sinning or something worse may happen to you." Then the man left and told the Jewish authorities that it was Jesus who had healed him. So they began to persecute Jesus, because he had done this healing on a Sabbath. [Jesus answered them, "My Father is always working, and I too must work."](#) This saying made the Jewish authorities all the more determined to kill him; not only had he broken [the Sabbath law](#), but he had said that God was his own Father and in this way had [made himself equal with God](#). (John 5: 1-18)

4.5.9 Jesus Heals Many People (Mathew 8: 14-17; Mark 1: 29-34; Luke 4: 38-41)

Jesus and his disciples, including James and John, left the synagogue and went to Peter's home, and there Jesus saw Peter's mother-in-law sick in bed with a

fever. He touched her hand; the fever left her, and she got up and began to wait on him. When evening came, people brought to Jesus many who had demons in them. He would not let the demons say anything, because they knew who he was. Jesus drove out the evil [spirits](#) with a word and healed all who were sick. He did this to make come true what the prophet Isaiah had said, "He himself took our sickness and carried away our diseases." (Mathew 8: 14-17; Mark 1: 29-34; Luke 4: 38-41)

4.5.10 Jesus Heals the Sick in Gennesaret (Mathew 14: 34-36; Mark 6: 53-56)

They crossed the lake and came to land at Gennesaret, where they tied up the boat. As they left the boat, people recognized Jesus at once. So they ran throughout the whole region; and wherever they heard he was, they brought to him the sick lying on their mats. And everywhere Jesus went, to villages, towns, or farms, people would take their sick to the marketplaces and beg him to let the sick at least touch the edge of his cloak. And all who touched it were made well. (Mathew 14: 34-36; Mark 6: 53-56)

4.5.11 Jesus Heals a Crippled Woman on the Sabbath (Luke 13: 10-17)

[One Sabbath](#) Jesus was teaching in a synagogue. A woman there had an evil spirit that had kept her sick for eighteen years; she was bent over and could not straighten up at all. When Jesus saw her, he called out to her, "Woman, you are free from your sickness!" He placed his hands on her, and at once she straightened herself up and praised God.

The official of the synagogue was angry that Jesus had healed on [the Sabbath](#), so he spoke up and said to the people, "There are six days in which we should work; so come during those days and be healed, but not on the Sabbath!"

The Lord answered him, "You hypocrites! Any one of you would untie your ox or your donkey from the stall and take it out to give it water on the Sabbath. Now here is this descendant of Abraham whom [Satan has kept in bonds for eighteen years; should she not be released on the Sabbath?](#)" His answer made his enemies ashamed of themselves, while the people rejoiced over all the wonderful things that he did. (Luke 13: 10-17)

4.5.12 Jesus Heals a Sick Man (Luke 14: 1-6)

One Sabbath Jesus went to eat a meal at the home of one of the leading Pharisees; and people were watching Jesus closely. A man whose legs and arms were swollen came to Jesus, and Jesus spoke up and asked the teachers

of the Law and the Pharisees, "Does our Law allow healing on [the Sabbath](#) or not?"

But they would not say a thing. Jesus took the man, healed him, and sent him away. Then he said to them, "[If any one of you had a child or an ox that happened to fall in a well on a Sabbath, would you not pull it out at once on the Sabbath itself?](#)" But they were not able to answer him about this. (Luke 14: 1-6)

4.5.13 Jesus Heals Ten Men (Luke 17: 11-19)

As Jesus made his way to Jerusalem, he went along the border between Samaria and Galilee. He was going into a village when he was met by ten men suffering from a dreaded skin disease. They stood at a distance and shouted, "Jesus! Master! Have pity on us!" Jesus saw them and said to them, "Go and let the priests examine you." On the way they were made clean. When one of them saw that he was healed, he came back, praising God in a loud voice. He threw himself to the ground at Jesus' feet and thanked him. The man was a Samaritan. Jesus spoke up, "There were ten who were healed; where are the other nine? Why is this foreigner the only one who came back to give thanks to God?" And Jesus said to him, "Get up and go; your faith has made you well." (Luke 17: 11-19)

4.5.14 Jesus Heals a Paralyzed Man (Mathew 9: 1-8; Mark 2: 1-12; Luke 5: 17-26)

A few days later Jesus went back to Capernaum, and the news spread that he was at home. So many people came together including some Pharisees and teachers of the Law that there was no room left, not even out in front of the door. Jesus was preaching the message to them when four men arrived, carrying a paralyzed man to Jesus. Because of the crowd, however, they could not get the man to him. So they made a hole in the roof right above the place where Jesus was. When they had made an opening, they let the man down, lying on his mat. Seeing how much faith they had, Jesus said to the paralyzed man, "My son, your sins are forgiven." Some teachers of the Law who were sitting there thought to themselves, "How does he dare talk like this? [This is blasphemy! God is the only one who can forgive sins!](#)"

At once Jesus knew what they were thinking, so he said to them, "Why do you think such things? Is it easier to say to this paralyzed man, 'Your sins are forgiven,' or to say, 'Get up, pick up your mat, and walk'? I will prove to you,

then, that [the Son of Man](#) has authority on earth to forgive sins." So he said to the paralyzed man, "I tell you, get up, pick up your mat, and go home!" While they all watched, the man got up, picked up his mat, and hurried away. They were all completely amazed and praised God, saying, "We have never seen anything like this and such authority to people!" (Mathew 9: 1-8; Mark 2: 1-12; Luke 5: 17-26)

4.5.15 The Man with a Paralysed Hand (Mathew 12: 9-14; Mark 3: 1-6; Luke 6: 6-11)

On another [Sabbath](#) Jesus went to a synagogue and taught. A man was there whose right hand was paralyzed. Some people were there who wanted to accuse Jesus of doing wrong, so they asked him, "Is it against our Law to heal on the Sabbath?" Jesus answered, "[What if one of you has a sheep and it falls into a deep hole on the Sabbath? Will you not take hold of it and lift it out? And a human being is worth much more than a sheep! So then, our Law does allow us to help someone on the Sabbath.](#)" (Mathew 12: 9-12; Mark 3: 1-4; Luke 6: 6-9)

But they did not say a thing. Jesus was angry as he looked around at them, but at the same time he felt sorry for them, because they were so stubborn and wrong. (Mark 3: 5) Then he said to the man with the paralyzed hand, "Stretch out your hand." He stretched it out, and it became well again, just like the other one. Then the Pharisees left the synagogue and met at once with some members of Herod's party, and they made plans to kill Jesus. (Mathew 12: 13-14; Mark 3: 6; Luke 6: 10-11)

4.5.16 Jesus Heals a Dumb Man (Mathew 9: 32- 34)

When two blind men were healed and leaving, some people brought to Jesus a man who could not talk because he had a demon. But as soon as the demon was driven out, the man started talking, and everyone was amazed. "We have never seen anything like this in Israel!" they exclaimed. But the Pharisees said, "It is the chief of the demons who gives Jesus the power to drive out demons." (Mathew 9: 32- 34)

4.5.17 Jesus Heals a Deaf-Mute (Mark 7: 31-37)

Jesus then left the neighborhood of Tyre and went on through Sidon to Lake Galilee, going by way of the territory of the Ten Towns. Some people brought him a man who was deaf and could hardly speak, and they begged Jesus to

place his hands on him. So Jesus took him off alone, away from the crowd, put his fingers in the man's ears, spat, and touched the man's tongue. Then Jesus looked up to heaven, gave a deep groan, and said to the man, "*Ephphatha*," which means, "Open up!"

At once the man was able to hear, his speech impediment was removed, and he began to talk without any trouble. Then Jesus ordered the people not to speak of it to anyone; but the more he ordered them not to, the more they told it. And all who heard were completely amazed. "How well he does everything!" they exclaimed. "He even causes the deaf to hear and the dumb to speak!" (Mark 7: 31-37)

4.5.18 Jesus Heals Two Blind Men (Mathew 9: 27-31)

Jesus left that place, and as he walked along, two blind men started following him. "Have mercy on us, Son of David!" they shouted. When Jesus had gone indoors, the two blind men came to him, and he asked them, "Do you believe that I can heal you?" "Yes, sir!" they answered. Then Jesus touched their eyes and said, "Let it happen, then, just as you believe!"—and their sight was restored. Jesus spoke sternly to them, "Don't tell this to anyone!" But they left and spread the news about Jesus all over that part of the country. (Mathew 9: 27-31)

4.5.19 Jesus Heals Two Blind Men (Mathew 20: 29-34; Mark 10: 46-52, Luke 18: 35-43)

As Jesus and his disciples were leaving Jericho, a large crowd was following. Two blind men (one of them was a blind beggar named Bartimaeus son of Timaeus) who were sitting by the road heard that Jesus was passing by, so they began to shout, "Son of David! Have mercy on us, sir!" The crowd scolded them and told them to be quiet. But they shouted even more loudly, "Son of David! Have mercy on us, sir!"

Jesus stopped and called them. "What do you want me to do for you?" he asked them. "Sir," they answered, "we want you to give us our sight! Jesus had pity on them and touched their eyes; at once they were able to see, and they followed him. When the crowd saw it, they all praised God. (Mathew 20: 29-34; Mark 10: 46-52, Luke 18: 35-43)

4.5.20 Jesus Heals a Dumb and Blind Man (Mathew 12: 22-32; Mark 3: 20-30; Luke 11: 14-23)

Then Jesus went home. Again such a large crowd gathered that Jesus and his disciples had no time to eat. Some people brought to Jesus a man who was blind and could not talk because he had a demon. Jesus healed the man, so that he was able to talk and see. The crowds were all amazed at what Jesus had done. "Could he be the Son of David?" they asked. When the Pharisees heard this, they replied, "He drives out demons only because their ruler Beelzebul gives him power to do so." Jesus knew what they were thinking, and so he said to them, "Any country that divides itself into groups which fight each other will not last very long. And any town or family that divides itself into groups which fight each other will fall apart. So if one group is fighting another in Satan's kingdom, this means that it is already divided into groups and will soon fall apart! You say that I drive out demons because Beelzebul gives me the power to do so. Well, then, who gives your followers the power to drive them out? What your own followers do proves that you are wrong! No, it is not Beelzebul, but [God's Spirit](#), who gives me the power to drive out demons, which proves that [the Kingdom of God](#) has already come upon you. "No one can break into a strong man's house and take away his belongings unless he first ties up the strong man; then he can plunder his house.

"Anyone who is not for me is really against me; anyone who does not help me gather is really scattering. For this reason I tell you: people can be forgiven any sin and any evil thing they say; but whoever says evil things against [the Holy Spirit](#) will not be forgiven. Anyone who says something against [the Son of Man](#) can be forgiven; but whoever says something against [the Holy Spirit](#) will not be forgiven—now or ever. (Mathew 12: 22-32; Mark 3: 20-30; Luke 11: 14-23)

4.5.21 Jesus Heals a Man Born Blind (John 9: 1-41)

As Jesus was walking along, he saw a man who had been born blind. His disciples asked him, "Teacher, whose sin caused him to be born blind? Was it his own or his parents' sin?" Jesus answered, "His blindness has nothing to do with his sins or his parents' sins. He is blind so that God's power might be seen at work in him. As long as it is day, we must do the work of him who sent me; night is coming when no one can work. While I am in the world, I am the light for the world. After he said this, Jesus spat on the ground and made some mud with the spittle; he rubbed the mud on the man's eyes and told him, "Go and wash your face in the Pool of Siloam." (This name means "Sent.") So the man went, washed his face, and came back seeing. His neighbors, then, and the people

who had seen him begging before this, asked, "Isn't this the man who used to sit and beg?" Some said, "He is the one," but others said, "No he isn't; he just looks like him." So the man himself said, "I am the man." "How is it that you can now see?" they asked him. He answered, "The man called Jesus made some mud, rubbed it on my eyes, and told me to go to Siloam and wash my face. So I went, and as soon as I washed, I could see." "Where is he?" they asked. "I don't know," he answered.

The Pharisees Investigate the Healing

Then they took to the Pharisees the man who had been blind. The day that Jesus made the mud and cured him of his blindness was a [Sabbath](#). The Pharisees, then, asked the man again how he had received his sight. He told them, "He put some mud on my eyes; I washed my face, and now I can see." Some of the Pharisees said, "The man who did this cannot be from God, for he does not obey [the Sabbath law](#)." Others, however, said, "How could a man who is a sinner perform such miracles as these?" And there was a division among them. So the Pharisees asked the man once more, "You say he cured you of your blindness—well, what do you say about him?" "He is a prophet," the man answered. The Jewish authorities, however, were not willing to believe that he had been blind and could now see, until they called his parents and asked them, "Is this your son? You say that he was born blind; how is it, then, that he can now see?" His parents answered, "We know that he is our son, and we know that he was born blind. But we do not know how it is that he is now able to see, nor do we know who cured him of his blindness. Ask him; he is old enough, and he can answer for himself!" His parents said this because they were afraid of the Jewish authorities, who had already agreed that anyone who said he believed that Jesus was [the Messiah](#) would be expelled from the synagogue. That is why his parents said, "He is old enough; ask him!"

A second time they called back the man who had been born blind, and said to him, "Promise before God that you will tell the truth! We know that this man who cured you is a sinner. "I do not know if he is a sinner or not," the man replied. "One thing I do know: I was blind, and now I see. "What did he do to you?" they asked. "How did he cure you of your blindness?" "I have already told you," he answered, "and you would not listen. Why do you want to hear it again? Maybe you, too, would like to be his disciples? They insulted him and said, "You are that fellow's disciple; but we are Moses' disciples. We know that God spoke to Moses; as for that fellow, however, we do not even know where he comes from!" The man answered, "What a strange thing that is! You do not

know where he comes from, but he cured me of my blindness! We know that God does not listen to sinners; he does listen to people who respect him and do what he wants them to do. Since the beginning of the world nobody has ever heard of anyone giving sight to a person born blind. Unless this man came from God, he would not be able to do a thing." They answered, "You were born and brought up in sin—and you are trying to teach us?" And they expelled him from the synagogue.

Spiritual Blindness

When Jesus heard what had happened, he found the man and asked him, "Do you believe in the Son of Man?" The man answered, "Tell me who he is, sir, so that I can believe in him!" Jesus said to him, "You have already seen him, and he is the one who is talking with you now." "I believe, Lord!" the man said, and knelt down before Jesus. Jesus said, "I came to this world to judge, so that the blind should see and those who see should become blind." Some Pharisees who were there with him heard him say this and asked him, "Surely you don't mean that we are blind, too?" Jesus answered, "If you were blind, then you would not be guilty; but since you claim that you can see, this means that you are still guilty." (John 9: 1-41)

4.5.22 Jesus Heals a Man with Demons (Mathew 8: 28-34; Mark 5: 1-20; Luke 8: 26-39)

Jesus and his disciples arrived on the other side of Lake Galilee, in the territory of Gerasa. As soon as Jesus got out of the boat, he was met by a man who came out of the burial caves there. This man had an evil [spirit](#) in him and lived among the tombs. Nobody could keep him tied with chains any more; many times his feet and his hands had been tied, but every time he broke the chains and smashed the irons on his feet. He was too strong for anyone to control him. Day and night he wandered among the tombs and through the hills, screaming and cutting himself with stones. He was some distance away when he saw Jesus; so he ran, fell on his knees before him, and screamed in a loud voice, "Jesus, Son of the Most High God! What do you want with me? For God's sake, I beg you, don't punish me!" (He said this because Jesus was saying, "Evil [spirit](#), come out of this man!") So Jesus asked him, "What is your name?"

The man answered, "My name is 'Mob'—there are so many of us!" And he kept begging Jesus not to send the evil [spirits](#) out of that region. There was a large herd of pigs near by, feeding on a hillside. So the [spirits](#) begged Jesus, "Send us to the pigs, and let us go into them." He let them go, and the evil spirits went

out of the man and entered the pigs. The whole herd—about two thousand pigs in all—rushed down the side of the cliff into the lake and was drowned.

The men who had been taking care of the pigs ran away and spread the news in the town and among the farms. People went out to see what had happened, and when they came to Jesus, they saw the man who used to have the mob of demons in him. He was sitting there, clothed and in his right mind; and they were all afraid. Those who had seen it told the people what had happened to the man with the demons, and about the pigs. So they asked Jesus to leave their territory. As Jesus was getting into the boat, the man who had had the demons begged him, "Let me go with you! But Jesus would not let him. Instead, he told him, "Go back home to your family and tell them how much the Lord has done for you and how kind he has been to you." So the man left and went all through the Ten Towns, telling what Jesus had done for him. And all who heard it were amazed. (Mathew 8: 28-34; Mark 5: 1-20; Luke 8: 26-39)

4.5.23 Jesus Heals a Boy with an Evil Spirit (Mark 9: 17-29; Mathew 17: 14-21; Luke 9: 37-43a)

A man in the crowd answered, "Teacher, I brought my son to you, because he has an evil [spirit](#) in him and cannot talk. Whenever [the spirit](#) attacks him, it throws him to the ground, and he foams at the mouth, grits his teeth, and becomes stiff all over. I asked your disciples to drive the spirit out, but they could not." Jesus said to them, "How unbelieving you people are! How long must I stay with you? How long do I have to put up with you? Bring the boy to me!" They brought him to Jesus. As soon as [the spirit](#) saw Jesus, it threw the boy into a fit, so that he fell on the ground and rolled around, foaming at the mouth. "How long has he been like this?" Jesus asked the father. "Ever since he was a child," he replied. "Many times the evil spirit has tried to kill him by throwing him in the fire and into water. Have pity on us and help us, if you possibly can!" "Yes," said Jesus, "if you yourself can! Everything is possible for the person who has [faith](#)." The father at once cried out, "I do have faith, but not enough. Help me have more!" Jesus noticed that the crowd was closing in on them, so he gave a command to the evil spirit. "Deaf and dumb spirit," he said, "I order you to come out of the boy and never go into him again!" [The spirit](#) screamed, threw the boy into a bad fit, and came out. The boy looked like a corpse, and everyone said, "He is dead!" But Jesus took the boy by the hand and helped him rise, and he stood up. All the people were amazed at the mighty power of God. After Jesus had gone indoors, his disciples asked him privately, "Why

couldn't we drive [the spirit](#) out?" "It was because you haven't enough [faith](#)," answered Jesus. "Only prayer can drive this kind out," answered Jesus; "nothing else can. I assure you that if you have faith as big as a mustard seed, you can say to this hill, 'Go from here to there!' and it will go. You could do anything!" (Mark 9: 17-29; Mathew 17: 14-21; Luke 9: 37-43a)

4.5.24 A Woman's Faith on Jesus Drive the Demon out of her Daughter (Matthew 15: 21-28; Mark 7: 24-30)

After the teaching about things that make a person unclean Jesus left and went away to the territory near the city of Tyre. He went into a house and did not want anyone to know he was there, but he could not stay hidden. A woman, whose daughter had an evil spirit in her, heard about Jesus and came to him at once and fell at his feet. The woman was a Gentile, born in the region of Phoenicia in Syria. She begged Jesus to drive the demon out of her daughter. But Jesus answered, "Let us first feed the children. It isn't right to take the children's food and throw it to the dogs." "Sir," she answered, "even the dogs under the table eat the children's leftovers!" So Jesus said to her, "Because of that answer, go back home, where you will find that the demon has gone out of your daughter!" She went home and found her child lying on the bed; the demon had indeed gone out of her. (Mark 7: 24-30)

4.5.25 The Return of the Evil Spirit (Mathew 12: 43-45; Luke 11: 24-26)

"When an evil [spirit](#) goes out of a person, it travels over dry country looking for a place to rest. If it can't find one, it says to itself, 'I will go back to my house.' So it goes back and finds the house empty, clean, and all fixed up. Then it goes out and brings along seven other spirits even worse than itself, and they come and live there. So when it is all over, that person is in worse shape than at the beginning. This is what will happen to the evil people of this day." (Mathew 12: 43-45; Luke 11: 24-26)

4.5.26 Jesus Feeds Five Thousand Men (Mathew 14: 13-21; Mark 6: 30-44; Luke 9: 10-17; John 6: 1-14)

When Jesus heard the news about death of John, he left there in a boat and went to a lonely place by himself. The people heard about it, and so they left their towns and followed him by land. Jesus got out of the boat, and when he saw the large crowd, his heart was filled with pity for them, because they were like sheep without a shepherd. So he began to teach them many things and

healed their sick. That evening his disciples came to him and said, "It is already very late, and this is a lonely place. Send the people away and let them go to the villages to buy food for themselves." "They don't have to leave," answered Jesus. "You yourselves give them something to eat!" They asked, "Do you want us to go and spend two hundred silver coins on bread in order to feed them?" So Jesus asked them, "How much bread do you have? Go and see." "All we have here are five loaves and two fish," they replied. "Then bring them here to me," Jesus said. He ordered the people to sit down on the grass. Jesus then told his disciples to make all the people divide into groups and sit down on the green grass. So the people sat down in rows, in groups of a hundred and groups of fifty.

Then Jesus took the five loaves and the two fish, looked up to heaven, and gave thanks to God. He broke the loaves and gave them to the disciples, and the disciples gave them to the people. Everyone ate and had enough. Then the disciples took up twelve baskets full of what was left over. The number of men who ate was about five thousand, not counting the women and children. (Mathew 14: 13-21; Mark 6: 30-44; Luke 9: 10-17; John 6: 1-14)

4.5.27 Jesus Feeds Four Thousand Men (Mathew 15: 32-39; Mark 8: 1-10)

Not long afterward another large crowd came together. When the people had nothing left to eat, Jesus called the disciples to him and said, "I feel sorry for these people, because they have been with me for three days and now have nothing to eat. If I send them home without feeding them, they will faint as they go, because some of them have come a long way." His disciples asked him, "Where in this desert can anyone find enough food to feed all these people?" "How much bread do you have?" Jesus asked. "Seven loaves," they answered.

He ordered the crowd to sit down on the ground. Then he took the seven loaves, gave thanks to God, broke them, and gave them to his disciples to distribute to the crowd; and the disciples did so. They also had a few small fish. Jesus gave thanks for these and told the disciples to distribute them too. Everybody ate and had enough—there were about four thousand people, not counting the women and children. Then the disciples took up seven baskets full of pieces left over. Jesus sent the people away and at once got into a boat with his disciples and went to the district of Dalmanutha in the territory of Magadan. (Mathew 15: 32-39; Mark 8: 1-10)

4.5.28 Jesus Calms a Storm (Mathew 8: 23-27; Mark 4: 35-41; Luke 8: 22-25)

On the evening of that same day Jesus said to his disciples, "Let us go across to the other side of the lake." So they left the crowd; the disciples got into the boat in which Jesus was already sitting, and they took him with them. Other boats were there too. As they were sailing, Jesus fell asleep. He was in the back of the boat, sleeping with his head on a pillow. Suddenly a strong wind blew down on the lake, and the waves began to spill over into boat, and the boat began to fill with water and was in great danger of sinking. The disciples went to Jesus and woke him up, saying, "Master, Master! We are about to die!"

Jesus got up and commanded the wind, "Be quiet!" and he said to the waves, "Be still!" The wind died down, and there was a great calm. Then Jesus said to his disciples, "Why are you frightened? "Where is your faith?" Do you still have no [faith](#)?"

But they were terribly afraid, and began to say to one another, "Who is this man? He gives orders to the winds and waves, and they obey him!" (Mathew 8: 23-27; Mark 4: 35-41; Luke 8: 22-25)

4.5.29 Jesus Walks on the Water (Mathew 14: 22-33; Mark 6: 45-52; John 6: 15-21)

After feeding five thousand people, Jesus made the disciples get into the boat and go on ahead to the other side of the lake for Capernaum, while he sent the people away. After sending the people away, he went up a hill by himself to pray. When evening came, Jesus was there alone; and by this time the boat was far out in the lake, tossed about by the waves, because the wind was blowing against it. Between three and six o'clock in the morning Jesus came to the disciples, walking on the water. When they saw him walking on the water, they were terrified. "It's a ghost!" they said, and screamed with fear.

Jesus spoke to them at once. "Courage!" he said. "It is I. Don't be afraid!" Then Peter spoke up. "Lord, if it is really you, order me to come out on the water to you." "Come!" answered Jesus. So Peter got out of the boat and started walking on the water to Jesus. But when he noticed the strong wind, he was afraid and started to sink down in the water. "Save me, Lord!" he cried. At once Jesus reached out and grabbed hold of him and said, "What little [faith](#) you have! Why did you doubt?" They both got into the boat, and the wind died down. The disciples were completely amazed. Then the disciples in the boat worshiped Jesus. "Truly you are the Son of God!" they exclaimed. (Mathew 14: 22-33; Mark 6: 45-52; John 6: 15-21)

4.5.30 The Official's Daughter and the Woman Who Touched Jesus' Cloak (Mathew 9: 18-26; Mark 5: 21-43; Luke 8: 40-56)

Jesus went back across to the other side of the lake. There at the lakeside a large crowd gathered around him. Jairus, an official of the local synagogue, arrived, and when he saw Jesus, he threw himself down at his feet and begged him earnestly, "My little daughter is very sick. Please come and place your hands on her, so that she will get well and live!" Then Jesus started off with him. So many people were going along with Jesus that they were crowding him from every side. There was a woman who had suffered terribly from severe bleeding for twelve years, even though she had been treated by many doctors. She had spent all her money, but instead of getting better she got worse all the time. She had heard about Jesus, so she came in the crowd behind him, saying to herself, "If I just touch his clothes, I will get well." She touched his cloak, and her bleeding stopped at once; and she had the feeling inside herself that she was healed of her trouble. At once Jesus knew that power had gone out of him, so he turned around in the crowd and asked, "Who touched my clothes?"

His disciples answered, "You see how the people are crowding you; why do you ask who touched you?" Everyone denied it, and Peter said, "Master, the people are all around you and crowding in on you." But Jesus kept looking around to see who had done it. The woman realized what had happened to her, so she came, trembling with fear, knelt at his feet, and told him the whole truth. Jesus said to her, "My daughter, your faith has made you well. Go in peace, and be healed of your trouble." While Jesus was saying this, some messengers came from Jairus' house and told him, "Your daughter has died. Why bother the Teacher any longer?" Jesus paid no attention to what they said, but told him, "Don't be afraid, only believe." Then he did not let anyone else go on with him except Peter and James and his brother John. They arrived at Jairus' house, where Jesus saw the confusion and heard all the loud crying and wailing. He went in and said to them, "Why all this confusion? Why are you crying? The child is not dead—she is only sleeping!" They started making fun of him, so he put them all out, took the child's father and mother and his three disciples, and went into the room where the child was lying. He took her by the hand and said to her, "*Talitha, koum,*" which means, "Little girl, I tell you to get up!" She got up at once and started walking around. (She was twelve years old.) When this happened, they were completely amazed. But Jesus gave them strict orders not to tell anyone, and he said, "Give her something to eat." (Mathew 9: 18-26; Mark 5: 21-43; Luke 8: 40-56)

4.5.31 Jesus Raises a Widow's Son (Luke 7: 11-17)

Soon afterward Jesus went to a town named Nain, accompanied by his disciples and a large crowd. Just as he arrived at the gate of the town, a funeral procession was coming out. The dead man was the only son of a woman who was a widow, and a large crowd from the town was with her. When the Lord saw her, his heart was filled with pity for her, and he said to her, "Don't cry." Then he walked over and touched the coffin, and the men carrying it stopped. Jesus said, "Young man! Get up, I tell you!" The dead man sat up and began to talk, and Jesus gave him back to his mother. They all were filled with fear and praised God. "A great prophet has appeared among us!" they said; "[God has come to save his people](#)! This news about Jesus went out through all the country and the surrounding territory. (Luke 7: 11-17)

4.5.32 The Death of Lazarus and Brought to Life (John 11: 1-57, 12: 9-11)

A man named Lazarus, who lived in Bethany, became sick. Bethany was the town where Mary and her sister Martha lived. (This Mary was the one who poured the perfume on the Lord's feet and wiped them with her hair; it was her brother Lazarus who was sick.) The sisters sent Jesus a message: "Lord, your dear friend is sick." When Jesus heard it, he said, "The final result of this sickness will not be the death of Lazarus; this has happened in order to bring glory to God, and it will be the means by which [the Son of God](#) will receive glory." Jesus loved Martha and her sister and Lazarus. Yet when he received the news that Lazarus was sick, he stayed where he was for two more days. Then he said to the disciples, "Let us go back to Judea." "Teacher," the disciples answered, "just a short time ago the people there wanted to stone you; and are you planning to go back?" Jesus said, "A day has twelve hours, doesn't it? So those who walk in broad daylight do not stumble, for they see the light of this world. But if they walk during the night they stumble, because they have no light." Jesus said this and then added, "Our friend Lazarus has fallen asleep, but I will go and wake him up." The disciples answered, "If he is asleep, Lord, he will get well." Jesus meant that Lazarus had died, but they thought he meant natural sleep. So Jesus told them plainly, "Lazarus is dead, but for your sake I am glad that I was not with him, so that you will believe. Let us go to him." Thomas (called the Twin) said to his fellow disciples, "Let us all go along with the Teacher, so that we may die with him!"

Jesus the Resurrection and the Life

When Jesus arrived, he found that Lazarus had been buried four days before. Bethany was less than two miles from Jerusalem, and many Judeans had come to see Martha and Mary to comfort them about their brother's death. When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed in the house. Martha said to Jesus, "If you had been here, Lord, my brother would not have died! But I know that even now God will give you whatever you ask him for." "Your brother will rise to life," Jesus told her. "I know," she replied, "that he will rise to life on the last day." Jesus said to her, "[I am the resurrection and the life](#). Those who believe in me will live, even though they die; and those who live and believe in me will never die. Do you believe this?" "Yes, Lord!" she answered. "I do believe that you are [the Messiah, the Son of God](#), who was to come into the world."

Jesus Weeps

After Martha said this, she went back and called her sister Mary privately. "The Teacher is here," she told her, "and is asking for you." When Mary heard this, she got up and hurried out to meet him. (Jesus had not yet arrived in the village, but was still in the place where Martha had met him.) The people who were in the house with Mary comforting her followed her when they saw her get up and hurry out. They thought that she was going to the grave to weep there. Mary arrived where Jesus was, and as soon as she saw him, she fell at his feet. "Lord," she said, "if you had been here, my brother would not have died!" Jesus saw her weeping, and he saw how the people with her were weeping also; his heart was touched, and he was deeply moved. "Where have you buried him?" he asked them. "Come and see, Lord," they answered. Jesus wept. "See how much he loved him!" the people said. But some of them said, "He gave sight to the blind man, didn't he? Could he not have kept Lazarus from dying?"

Lazarus Is Brought to Life

Deeply moved once more, Jesus went to the tomb, which was a cave with a stone placed at the entrance. "Take the stone away!" Jesus ordered. Martha, the dead man's sister, answered, "There will be a bad smell, Lord. He has been buried four days!" Jesus said to her, "Didn't I tell you that you would see God's glory if you believed?" They took the stone away. Jesus looked up and said, "I thank you, Father, that you listen to me. I know that you always listen to me, but I say this for the sake of the people here, so that they will believe that you sent me." After he had said this, he called out in a loud voice, "Lazarus, come

out!" He came out, his hands and feet wrapped in grave cloths, and with a cloth around his face. "Untie him," Jesus told them, "and let him go."

The Plot against Jesus

Many of the people who had come to visit Mary saw what Jesus did, and they believed in him. But some of them returned to the Pharisees and told them what Jesus had done. So the Pharisees and the chief priests met with the Council and said, "What shall we do? Look at all the miracles this man is performing! If we let him go on in this way, everyone will believe in him, and the Roman authorities will take action and destroy our Temple and our nation!" One of them, named Caiaphas, who was High Priest that year, said, "What fools you are! Don't you realize that it is better for you to have one man die for the people, instead of having the whole nation destroyed?" Actually, he did not say this of his own accord; rather, as he was High Priest that year, he was prophesying that Jesus was going to die for the Jewish people, and not only for them, but also to bring together into one body all the scattered people of God. From that day on the Jewish authorities made plans to kill Jesus. So Jesus did not travel openly in Judea, but left and went to a place near the desert, to a town named Ephraim, where he stayed with the disciples. The time for [the Passover Festival](#) was near, and many people went up from the country to Jerusalem to perform the ritual of purification before the festival. They were looking for Jesus, and as they gathered in the Temple, they asked one another, "What do you think? Surely he will not come to the festival, will he?" The chief priests and the Pharisees had given orders that if anyone knew where Jesus was, he must report it, so that they could arrest him. (John 11: 1-57)

The Plot against Lazarus

A large number of people heard that Jesus was in Bethany, so they went there, not only because of Jesus but also to see Lazarus, whom Jesus had raised from death. So the chief priests made plans to kill Lazarus too, because on his account many Jews were rejecting them and believing in Jesus. (John 12: 9-11)

4.5.33 The Transfiguration (Mathew 17: 1-13; Mark 9: 2-13; Luke 9: 28-36)

Six days after he had said about his suffering and death to his disciples, Jesus took Peter, John, and James with him and went up a hill to pray. While he was praying, a change came over Jesus: his face was shining like the sun, and his clothes became dazzling white. Then the three disciples saw Moses and Elijah talking with Jesus. So Peter spoke up and said to Jesus, "Lord, how good it is

that we are here! If you wish, I will make three tents here, one for you, one for Moses, and one for Elijah." While he was talking, a shining cloud came over them, and a voice from the cloud said, "[This is my own dear Son, with whom I am pleased—listen to him!](#)" When the disciples heard the voice, they were so terrified that they threw themselves face downward on the ground. Jesus came to them and touched them. "Get up," he said. "Don't be afraid!" So they looked up and saw no one there but Jesus. As they came down the mountain, Jesus ordered them, "Don't tell anyone about this vision you have seen until [the Son of Man](#) has been raised from death." They obeyed his order, but among themselves they started discussing the matter, "What does this 'rising from death' mean?" Then the disciples asked Jesus, "Why do the teachers of the Law say that Elijah has to come first? "Elijah is indeed coming first," answered Jesus, "and he will get everything ready. But I tell you that Elijah has already come, and people did not recognize him, but treated him just as they pleased. In the same way they will also mistreat [the Son of Man](#)." Then the disciples understood that he was talking to them about John the Baptist. (Mathew 17: 1-13; Mark 9: 2-13; Luke 9: 28-36)

4.6 Profound Messages and Teachings of Jesus

4.6.1 The Question about Jesus' Authority (Luke 20: 1-8; John 5: 19-29)

One day when Jesus was in the Temple teaching the people and preaching the Good News, the chief priests and the teachers of the Law, together with the elders, came and said to him, "Tell us, what right do you have to do these things? Who gave you such right?" Jesus answered them, "Now let me ask you a question. Tell me, did John's right to baptize come from God or from human beings? They started to argue among themselves, "What shall we say? If we say, 'From God,' he will say, 'Why, then, did you not believe John?' But if we say, 'From human beings,' this whole crowd here will stone us, because they are convinced that John was a prophet." So they answered, "We don't know where it came from." And Jesus said to them, "Neither will I tell you, then, by what right I do these things." (Luke 20: 1-8; John 5: 19-29)

4.6.2 Is Jesus the Messiah? Peter's Declaration about Jesus (Mathew 16: 13-19; Mark 8: 27-29; Luke 9: 18-20; John 7: 25-31)

Some of the people of Jerusalem said, "Isn't this the man the authorities are trying to kill? Look! He is talking in public, and they say nothing against him! Can

it be that they really know that he is the Messiah? But when [the Messiah](#) comes, no one will know where he is from. And we all know where this man comes from." As Jesus taught in [the Temple](#), he said in a loud voice, "Do you really know me and know where I am from? I have not come on my own authority. He who sent me, however, is truthful. You do not know him, but I know him, because I come from him and he sent me." Then they tried to seize him, but no one laid a hand on him, because his hour had not yet come. But many in the crowd believed in him and said, "When the Messiah comes, will he perform more miracles than this man has?" Jesus went to the territory near the town of Caesarea Philippi, where he asked his disciples, "[Who do people say the Son of Man is?](#)" "Some say John the Baptist," they answered. "Others say Elijah, while others say Jeremiah or some other prophet." "What about you?" he asked them. "Who do you say I am?" Simon Peter answered, "[You are the Messiah, the Son of the living God.](#)" "Good for you, Simon son of John!" answered Jesus. "For this truth did not come to you from any human being, but it was given to you directly by my Father in heaven. And so I tell you, Peter: you are a rock, and on this rock foundation I will build my [church](#), and not even death will ever be able to overcome it. I will give you the keys of [the Kingdom of heaven](#); what you prohibit on earth will be prohibited in heaven, and what you permit on earth will be permitted in heaven." (Mathew 16: 13-19; Mark 8: 27-29; Luke 9: 18-20; John 7: 25-31)

4.6.3 The Authority of the Son (John 5: 19-46)

"I tell you the truth: the Son can do nothing on his own; he does only what he sees his Father doing. What the Father does, the Son also does. For the Father loves the Son and shows him all that he himself is doing. He will show him even greater things to do than this, and you will all be amazed. Just as the Father raises the dead and gives them life, in the same way the Son gives life to those he wants to. Nor does the Father himself judge anyone. He has given his Son the full right to judge, so that all will honour the Son in the same way as they honour the Father. Whoever does not honour the Son does not honour the Father who sent him. "I am telling you the truth: those who hear my words and believe in him who sent me have eternal life. They will not be judged but have already passed from death to life. I am telling you the truth: the time is coming—the time has already come—when the dead will hear the voice of the Son of God, and those who hear it will come to life. Just as the Father is himself the source of life, in the same way he has made his Son to be the source of life. And he has given the Son the right to judge, because he is the Son of

Man. Do not be surprised at this; the time is coming when all the dead will hear his voice and come out of their graves: those who have done good will rise and live, and those who have done evil will rise and be condemned. "I can do nothing on my own authority; I judge only as God tells me, so my judgment is right, because I am not trying to do what I want, but only what he who sent me wants.

"If I testify on my own behalf, what I say is not to be accepted as real proof. But there is someone else who testifies on my behalf, and I know that what he says about me is true. John is the one to whom you sent your messengers, and he spoke on behalf of the truth. It is not that I must have a human witness; I say this only in order that you may be saved. John was like a lamp, burning and shining, and you were willing for a while to enjoy his light. But I have a witness on my behalf which is even greater than the witness that John gave: what I do, that is, the deeds my Father gave me to do, these speak on my behalf and show that the Father has sent me. And the Father, who sent me, also testifies on my behalf. You have never heard his voice or seen his face, and you do not keep his message in your hearts, for you do not believe in the one whom he sent. You study the Scriptures, because you think that in them you will find eternal life. And these very Scriptures speak about me! Yet you are not willing to come to me in order to have life.

"I am not looking for human praise. But I know what kind of people you are, and I know that you have no love for God in your hearts. I have come with my Father's authority, but you have not received me; when, however, someone comes with his own authority, you will receive him. You like to receive praise from one another, but you do not try to win praise from the one who alone is God; how, then, can you believe me? Do not think, however, that I am the one who will accuse you to my Father. Moses, in whom you have put your hope, is the very one who will accuse you. If you had really believed Moses, you would have believed me, because he wrote about me. (John 5: 19-46)

4.6.4 Come to Me and Rest (Mathew 11: 25-30; Luke 10: 21-22)

At that time Jesus was filled with joy by [the Holy Spirit](#) said, "Father, Lord of heaven and earth! I thank you because you have shown to the unlearned what you have hidden from the wise and learned. Yes, Father, this was how you were pleased to have it happen." My Father has given me all things. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him. (Mathew 11: 25-27; Luke

10: 21-22) “Come to me, all of you who are tired from carrying heavy loads, and I will give you rest. Take my yoke and put it on you, and learn from me, because I am gentle and humble in spirit; and you will find rest. For the yoke I will give you is easy, and the load I will put on you is light.” (Mathew 11: 28-29)

4.6.5 Jesus the way to the Father (John 14: 1-31)

“Do not be worried and upset,” Jesus told them. “Believe in God and believe also in me. There are many rooms in my Father's house, and I am going to prepare a place for you. I would not tell you this if it were not so. And after I go and prepare a place for you, I will come back and take you to myself, so that you will be where I am. You know the way that leads to the place where I am going.” Thomas said to him, “Lord, we do not know where you are going; so how can we know the way to get there?” Jesus answered him, “[I am the way, the truth, and the life](#); no one goes to the Father except by me. Now that you have known me,” he said to them, “you will know my Father also, and from now on you do know him and you have seen him.” Philip said to him, “Lord, show us the Father; that is all we need.” Jesus answered, “For a long time I have been with you all; yet you do not know me, Philip? Whoever has seen me has seen the Father. Why, then, do you say, ‘Show us the Father’? Do you not believe, Philip, that I am in the Father and the Father is in me? The words that I have spoken to you,” Jesus said to his disciples, “do not come from me. The Father, who remains in me, does his own work. Believe me when I say that I am in the Father and the Father is in me. If not, believe because of the things I do. I am telling you the truth: those who believe in me will do what I do—yes, they will do even greater things, because I am going to the Father. And I will do whatever you ask for in my name, so that the Father's glory will be shown through the Son. If you ask me for anything in my name, I will do it. (John 14: 1-14)

The Promise of the Holy Spirit

“If you love me, you will obey my commandments. I will ask the Father, and he will give you another Helper, who will stay with you forever. [He is the Spirit](#), who reveals the truth about God. The world cannot receive him, because it cannot see him or know him. But you know him, because he remains with you and is in you. “When I go, you will not be left all alone; I will come back to you. In a little while the world will see me no more, but you will see me; and because I live, you also will live. When that day comes, you will know that I am in my Father and that you are in me, just as I am in you. “Those who accept my

commandments and obey them are the ones who love me. My Father will love those who love me; I too will love them and reveal myself to them." Judas (not Judas Iscariot) said, "Lord, how can it be that you will reveal yourself to us and not to the world?" Jesus answered him, "Those who love me will obey my teaching. My Father will love them, and my Father and I will come to them and live with them. Those who do not love me do not obey my teaching. And the teaching you have heard is not mine, but comes from the Father, who sent me. 'I have told you this while I am still with you. The Helper, the Holy Spirit, whom the Father will send in my name, will teach you everything and make you remember all that I have told you. 'Peace is what I leave with you; it is my own peace that I give you. I do not give it as the world does. Do not be worried and upset; do not be afraid. You heard me say to you, 'I am leaving, but I will come back to you.' If you loved me, you would be glad that I am going to the Father; for he is greater than I. I have told you this now before it all happens, so that when it does happen, you will believe. I cannot talk with you much longer, because the ruler of this world is coming. He has no power over me, but the world must know that I love the Father; that is why I do everything as he commands me. 'Come, let us go from this place. (John 14: 15-31)

4.6.6 Jesus the Bread of Life (John 6: 25-59)

When the people found Jesus on the other side of the lake, they said to him, "Teacher, when did you get here?" Jesus answered, "I am telling you the truth: you are looking for me because you ate the bread and had all you wanted, not because you understood my miracles. Do not work for food that spoils; instead, work for the food that lasts for eternal life. This is the food which the Son of Man will give you, because God, the Father, has put his mark of approval on him." So they asked him, "What can we do in order to do what God wants us to do?" Jesus answered, "What God wants you to do is to believe in the one he sent." They replied, "What miracle will you perform so that we may see it and believe you? What will you do? Our ancestors ate manna in the desert, just as the scripture says, 'He gave them bread from heaven to eat.'" "I am telling you the truth," Jesus said. "What Moses gave you was not the bread from heaven; it is my Father who gives you the real bread from heaven. For the bread that God gives is he who comes down from heaven and gives life to the world." "Sir," they asked him, "give us this bread always." "I am the bread of life," Jesus told them. "Those who come to me will never be hungry; those who believe in me will never be thirsty. Now, I told you that you have seen me but will not believe. Everyone whom my Father gives me will come to me. I will

never turn away anyone who comes to me, because I have come down from heaven to do not my own will but the will of him who sent me. And it is the will of him who sent me that I should not lose any of all those he has given me, but that I should raise them all to life on the last day. For what my Father wants is that all who see the Son and believe in him should have eternal life. And I will raise them to life on the last day." The people started grumbling about him, because he said, "I am the bread that came down from heaven." So they said, "This man is Jesus son of Joseph, isn't he? We know his father and mother. How, then, does he now say he came down from heaven?"

Jesus answered, "Stop grumbling among yourselves. People cannot come to me unless the Father who sent me draws them to me; and I will raise them to life on the last day. The prophets wrote, 'Everyone will be taught by God.' Anyone who hears the Father and learns from him comes to me. This does not mean that anyone has seen the Father; he who is from God is the only one who has seen the Father. I am telling you the truth: he who believes has eternal life. I am the bread of life. Your ancestors ate manna in the desert, but they died. But the bread that comes down from heaven is of such a kind that whoever eats it will not die. I am the living bread that came down from heaven. If you eat this bread, you will live forever. The bread that I will give you is my flesh, which I give so that the world may live." This started an angry argument among them. "How can this man give us his flesh to eat?" they asked. Jesus said to them, "I am telling you the truth: if you do not eat the flesh of [the Son of Man](#) and drink his blood, you will not have life in yourselves. Those who eat my flesh and drink my blood have eternal life, and I will raise them to life on the last day. For my flesh is the real food; my blood is the real drink. Those who eat my flesh and drink my blood live in me, and I live in them. The living Father sent me, and because of him I live also. In the same way whoever eats me will live because of me. This, then, is the bread that came down from heaven; it is not like the bread that your ancestors ate, but then later died. Those who eat this bread will live forever." Jesus said this as he taught in the synagogue in Capernaum. (John 6: 25-59)

4.6.7 The Words of Eternal Life (John 6: 60-71)

Many of his followers heard this and said, "This teaching is too hard. Who can listen to it?" Without being told, Jesus knew that they were grumbling about this, so he said to them, "Does this make you want to give up? Suppose, then, that you should see [the Son of Man](#) go back up to the place where he was

before? What gives life is [God's Spirit](#); human power is of no use at all. The words I have spoken to you bring God's life-giving Spirit. Yet some of you do not believe." (Jesus knew from the very beginning who were the ones that would not believe, and which one would betray him.) And he added, "This is the very reason I told you that no people can come to me unless the Father makes it possible for them to do so." Because of this, many of Jesus' followers turned back and would not go with him anymore. So he asked the twelve disciples, "And you—would you also like to leave?" Simon Peter answered him, "Lord, to whom would we go? You have the words that give eternal life. And now we believe and know that you are the Holy One who has come from God." Jesus replied, "[I chose the twelve of you, didn't I? Yet one of you is a devil!](#)" He was talking about Judas, the son of Simon Iscariot. For Judas, even though he was one of the twelve disciples, was going to betray him. (John 6: 60-71)

4.6.8 Streams of Life-Giving Water (John 7: 37-39)

On the last and most important day of the festival Jesus stood up and said in a loud voice, "Whoever is thirsty should come to me, and whoever believes in me should drink. As the scripture says, 'Streams of life-giving water will pour out from his side.'" Jesus said this about [the Spirit](#), which those who believed in him were going to receive. At that time the Spirit had not yet been given, because Jesus had not been raised to glory. (John 7: 37-39)

4.6.9 Jesus the Light of the World (John 8: 12-20; 12: 44-50)

Jesus spoke to the Pharisees again. "I am the light of the world," he said. "Whoever follows me will have the light of life and will never walk in darkness." The Pharisees said to him, "Now you are testifying on your own behalf; what you say proves nothing." "No," Jesus answered, "even though I do testify on my own behalf, what I say is true, because I know where I came from and where I am going. You do not know where I came from or where I am going. You make judgments in a purely human way; I pass judgment on no one. But if I were to do so, my judgment would be true, because I am not alone in this; the Father who sent me is with me. It is written in your Law that when two witnesses agree, what they say is true. I testify on my own behalf, and the Father who sent me also testifies on my behalf." "Where is your father?" they asked him. "You know neither me nor my Father," Jesus answered. "If you knew me, you would know my Father also." Jesus said all this as he taught in [the Temple](#).

in the room where the offering boxes were placed. And no one arrested him, because his hour had not come. (John 8: 12-20)

Jesus said in a loud voice, "Whoever believes in me believes not only in me but also in him who sent me. Whoever sees me sees also him who sent me. I have come into the world as light, so that everyone who believes in me should not remain in the darkness. If people hear my message and do not obey it, I will not judge them. I came, not to judge the world, but to save it. [Those who reject me and do not accept my message have one who will judge them.](#) The words I have spoken will be their judge on the last day! This is true, because I have not spoken on my own authority, but the Father who sent me has commanded me what I must say and speak. And I know that his command brings eternal life. What I say, then, is what the Father has told me to say." (John 12: 44-50)

4.6.10 Jesus the Real Vine (John 15: 1-17)

"I am the real vine, and my Father is the gardener. He breaks off every branch in me that does not bear fruit, and he prunes every branch that does bear fruit, so that it will be clean and bear more fruit. You have been made clean already by the teaching I have given you. Remain united to me, and I will remain united to you. A branch cannot bear fruit by itself; it can do so only if it remains in the vine. In the same way you cannot bear fruit unless you remain in me. "I am the vine, and you are the branches. Those who remain in me, and I in them, will bear much fruit; for you can do nothing without me. Those who do not remain in me are thrown out like a branch and dry up; such branches are gathered up and thrown into the fire, where they are burned. If you remain in me and my words remain in you, then you will ask for anything you wish, and you shall have it. My Father's glory is shown by your bearing much fruit; and in this way you become my disciples. I love you just as the Father loves me; remain in my love. If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love. "I have told you this so that my joy may be in you and that your joy may be complete. My commandment is this: love one another, just as I love you. The greatest love you can have for your friends is to give your life for them. And you are my friends if you do what I command you. I do not call you servants any longer, because servants do not know what their master is doing. Instead, I call you friends, because I have told you everything I heard from my Father. You did not choose me; I chose you and appointed you to go and bear much fruit, the kind of fruit that endures. And so the Father will give you whatever you ask of

him in my name. This, then, is what I command you: love one another. (John 15: 1-17)

4.6.11 The World's Hatred (John 15: 18-27; John 16: 1-4)

"If the world hates you, just remember that it has hated me first. If you belonged to the world, then the world would love you as its own. But I chose you from this world, and you do not belong to it; that is why the world hates you. Remember what I told you: 'Slaves are not greater than their master.' If people persecuted me, they will persecute you too; if they obeyed my teaching, they will obey yours too. But they will do all this to you because you are mine; for they do not know the one who sent me. They would not have been guilty of sin if I had not come and spoken to them; as it is, they no longer have any excuse for their sin. Whoever hates me hates my Father also. They would not have been guilty of sin if I had not done among them the things that no one else ever did; as it is, they have seen what I did, and they hate both me and my Father. This, however, was bound to happen so that what is written in their Law may come true: 'They hated me for no reason at all.' "[The Helper will come—the Spirit](#), who reveals the truth about God and who comes from the Father. I will send him to you from the Father, and he will speak about me. And you, too, will speak about me, because you have been with me from the very beginning. (John 15: 18-27)

"I have told you this, so that you will not give up your [faith](#). You will be expelled from the synagogues, and the time will come when those who kill you will think that by doing this they are serving God. People will do these things to you because they have not known either the Father or me. But I have told you this, so that when the time comes for them to do these things, you will remember what I told you. "I did not tell you these things at the beginning, for I was with you. (John 16: 1-4)

4.6.12 You Cannot Go Where I Am Going (John 8: 21-30)

Again Jesus said to them, "I will go away; you will look for me, but you will die in your sins. You cannot go where I am going." So the Jewish authorities said, "He says that we cannot go where he is going. Does this mean that he will kill himself?" Jesus answered, "You belong to this world here below, but I come from above. You are from this world, but I am not from this world. That is why I told you that you will die in your sins. And you will die in your sins if you do not believe that '[I Am Who I Am](#).'" "Who are you?" they asked him. Jesus

answered, "What I have told you from the very beginning. I have much to say about you, much to condemn you for. The one who sent me, however, is truthful, and I tell the world only what I have heard from him." They did not understand that Jesus was talking to them about the Father. So he said to them, "When you lift up [the Son of Man](#), you will know that '[I Am Who I Am](#)'; then you will know that I do nothing on my own authority, but I say only what the Father has instructed me to say. And he who sent me is with me; he has not left me alone, because I always do what pleases him." Many who heard Jesus say these things believed in him. (John 8: 21-30)

4.6.13 Victory Over the World (John 16: 25-33)

"I have used figures of speech to tell you these things. But the time will come when I will not use figures of speech, but will speak to you plainly about the Father. When that day comes, you will ask him in my name; and I do not say that I will ask him on your behalf, for the Father himself loves you. He loves you because you love me and have believed that I came from God. I did come from the Father, and I came into the world; and now I am leaving the world and going to the Father." Then his disciples said to him, "Now you are speaking plainly, without using figures of speech. We know now that you know everything; you do not need to have someone ask you questions. This makes us believe that you came from God." Jesus answered them, "Do you believe now? The time is coming, and is already here, when all of you will be scattered, each of you to your own home, and I will be left all alone. But I am not really alone, because the Father is with me. I have told you this so that you will have peace by being united to me. The world will make you suffer. But be brave! I have defeated the world!" (John 16: 25-33)

4.6.14 Sadness and Gladness (John 16: 16-24)

"In a little while you will not see me anymore, and then a little while later you will see me." Some of his disciples asked among themselves, "What does this mean? He tells us that in a little while we will not see him, and then a little while later we will see him; and he also says, 'It is because I am going to the Father.' What does this 'a little while' mean? We don't know what he is talking about!" Jesus knew that they wanted to question him, so he said to them, "I said, 'In a little while you will not see me, and then a little while later you will see me.' Is this what you are asking about among yourselves? I am telling you the truth: you will cry and weep, but the world will be glad; you will be sad, but your

sadness will turn into gladness. When a woman is about to give birth, she is sad because her hour of suffering has come; but when the baby is born, she forgets her suffering, because she is happy that a baby has been born into the world. That is how it is with you: now you are sad, but I will see you again, and your hearts will be filled with gladness, the kind of gladness that no one can take away from you. “When that day comes, you will not ask me for anything. I am telling you the truth: the Father will give you whatever you ask of him in my name. Until now you have not asked for anything in my name; ask and you will receive, so that your happiness may be complete. (John 16: 16-24)

4.7 Jesus sends out the Twelve Disciples (Mathew 10: 5-25; Mark 6: 7-13; Luke 9: 1-6)

He called the twelve disciples together and sent them out two by two with the following instructions: “Do not go to any Gentile territory or any Samaritan towns. Instead, you are to go to the lost sheep of the people of Israel. Go and preach, ‘[The Kingdom of heaven](#) is near!’ Heal the sick, bring the dead back to life, heal those who suffer from dreaded skin diseases, and drive out demons. You have received without paying, so give without being paid. Do not carry any gold, silver, or copper money in your pockets; do not carry a beggar's bag for the trip or an extra shirt or shoes or a walking stick. Workers should be given what they need. “When you come to a town or village, go in and look for someone who is willing to welcome you, and stay with him until you leave that place. When you go into a house, say, ‘Peace be with you.’ If the people in that house welcome you, let your greeting of peace remain; but if they do not welcome you, then take back your greeting. And if some home or town will not welcome you or listen to you, then leave that place and shake the dust off your feet. I assure you that on the Judgment Day God will show more mercy to the people of Sodom and Gomorrah than to the people of that town!

“Listen! I am sending you out just like sheep to a pack of wolves. You must be as cautious as snakes and as gentle as doves. Watch out, for there will be those who will arrest you and take you to court, and they will whip you in the synagogues. For my sake you will be brought to trial before rulers and kings, to tell the Good News to them and to the Gentiles. When they bring you to trial, do not worry about what you are going to say or how you will say it; when the time comes, you will be given what you will say. For the words you will speak will not be yours; they will come from the Spirit of your Father speaking through you. “People will hand over their own brothers to be put to death, and fathers will do the same to their children; children will turn against their parents and

have them put to death. Everyone will hate you because of me. But whoever holds out to the end will be saved. When they persecute you in one town, run away to another one. I assure you that you will not finish your work in all the towns of Israel before [the Son of Man](#) comes. "No pupil is greater than his teacher; no slave is greater than his master. So a pupil should be satisfied to become like his teacher, and a slave like his master. If the head of the family is called Beelzebul, the members of the family will be called even worse names!

So they went out and preached that people should turn away from their sins. They drove out many demons, and rubbed olive oil on many sick people and healed them.

4.8 Jesus sends out the Seventy-two and the returns of the Seventy-two (Luke 10: 1-12, 17-20)

After this the Lord chose another seventy-two men and sent them out two by two, to go ahead of him to every town and place where he himself was about to go. He said to them, "There is a large harvest, but few workers to gather it in. Pray to the owner of the harvest that he will send out workers to gather in his harvest. Go! I am sending you like lambs among wolves. Don't take a purse or a beggar's bag or shoes; don't stop to greet anyone on the road. Whenever you go into a house, first say, 'Peace be with this house.' If someone who is peace-loving lives there, let your greeting of peace remain on that person; if not, take back your greeting of peace. Stay in that same house, eating and drinking whatever they offer you, for workers should be given their pay. Don't move around from one house to another. Whenever you go into a town and are made welcome, eat what is set before you, heal the sick in that town, and say to the people there, '[The Kingdom of God](#) has come near you.' But whenever you go into a town and are not welcomed, go out in the streets and say, 'Even the dust from your town that sticks to our feet we wipe off against you. But remember that [the Kingdom of God](#) has come near you!' I assure you that on the Judgment Day God will show more mercy to Sodom than to that town!

The seventy-two men came back in great joy. "Lord," they said, "even the demons obeyed us when we gave them a command in your name!" Jesus answered them, "I saw Satan fall like lightning from heaven. Listen! I have given you authority, so that you can walk on snakes and scorpions and overcome all the power of the Enemy, and nothing will hurt you. But don't be glad because the evil spirits obey you; rather be glad because your names are written in heaven."

4.9 Jesus Prediction and Prophecy

4.9.1 The unbelieving Towns (Mathew 11: 20-24; Luke 10: 13-15; John 12: 37-43)

Even though he had performed all these miracles in their presence, they did not believe in him, so that what the prophet Isaiah had said might come true: "Lord, who believed the message we told? To whom did the Lord reveal his power?" And so they were not able to believe, because Isaiah also said, "God has blinded their eyes and closed their minds, so that their eyes would not see, and their minds would not understand, and they would not turn to me, says God, for me to heal them." Isaiah said this because he saw Jesus' glory and spoke about him. Even then, many Jewish authorities believed in Jesus; but because of the Pharisees they did not talk about it openly, so as not to be expelled from the synagogue. They loved human approval rather than the approval of God.

The people in the towns where Jesus had performed most of his miracles did not turn from their sins, so he reproached those towns. "How terrible it will be for you, Chorazin! How terrible for you too, Bethsaida! If the miracles which were performed in you had been performed in Tyre and Sidon, the people there would have long ago put on sackcloth and sprinkled ashes on themselves, to show that they had turned from their sins! I assure you that on the Judgment Day God will show more mercy to the people of Tyre and Sidon than to you! And as for you, Capernaum! Did you want to lift yourself up to heaven? You will be thrown down to hell! If the miracles which were performed in you had been performed in Sodom, it would still be in existence today! You can be sure that on the Judgment Day God will show more mercy to Sodom than to you!"

4.9.2 Payment of the Temple-Tax (Mathew 17: 24-27)

When Jesus and his disciples came to Capernaum, the collectors of the Temple tax came to Peter and asked, "Does your teacher pay the Temple tax?" "Of course," Peter answered. When Peter went into the house, Jesus spoke up first, "Simon, what is your opinion? Who pays duties or taxes to the kings of this world? The citizens of the country or the foreigners?" "The foreigners," answered Peter. "Well, then," replied Jesus, "that means that the citizens don't have to pay. But we don't want to offend these people. So go to the lake and drop in a line. Pull up the first fish you hook, and in its mouth, you will find a coin worth enough for my Temple tax and yours. Take it and pay them our taxes."

4.9.3 Prohibiting and Permitting (Mathew 18: 18-20)

“And so I tell all of you: what you prohibit on earth will be prohibited in heaven, and what you permit on earth will be permitted in heaven. “And I tell you more: whenever two of you on earth agree about anything you pray for, it will be done for you by my Father in heaven. For where two or three come together in my name, I am there with them.”

4.9.4 The Final Judgement (Mathew 25: 31-46)

“When [the Son of Man](#) comes as King and [all the angels](#) with him, he will sit on his royal throne, and the people of all the nations will be gathered before him. Then he will divide them into two groups, just as a shepherd separates the sheep from the goats. He will put the righteous people at his right and the others at his left. Then the King will say to the people on his right, ‘[Come, you that are blessed by my Father! Come and possess the kingdom which has been prepared for you ever since the creation of the world.](#) I was hungry and you fed me, thirsty and you gave me a drink; I was a stranger and you received me in your homes, naked and you clothed me; I was sick and you took care of me, in prison and you visited me.’ The righteous will then answer him, ‘When, Lord, did we ever see you hungry and feed you, or thirsty and give you a drink? When did we ever see you a stranger and welcome you in our homes, or naked and clothe you? When did we ever see you sick or in prison, and visit you?’ The King will reply, ‘I tell you, whenever you did this for one of the least important of these followers of mine, you did it for me!’

“Then he will say to those on his left, ‘Away from me, you that are under God’s curse! Away to the eternal fire which has been prepared for the Devil and his angels! I was hungry but you would not feed me, thirsty but you would not give me a drink; I was a stranger but you would not welcome me in your homes, naked but you would not clothe me; I was sick and in prison but you would not take care of me.’ Then they will answer him, ‘When, Lord, did we ever see you hungry or thirsty or a stranger or naked or sick or in prison, and we would not help you?’ The King will reply, ‘I tell you, whenever you refused to help one of these least important ones, you refused to help me.’ These, then, will be sent off to eternal punishment, but the righteous will go to eternal life.”

4.9.5 Jesus Predicts Peter’s Denial (Mathew 26: 31-35, 57-58, 69-75; Mark 14: 27-31, 66-72; Luke 22: 31-34, 54-62; John 13: 36-38; 18: 15-18, 25-27)

Then Jesus said to them, “This very night all of you will run away and leave me, for the scripture says, ‘God will kill the shepherd, and the sheep of the flock will

be scattered.' But after I am raised to life, I will go to Galilee ahead of you." Peter spoke up and said to Jesus, "I will never leave you, even though all the rest do!" Jesus said to Peter, "Simon, Simon! Listen! Satan has received permission to test all of you, to separate the good from the bad, as a farmer separates the wheat from the chaff. But I have prayed for you, Simon that your faith will not fail. And when you turn back to me, you must strengthen your brothers. Peter answered, Lord, I am ready to go to prison with you and to die with you!" Jesus said, "I tell you that before the rooster crows tonight, you will say three times that you do not know me." Peter answered, "I will never say that, even if I have to die with you!" And all the other disciples said the same thing. (Mathew 26: 31-35; Mark 14: 27-31; Luke 22: 31-34; John 13: 36-38) Those who had arrested Jesus took him to the house of Caiaphas, the High Priest, where the teachers of the Law and the elders had gathered together. Peter and another disciple followed from a distance, as far as the courtyard of the High Priest's house. That other disciple was well known to the High Priest, so he went with Jesus into the courtyard of the High Priest's house, while Peter stayed outside by the gate. Then the other disciple went back out, spoke to the girl at the gate, and brought Peter inside. He went into courtyard and sat down with the guards to see how it would all come out. (Mathew 26: 57-58; Mark 14: 53-54; Luke 22: 54-55; John 18: 15-18) Peter was sitting outside in the courtyard when one of the High Priest's servant women came to him and said, "You, too, were with Jesus of Galilee." But he denied it in front of them all. "I don't know what you are talking about," he answered, and went on out to the entrance of the courtyard. Another servant woman saw him and said to the men there, "He was with Jesus of Nazareth." Again Peter denied it and answered, "I swear that I don't know that man!" After a little while the men standing there came to Peter. "Of course you are one of them," they said. "After all, the way you speak gives you away!" Then Peter said, "I swear that I am telling the truth! May God punish me if I am not! I do not know that man!" Just then a rooster crowed, and Peter remembered what Jesus had told him: "Before the rooster crows, you will say three times that you do not know me." He went out and wept bitterly. (Mathew 26: 69-75; Mark 14: 66-72; Luke 22: 56-62; John 18: 25-27)

4.9.6 Jesus Predicts Judas Betrayal (Mathew 26: 14-16; 20-25; 36-50; 27: 3-10; Mark 14: 10-11, 17-21, 32-46; Luke 22: 3-6, 21-23, 39-48; John 13: 21-30; 18: 1-9; Acts 1: 18-19)

Then one of the twelve disciples—the one named Judas Iscariot—went to the chief priests and asked, "What will you give me if I betray Jesus to you?" They were pleased and offered to pay him thirty silver coins. Judas agreed to it and started looking for a good chance to hand Jesus over to them without the people knowing about it.

In the evening of the last supper, Jesus and the twelve disciples sat down to eat the Passover meal. During the meal Jesus said, "[I am telling you the truth: one of you is going to betray me.](#)" The disciples looked at one another, completely puzzled about whom he meant. The disciples were very upset and began to ask him, one after the other, "Surely, Lord, you don't mean me?" [The](#)

[Son of Man](#) will die as the Scriptures say he will, but how terrible for that man who will betray [the Son of Man](#)! It would have been better for that man if he had never been born!" Judas, the traitor, spoke up. "Surely, Teacher, you don't mean me?" he asked. Jesus answered, "So you say." One of the disciples, the one whom Jesus loved, was sitting next to Jesus. Simon Peter motioned to him and said, "Ask him whom he is talking about." So that disciple moved closer to Jesus' side and asked, "Who is it, Lord?" Jesus answered, "I will dip some bread in the sauce and give it to him; he is the man." So he took a piece of bread, dipped it, and gave it to Judas, the son of Simon Iscariot. As soon as Judas took the bread, Satan entered into him. Jesus said to him, "Hurry and do what you must!" None of the others at the table understood why Jesus said this to him. Since Judas was in charge of the money bag, some of the disciples thought that Jesus had told him to go and buy what they needed for the festival, or to give something to the poor. Judas accepted the bread and went out at once. It was night.

After having the last super, Jesus went with disciples as usually did, to a place called Gethsemane on the Mount of Olives, and he said to them, "Sit here while I go over there and pray. He also said to them, "Pray that you will not fall into temptation." During the period, Jesus went back to them for three times and found them sleeping and resting. Every time Jesus asked them to pray so that they will not fall into temptation. The third time when Jesus returned to the disciples and said, "Are you still sleeping and resting? Look! The hour has come for [the Son of Man](#) to be handed over to the power of sinful men. Get up, let us go. Look, here is the man who is betraying me!" Jesus was still speaking when Judas, one of the twelve disciples, arrived. With him was a large crowd armed with swords and clubs and sent by the chief priests and the elders. The traitor had given the crowd a signal: "The man I kiss is the one you want. Arrest him!" Judas went straight to Jesus and said, "Peace be with you, Teacher," and kissed him. Jesus answered, "Judas, is it with a kiss that you betray [the Son of Man](#)?" "Be quick about it, friend!" Then they came up, arrested Jesus, and held him tight. Those who had arrested Jesus took him to the house of Caiaphas, the High Priest, where the teachers of the Law and the elders had gathered together.

When Judas, the traitor, learned that Jesus had been condemned, he repented and took back the thirty silver coins to the chief priests and the elders. "I have sinned by betraying an innocent man to death!" he said. "What do we care about that?" they answered. "That is your business!" Judas threw the coins down in [the Temple](#) and left; then he went off and hanged himself. The chief priests picked up the coins and said, "This is blood money, and it is against our Law to put it in the Temple treasury." After reaching an agreement

about it, they used the money to buy Potter's Field, as a cemetery for foreigners. That is why that field is called "Field of Blood" to this very day. Then what the prophet Jeremiah had said came true: "They took the thirty silver coins, the amount the people of Israel had agreed to pay for him, and used the money to buy the potter's field, as the Lord had commanded me."

4.9.7 Jesus Speaks about His Suffering, Death and Resurrection (Mathew 16: 20-28; 17: 22-23; 20: 17-19; Mark 8: 30-38; 9: 1, 30-32; 10: 32-34; Luke 9: 21-27, 43b-45; 18: 31-34; John 3: 14-21; 12: 27-36)

Then Jesus ordered his disciples not to tell anyone that he was [the Messiah](#) and all together came in Galilee. From that time on Jesus began to say plainly to his disciples, "I must go to Jerusalem and suffer much and be rejected by the elders, the chief priests, and the teachers of the Law. They will condemn him to death and then hand him over to the Gentiles, who will make fun of him, whip him, and crucify him; but three days later he will be raised to life." Peter took him aside and began to rebuke him. "God forbid it, Lord!" he said. "That must never happen to you!" Jesus turned around and said to Peter, "Get away from me, Satan! You are an obstacle in my way, because these thoughts of yours don't come from God, but from human nature." Then Jesus said to his disciples, "If any of you want to come with me, you must forget yourself, carry your cross, and follow me. For if you want to save your own life, you will lose it; but if you lose your life for my sake, you will find it. Will you gain anything if you win the whole world but lose your life? Of course not! There is nothing you can give to regain your life. [For the Son of Man is about to come in the glory of his Father with his angels](#), and then he will reward each one according to his deeds. I assure you that there are some here who will not die until they have seen the Son of Man come as King."

Jesus had spoken about his suffering, death and resurrection to his disciples for three times- (i) after Peter's declaration about Jesus as Messiah, (ii) when Jesus and his disciples were on the way to Galilee, and (iii) when Jesus and his disciples were on the way to Jerusalem.

But the disciples did not understand any of these things; the meaning of the words was hidden from them, and they did not know what Jesus was talking about.

4.9.8 Jesus Predicts the Venue and House to Eat the Passover Meal (Mathew 26: 17-25; Mark 14: 12-21; Luke 22: 7-13; John 13: 21-30)

On the first day of [the Festival of Unleavened Bread](#), the day when the lambs for the Passover meal were to be killed, Jesus sent Peter and John with these instructions: "Go and get the Passover meal ready for us to eat." "Where do you want us to get it ready?" they asked him. He answered, "As you go into the city, a man carrying a jar of water will meet you. Follow him into the house that he enters, and say to the owner of the house: 'The Teacher says to you, where is the room where my disciples and I will eat the Passover meal?' He will show you a large furnished room upstairs, where you will get everything ready." They went off and found everything just as Jesus had told them, and they prepared the Passover meal.

4.9.9 Jesus Speaks about His Suffering, Death and Resurrection (Mathew 16: 20-28; 17: 22-23; 20: 17-19; Mark 8: 30-38; 9: 1, 30-32; 10: 32-34; Luke 9: 21-27, 43b-45; 18: 31-34; John 3: 14-21; 12: 27-36)

Then Jesus ordered his disciples not to tell anyone that he was [the Messiah](#) and all together came in Galilee. From that time on Jesus began to say plainly to his disciples, "I must go to Jerusalem and suffer much and be rejected by the elders, the chief priests, and the teachers of the Law. They will condemn him to death and then hand him over to the Gentiles, who will make fun of him, whip him, and crucify him; but three days later he will be raised to life." Peter took him aside and began to rebuke him. "God forbid it, Lord!" he said. "That must never happen to you!" Jesus turned around and said to Peter, "Get away from me, Satan! You are an obstacle in my way, because these thoughts of yours don't come from God, but from human nature." Then Jesus said to his disciples, "If any of you want to come with me, you must forget yourself, carry your cross, and follow me. For if you want to save your own life, you will lose it; but if you lose your life for my sake, you will find it. Will you gain anything if you win the whole world but lose your life? Of course not! There is nothing you can give to regain your life. For the Son of Man is about to come in the glory of his Father with his angels, and then he will reward each one according to his deeds. I assure you that there are some here who will not die until they have seen [the Son of Man](#) come as King."

Jesus had spoken about his suffering, death and resurrection to his disciples for three times- (i) after Peter's declaration about Jesus as Messiah, (ii) when Jesus and his disciples were on the way to Galilee, and (iii) when Jesus and his disciples were on the way to Jerusalem.

But the disciples did not understand any of these things; the meaning of the words was hidden from them, and they did not know what Jesus was talking about.

4.9.10 Jesus Speaks of the Destruction of the Temple (Mathew 23: 37-39; Mathew 24: 1-2; Luke 13: 34-35; 21: 5-6; Mark 13: 1-2)

"Jerusalem, Jerusalem! You kill the prophets and stone the messengers God has sent you! How many times I wanted to put my arms around all your people, just as a hen gathers her chicks under her wings, but you would not let me! [And so your Temple will be abandoned and empty](#). From now on, I tell you, you will never see me again until you say, 'God bless him who comes in the name of the Lord.'" Jesus left and was going away from the Temple when his disciples came to him to call his attention to its buildings. "Yes," he said, "you may well look at all these. I tell you this: not a single stone here will be left in its place; every one of them will be thrown down."

Note: [In A.D. 70, when the Romans invaded the city, the temple was totally demolished.](#)

4.9.11 Jesus Speaks of the Destruction of Jerusalem and the Awful Horror (Mathew 24: 15-21; Mark 13: 14-19; Luke 21: 20-24)

"When you see Jerusalem surrounded by armies, then you will know that it will soon be destroyed. Then those who are in Judea must run away to the hills; those who are in the city must leave, and those who are out in the country must not go into the city. For those will be 'The Days of Punishment,' to make come true all that the Scriptures (Prophet Daniel) say. Someone who is on the roof of a house must not take the time to go down and get any belongings from the house. Someone who is in the field must not go back to get a cloak.

How terrible it will be in those days for women who are pregnant and for mothers with little babies! Terrible distress will come upon this land, and God's punishment will fall on this people. Some will be killed by the sword, and others will be taken as prisoners to all countries; and the heathen will trample over Jerusalem until their time is up. Pray to God that you will not have to run away during the winter or on a Sabbath! For the trouble at that time will be far more terrible than any there has ever been, from the beginning of the world to this very day. Nor will there ever be anything like it again.

4.9.12 Jesus Predicts and Promises to Build His Church on Rock Foundation (Mathew 16: 17-19)

"Good for you, Simon son of John!" answered Jesus. "For this truth did not come to you from any human being, but it was given to you directly by my Father in heaven. And so I tell you, Peter: you are a rock, and on this rock foundation I will build my [church](#), and not even death will ever be able to overcome it. I will give you the keys of [the Kingdom of heaven](#); what you prohibit on earth will be

prohibited in heaven, and what you permit on earth will be permitted in heaven."

4.9.13 Troubles and Persecutions before the Coming of the Son of Man (Mathew 24: 3-31, 36-44; Mark 13: 3-27, 32-37; Luke 21: 7-28)

As Jesus sat on the Mount of Olives, the disciples came to him in private. "Tell us when all this will be," they asked, "and what will happen to show that it is the time for your coming and the end of the age." Jesus answered, "Watch out, and do not let anyone fool you. Many men, claiming to speak for me, will come and say, '[I am the Messiah!](#)' and they will fool many people. You are going to hear the noise of battles close by and the news of battles far away; but do not be troubled. Such things must happen, but they do not mean that the end has come. Countries will fight each other; kingdoms will attack one another. There will be famines and earthquakes everywhere. All these things are like the first pains of childbirth. "Then you will be arrested and handed over to be punished and be put to death. Everyone will hate you because of me. Many will give up their faith at that time; they will betray one another and hate one another. Then many false prophets will appear and fool many people. Such will be the spread of evil that many people's love will grow cold. But whoever holds out to the end will be saved. And this Good News about [the Kingdom](#) will be preached through all the world for a witness to all people; and then the end will come.

The Awful Horror

"You will see 'The Awful Horror' of which the prophet Daniel spoke. It will be standing in the holy place." (Note to the reader: understand what this means!) "Then those who are in Judea must run away to the hills. Someone who is on the roof of a house must not take the time to go down and get any belongings from the house. Someone who is in the field must not go back to get a cloak. How terrible it will be in those days for women who are pregnant and for mothers with little babies! Pray to God that you will not have to run away during the winter or on a Sabbath! For the trouble at that time will be far more terrible than any there has ever been, from the beginning of the world to this very day. Nor will there ever be anything like it again. But God has already reduced the number of days; had he not done so, nobody would survive. For the sake of his chosen people, however, God will reduce the days. "Then, if anyone says to you, '[Look, here is the Messiah!](#)' or 'There he is!'—do not believe it. For false Messiahs and false prophets will appear; they will perform great miracles and wonders in order to deceive even God's chosen people, if

possible. Listen! I have told you this ahead of time. “Or, if people should tell you, ‘Look, he is out in the desert!’—don’t go there; or if they say, ‘Look, he is hiding here!’—don’t believe it. For [the Son of Man](#) will come like the lightning which flashes across the whole sky from the east to the west. “Wherever there is a dead body, the vultures will gather.

The Coming of the Son of Man

“Soon after the trouble of those days, the sun will grow dark, the moon will no longer shine, the stars will fall from heaven, and the powers in space will be driven from their courses. Then the sign of [the Son of Man](#) will appear in the sky; and all the peoples of earth will weep as they see [the Son of Man](#) coming on the clouds of heaven with power and great glory. [The great trumpet](#) will sound, and he will send out [his angels](#) to the four corners of the earth, and they will gather his chosen people from one end of the world to the other.

No One Knows the Day and Hour

“No one knows, however, when that day and hour will come—neither the angels in heaven nor the Son; the Father alone knows. The coming of [the Son of Man](#) will be like what happened in the time of Noah. In the days before the flood people ate and drank, men and women married, up to the very day Noah went into the boat; yet they did not realize what was happening until the flood came and swept them all away. That is how it will be when [the Son of Man](#) comes. At that time two men will be working in a field: one will be taken away, the other will be left behind. Two women will be at a mill grinding meal: one will be taken away, the other will be left behind. Watch out, then, because you do not know what day your Lord will come. If the owner of a house knew the time when the thief would come, you can be sure that he would stay awake and not let the thief break into his house. So then, you also must always be ready, because [the Son of Man](#) will come at an hour when you are not expecting him.

4.9.14 The Promise of the Holy Spirit (John 14: 15-31; 16: 4-15)

“If you love me, you will obey my commandments. I will ask the Father, and he will give you another Helper, who will stay with you forever. [He is the Spirit](#), who reveals the truth about God. The world cannot receive him, because it cannot

see him or know him. But you know him, because he remains with you and is in you.

“When I go, you will not be left all alone; I will come back to you. In a little while the world will see me no more, but you will see me; and because I live, you also will live. When that day comes, you will know that I am in my Father and that you are in me, just as I am in you. “Those who accept my commandments and obey them are the ones who love me. My Father will love those who love me; I too will love them and reveal myself to them.” Judas (not Judas Iscariot) said, “Lord, how can it be that you will reveal yourself to us and not to the world?” Jesus answered him, “Those who love me will obey my teaching. My Father will love them, and my Father and I will come to them and live with them. Those who do not love me do not obey my teaching. And the teaching you have heard is not mine, but comes from the Father, who sent me. “I have told you this while I am still with you. [The Helper, the Holy Spirit](#), whom the Father will send in my name, will teach you everything and make you remember all that I have told you. “Peace is what I leave with you; it is my own peace that I give you. I do not give it as the world does. Do not be worried and upset; do not be afraid. You heard me say to you, ‘I am leaving, but I will come back to you.’ If you loved me, you would be glad that I am going to the Father; for he is greater than I. I have told you this now before it all happens, so that when it does happen, you will believe. I cannot talk with you much longer, because the ruler of this world is coming. He has no power over me, but the world must know that I love the Father; that is why I do everything as he commands me. “Come, let us go from this place.

But I have told you this, so that when the time comes for them to do these things, you will remember what I told you.

The Work of the Holy Spirit

“I did not tell you these things at the beginning, for I was with you. But now I am going to him who sent me, yet none of you asks me where I am going. And now that I have told you, your hearts are full of sadness. But I am telling you the truth: it is better for you that I go away, because if I do not go, the Helper will not come to you. But if I do go away, then I will send him to you. And when he comes, he will prove to the people of the world that they are wrong about sin and about what is right and about God's judgment. They are wrong about sin, because they do not believe in me; they are wrong about what is right, because I am going to the Father and you will not see me any more; and they

are wrong about judgment, because the ruler of this world has already been judged. "I have much more to tell you, but now it would be too much for you to bear. [When, however, the Spirit comes, who reveals the truth about God, he will lead you into all the truth. He will not speak on his own authority, but he will speak of what he hears and will tell you of things to come.](#) He will give me glory, because he will take what I say and tell it to you. All that my Father has is mine; that is why I said that the Spirit will take what I give him and tell it to you.

4.9.15 Jesus Predicts about His Rise to Life After Three Days and Meet Disciples in Galilee (Mathew 16: 21; 17:23; 26:32, 61; Mark 8: 31; 9:31; 10:34; 14:28, 57-58; Luke 9:21-22; 18: 33; John 2: 18-22; 12: 33)

The Jewish authorities replied with a question, "What miracle can you perform to show us that you have the right to do this?" Jesus answered, "Tear down this Temple, and in three days I will build it again." "Are you going to build it again in three days?" they asked him. "It has taken forty-six years to build this Temple!" But the temple Jesus was speaking about was his body. So when he was raised from death, his disciples remembered that he had said this, and they believed the scripture and what Jesus had said (John 2: 18-20; Mathew 26:61)

From that time on Jesus began to say plainly to his disciples, "I must go to Jerusalem and suffer much from the elders, the chief priests, and the teachers of the Law. I will be put to death, but three days later I will be raised to life." When the disciples all came together in Galilee, Jesus said to them, "[The Son of Man](#) is about to be handed over to those who will kill him; but three days later he will be raised to life." "Listen," he told them, "we are going up to Jerusalem, where the Son of Man will be handed over to the chief priests and the teachers of the Law. They will condemn him to death and then hand him over to the Gentiles, who will make fun of him, whip him, and crucify him; but three days later he will be raised to life." Then Jesus said to his disciples, "This very night all of you will run away and leave me, for the scripture says, 'God will kill the shepherd, and the sheep of the flock will be scattered.' But after I am raised to life, I will go to Galilee ahead of you."

4.9.16 Jesus Predicts about the donkey for Triumphant Entry into Jerusalem (Mathew 21: 1-7; Mark 11: 1-7; Luke 19: 28-35)

As Jesus and his disciples approached Jerusalem, they came to Bethphage at the Mount of Olives. There Jesus sent two of the disciples on ahead with these instructions: "Go to the village there ahead of you, and at once you will find a donkey tied up with her colt beside her. Untie them and bring them to me. And if anyone says anything, tell him, 'The Master needs them'; and then he will let them go at once." This happened in order to make come true what the prophet had said:

"Tell the city of Zion,
Look, your king is coming to you!
He is humble and rides on a donkey
and on a colt, the foal of a donkey."

They went on their way and found everything just as Jesus had told them. As they were untying the colt, its owners said to them, "Why are you untying it?" "The Master needs it," they answered, and the men let them go. They brought the colt to Jesus, threw their cloaks over the animal and Jesus got on.

4.10 Jesus is Anointed at Bethany and The Triumphant Entry into Jerusalem (Mathew 21: 1-11; Mathew 26: 6-13; Mark 11: 1-11; Mark 14: 3-9; Luke 19: 28-40; John 12: 1-8; 12-26)

Six days before [the Passover](#), Jesus went to Bethany, the home of Lazarus, the man he had raised from death. They prepared a dinner for him there, which Martha helped serve; Lazarus was one of those who were sitting at the table with Jesus. Then Mary took a whole pint of a very expensive perfume made of pure nard, poured it on Jesus' feet, and wiped them with her hair. The sweet smell of the perfume filled the whole house. One of Jesus' disciples, Judas Iscariot—the one who was going to betray him—said, "Why wasn't this perfume sold for three hundred silver coins^[a] and the money given to the poor?" He said this, not because he cared about the poor, but because he was a thief. He carried the money bag and would help himself from it. But Jesus said, "Leave her alone! Let her keep what she has for the day of my burial. Now, I assure you that wherever this gospel is preached all over the world, what she has done will be told in memory of her."

The next day the large crowd that had come to [the Passover Festival](#) heard that Jesus was coming to Jerusalem. [Many people spread their cloaks on the road, while others cut branches in the fields and spread them on the road. The people who were in front and those who followed behind began to shout, "Praise God! God bless him who comes in the name of the Lord! God bless the King of Israel!"](#) Jesus rode on a donkey, which was brought by his disciples, just as the scripture says,

"Do not be afraid, city of Zion! Here comes your king, riding on a young donkey."

His disciples did not understand this at the time; but when Jesus had been raised to glory, they remembered that the scripture said this about him and that they had done this for him. The people who had been with Jesus when he called Lazarus out of the grave and raised him from death had reported what

had happened. That was why the crowd met him—because they heard that he had performed this miracle. The Pharisees then said to one another, “You see, we are not succeeding at all! Look, the whole world is following him!” Then some of the Pharisees in the crowd spoke to Jesus. “Teacher,” they said, command your disciples to be quiet!” Jesus answered, “I tell you that if they keep quiet, the stones themselves will start shouting.”

Some Greeks Seek Jesus

Some Greeks were among those who had gone to Jerusalem to worship during the festival. They went to Philip (he was from Bethsaida in Galilee) and said, “Sir, we want to see Jesus.” Philip went and told Andrew, and the two of them went and told Jesus. Jesus answered them, “[The hour has now come for the Son of Man to receive great glory](#). I am telling you the truth: a grain of wheat remains no more than a single grain unless it is dropped into the ground and dies. If it does die, then it produces many grains. Those who love their own life will lose it; those who hate their own life in this world will keep it for life eternal. Whoever wants to serve me must follow me, so that my servant will be with me where I am. And my Father will honor anyone who serves me. Jesus entered Jerusalem, went into the Temple, and looked round at everything. But since it was already late in the day, he went out to Bethany with the twelve disciples.

4.11 The Last Supper and Establishment of New Covenant (Mathew 26: 26-30; Mark 14: 22-26; Luke 22: 14-20; 1 Cor. 11: 23-25)

While they were eating and when the hour came, Jesus took his place at the table with the apostles. He said to them, “I have wanted so much to eat this Passover meal with you before I suffer! For I tell you, I will never eat it until it is given its full meaning in [the Kingdom of God](#).” Then he took a piece of bread, gave thanks to God, broke it, and gave it to them, saying, “This is my body, which is given for you. Do this in memory of me.” In the same way, he gave them the cup after the supper, saying, “This cup is God's new covenant sealed with my blood, which is poured out for you and for many for the forgiveness of sins. I tell you, I will never again drink this wine until the day I drink the new wine with you in my Father's Kingdom.”

4.12 Jesus Washes His Disciples' Feet (John 13: 1-20)

It was now the day before [the Passover Festival](#). Jesus knew that the hour had come for him to leave this world and go to the Father. He had always loved

those in the world who were his own, and he loved them to the very end. Jesus and his disciples were at supper. The Devil had already put into the heart of Judas, the son of Simon Iscariot, the thought of betraying Jesus. Jesus knew that the Father had given him complete power; he knew that he had come from God and was going to God. So he rose from the table, took off his outer garment, and tied a towel around his waist. Then he poured some water into a washbasin and began to wash the disciples' feet and dry them with the towel around his waist. He came to Simon Peter, who said to him, "Are you going to wash my feet, Lord?" Jesus answered him, "You do not understand now what I am doing, but you will understand later." Peter declared, "Never at any time will you wash my feet!" "If I do not wash your feet," Jesus answered, "you will no longer be my disciple." Simon Peter answered, "Lord, do not wash only my feet, then! Wash my hands and head, too!" Jesus said, "Those who have taken a bath are completely clean and do not have to wash themselves, except for their feet. All of you are clean—all except one." (Jesus already knew who was going to betray him; that is why he said, "All of you, except one, are clean.")

After Jesus had washed their feet, he put his outer garment back on and returned to his place at the table. "Do you understand what I have just done to you?" he asked. "You call me Teacher and Lord, and it is right that you do so, because that is what I am. I, your Lord and Teacher, have just washed your feet. You, then, should wash one another's feet. I have set an example for you, so that you will do just what I have done for you. I am telling you the truth: no slaves are greater than their master, and no messengers are greater than the one who sent them. Now that you know this truth, how happy you will be if you put it into practice! "I am not talking about all of you; I know those I have chosen. But the scripture must come true that says, 'The man who shared my food turned against me.' I tell you this now before it happens, so that when it does happen, you will believe that '[I Am Who I Am](#).' I am telling you the truth: whoever receives anyone I send receives me also; and whoever receives me receives him who sent me."

4.13 Jesus Prays for His Disciples (John 17: 1-26)

After Jesus finished saying this, he looked up to heaven and said, "Father, the hour has come. Give glory to your Son, so that the Son may give glory to you. For you gave him authority over all people, so that he might give eternal life to all those you gave him. And eternal life means to know you, the only true God,

and to know Jesus Christ, whom you sent. I have shown your glory on earth; I have finished the work you gave me to do. Father! Give me glory in your presence now, the same glory I had with you before the world was made. "I have made you known to those you gave me out of the world. They belonged to you, and you gave them to me. They have obeyed your word, and now they know that everything you gave me comes from you. I gave them the message that you gave me, and they received it; they know that it is true that I came from you, and they believe that you sent me. "I pray for them. I do not pray for the world but for those you gave me, for they belong to you. All I have is yours, and all you have is mine; and my glory is shown through them. And now I am coming to you; I am no longer in the world, but they are in the world. Holy Father! Keep them safe by the power of your name, the name you gave me, so that they may be one just as you and I are one. While I was with them, I kept them safe by the power of your name, the name you gave me. I protected them, and not one of them was lost, except the man who was bound to be lost—so that the scripture might come true. And now I am coming to you, and I say these things in the world so that they might have my joy in their hearts in all its fullness. I gave them your message, and the world hated them, because they do not belong to the world, just as I do not belong to the world. I do not ask you to take them out of the world, but I do ask you to keep them safe from the Evil One. Just as I do not belong to the world, they do not belong to the world. Dedicate them to yourself by means of the truth; your word is truth. I sent them into the world, just as you sent me into the world. And for their sake I dedicate myself to you, in order that they, too, may be truly dedicated to you. "I pray not only for them, but also for those who believe in me because of their message. I pray that they may all be one. Father! May they be in us, just as you are in me and I am in you. May they be one, so that the world will believe that you sent me. I gave them the same glory you gave me, so that they may be one, just as you and I are one: I in them and you in me, so that they may be completely one, in order that the world may know that you sent me and that you love them as you love me.

"Father! You have given them to me, and I want them to be with me where I am, so that they may see my glory, the glory you gave me; for you loved me before the world was made. Righteous Father! The world does not know you, but I know you, and these know that you sent me. I made you known to them, and I will continue to do so, in order that the love you have for me may be in them, and so that I also may be in them."

CHAPTER 5

The Arrest of Jesus, Crucifixion and Death



5.1 Jesus Prays in Gethsemane (Mathew 26: 36-46; Mark 14: 32-42; Luke 22: 39-46; John 18: 1)

Then Jesus left the city and went with his disciples across the brook called Kidron (as he usually did), to a place (garden) called Gethsemane, on the Mount of Olives; and he said to them, "Sit here while I go over there and pray." He took with him Peter and the two sons of Zebedee - James and John. Grief and anguish came over him, and he said to them, "The sorrow in my heart is so great that it almost crushes me. Stay here and keep watch with me." He went a little farther on, threw himself face downward on the ground, and prayed, "My Father, if it is possible, take this cup of suffering from me! Yet not what I want, but what you want." Then he returned to the three disciples and found them asleep; and he said to Peter, "How is it that you three were not able to keep watch with me for even one hour? Keep watch and pray that you will not fall into temptation. The spirit is willing, but the flesh is weak." Once more Jesus went away and prayed, "My Father, if this cup of suffering cannot be taken away unless I drink it, your will be done." He returned once more and found the disciples asleep; they could not keep their eyes open. Again Jesus left them, went away, and prayed the third time, saying the same words. Then he returned to the disciples and said, "Are you still sleeping and resting? Look! The hour has come for the Son of Man to be handed over to the power of sinners. Get up, let us go. Look, here is the man who is betraying me!"

5.2 The Arrest of Jesus (Mathew 26: 47-56; Mark 14: 43-50; Luke 22: 47-53; John 18: 3-12)

In the Gethsemane garden Jesus was still speaking when Judas, one of the twelve disciples, arrived. With him was a large crowd armed with swords and clubs and carrying lanterns and torches, sent by the chief priests and the elders. The traitor had given the crowd a signal: "The man I kiss is the one you want. Arrest him!" Judas went straight to Jesus and said, "Peace be with you, Teacher," and kissed him. But Jesus said, "Judas, is it with a kiss that you betray the Son of Man?", and said, "Be quick about it, friend!" Then they came up, arrested Jesus, and held him tight. Simon Peter, who had a sword, drew it and struck at the High Priest's slave, cutting off his right ear. The name of the slave was Malchus. "Put your sword back in its place," Jesus said to Peter. "All who take the sword will die by the sword. Don't you know that I could call on my Father for help, and at once he would send me more than twelve armies of angels? But in that case, how could the Scriptures come true which say that this is what must happen?" Then Jesus touched the man's ear and healed him.

Then Jesus spoke to the crowd, "Did you have to come with swords and clubs to capture me, as though I were an outlaw? Every day I sat down and taught in [the Temple](#), and you did not arrest me. But all this has happened in order to make come true what the prophets wrote in the Scriptures." "This is your hour to act, when the power of darkness rules." Then Jesus said, "if you are looking for me, let these others go." (He said this so that what he had said might come true: "Father, I have not lost even one of those you gave me.") Then all the disciples left him and ran away.

5.3 Jesus Before the Council (Mathew 26: 57-68; Mark 14: 53-65; Luke 22: 54-55, 63-71; John 18: 13-14, 19-24)

Then the Roman soldiers with their commanding officer and the Jewish guards arrested Jesus, bound him and took him first to Annas at Caiaphas house, where the teachers of the Law and the elders had gathered together. He was the father-in-law of Caiaphas, who was High Priest that year. It was Caiaphas who had advised the Jewish authorities that it was better that one man should die for all the people. Peter and another disciple followed from a distance, as far as the courtyard of the High Priest's house. Peter went into the courtyard and sat down with the guards to see how it would all come out.

The High Priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have always spoken publicly to everyone; all my teaching was done in the synagogues and in [the Temple](#), where all the people come together. I have never said anything in secret. Why, then, do you question me? Question the people who heard me. Ask them what I told them—they know what I said." When Jesus said this, one of the guards there slapped him and said, "How dare you talk like that to the High Priest!" Jesus answered him, "If I have said anything wrong, tell everyone here what it was. But if I am right in what I have said, why do you hit me?" The chief priests and the whole Council tried to find some false evidence against Jesus to put him to death; but they could not find any, even though many people came forward and told lies about him.

Finally two men stepped up and said, "This man said, 'I am able to tear down God's Temple and three days later build it back up.'" The High Priest stood up and said to Jesus, "Have you no answer to give to this accusation against you?" But Jesus kept quiet. Again the High Priest spoke to him, "In the name of the living God I now put you under oath: tell us "[Are you the Messiah, the Son of](#)

[Blessed God.](#)" "I am," answered Jesus, "and you will all see [the Son of Man](#) seated on the right of the Almighty and coming with the clouds of heaven!"

At this the High Priest tore his clothes and said, "Blasphemy! We don't need any more witnesses! You have just heard his blasphemy! What do you think?" They all voted against him and answered, "He is guilty and must die." Then some of them began to spit on his face and they blindfolded him. The men who were guarding Jesus mocked him and beat him; and those who slapped him said, "Prophecy for us, Messiah! Guess who hit you!"

5.4 Jesus is Taken to Pilate (Mathew 27: 1-2; Mark 15:1-5; Luke 23: 1-5; John 18: 28-38)

Early in the morning the chief priests met hurriedly with the elders, the teachers of the Law, and the whole Council, and made their plans against Jesus to put him to death. They put Jesus in chains, led him away from Caiaphas' house to the governor's palace. The Jewish authorities did not go inside the palace, for they wanted to keep themselves ritually clean, in order to be able to eat [the Passover](#) meal. So Pilate went outside to them and asked, "What do you accuse this man of?" Their answer was, "We would not have brought him to you if he had not committed a crime." "We caught this man misleading our people, telling them not to pay taxes to the Emperor and claiming that he himself is [the Messiah](#), a king." Pilate said to them, "Then you yourselves take him and try him according to your own law." They replied, "We are not allowed to put anyone to death." (This happened in order to make come true what Jesus had said when he indicated the kind of death he would die.) Pilate went back into the palace and called Jesus. "Are you the king of the Jews?" he asked him. Jesus answered, "Does this question come from you or have others told you about me?" Pilate replied, "Do you think I am a Jew? It was your own people and the chief priests who handed you over to me. What have you done?" Jesus said, "My kingdom does not belong to this world; if my kingdom belonged to this world, my followers would fight to keep me from being handed over to the Jewish authorities. No, my kingdom does not belong here!" So Pilate asked him, "Are you a king, then?" Jesus answered, "You say that I am a king. I was born and came into the world for this one purpose, to speak about the truth. Whoever belongs to the truth listens to me." "[And what is truth](#)?" Pilate asked. Then Pilate went back outside to the people and said to them, "I cannot find any reason to condemn him. But they insisted even more strongly, "With his teaching he is starting a riot among the people all through Judaea. He began in Galilee and now has come here."

5.5 Jesus is sent to Herod (Luke 23: 6-12)

When Pilate heard this, he asked, "Is this man a Galilean?" When he learned that Jesus was from the region ruled by Herod, he sent him to Herod, who was also in Jerusalem at that time. Herod was very pleased when he saw Jesus, because he had heard about him and had been wanting to see him for a long

time. He was hoping to see Jesus perform some miracle. So Herod asked Jesus many questions, but Jesus made no answer. The chief priests and the teachers of the Law stepped forward and made strong accusations against Jesus. Herod and his soldiers made fun of Jesus and treated him with contempt; then they put a fine robe on him and sent him back to Pilate. On that very day Herod and Pilate became friends; before this they had been enemies.

5.6 Jesus of Nazareth versus Jesus Barabbas and Jesus is sentenced to Death (Mathew 27: 15-31; Mark 15: 6-20; Luke 23: 13-25; John 18: 39-40; John 19: 1-16)

At every Passover Festival the Roman governor was in the habit of setting free any one prisoner the crowd asked for. At that time there was a well-known prisoner named Jesus Barabbas. So when the crowd gathered, Pilate asked them, "Which one do you want me to set free for you? Jesus Barabbas or [Jesus called the Messiah](#)?" He knew very well that the Jewish authorities had handed Jesus over to him because they were jealous. While Pilate was sitting in the judgment hall, his wife sent him a message: "Have nothing to do with that innocent man, because in a dream last night I suffered much on account of him." The chief priests and the elders persuaded the crowd to ask Pilate to set Barabbas free and have Jesus put to death. But Pilate asked the crowd, "Which one of these two do you want me to set free for you?" "Barabbas!" they answered. "What, then, shall I do with Jesus called the Messiah?" Pilate asked them.

"[Crucify him!](#)" they all answered. But Pilate asked, "What crime has he committed?" Then they started shouting at the top of their voices: "Crucify him!" When Pilate saw that it was no use to go on, but that a riot might break out, he took some water, washed his hands in front of the crowd, and said, "I am not responsible for the death of this man! This is your doing!" The whole crowd answered, "Let the responsibility for his death fall on us and on our children!" Then Pilate set Barabbas free for them.

Then Pilate took Jesus and had him whipped. The soldiers made a crown out of thorny branches and put it on his head; then they put a purple robe on him and came to him and said, "Long live the King of the Jews!" And they went up and slapped him. Pilate went back out once more and said to the crowd, "Look, I will bring him out here to you to let you see that I cannot find any reason to condemn him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Look! Here is the man!" When the chief priests and the Temple guards saw him, they shouted, "[Crucify him! Crucify him!](#)" [Pilate said to them, "You take him, then, and crucify him.](#) I find no reason to

condemn him." The crowd answered back, "We have a law that says he ought to die, because he claimed to be [the Son of God](#)." When Pilate heard this, he was even more afraid. He went back into the palace and asked Jesus, "Where do you come from?" But Jesus did not answer. Pilate said to him, "You will not speak to me? Remember, I have the authority to set you free and also to have you crucified." Jesus answered, "You have authority over me only because it was given to you by God. So the man who handed me over to you is guilty of a worse sin." When Pilate heard this, he tried to find a way to set Jesus free. But the crowd shouted back, "If you set him free, that means that you are not the Emperor's friend! Anyone who claims to be a king is a rebel against the Emperor!" When Pilate heard these words, he took Jesus outside and sat down on the judge's seat in the place called "The Stone Pavement." (In Hebrew the name is "Gabbatha.") It was then almost noon of the day before [the Passover](#). Pilate said to the people, "Here is your king!" [They shouted back, "Kill him! Kill him! Crucify him!"](#) Pilate asked them, ["Do you want me to crucify your king?"](#) The chief priests answered, "The only king we have is the Emperor!" Then Pilate handed Jesus over to them to be crucified.

5.7 Jesus is Mocked and Beaten (Mathew 27: 27-31; Mark 15: 16-20; Luke 22: 63-65; John 19: 2-3)

Then Pilate's soldiers took Jesus inside to the courtyard of the governor's palace, and the whole company gathered around him. They stripped off his clothes and put a purple robe on him. Then they made a crown out of thorny branches and placed it on his head, and put a stick in his right hand; then they knelt before him and made fun of him. They began to salute him: "Long live the King of the Jews!" they said. They spat on him, and took the stick and hit him over the head. When they had finished making fun of him, they took the robe off and put his own clothes back on him. Then they led him out to crucify him.

5.8 Way to Crucifixion, Simon from Cyrene helped in carrying the Cross and Jesus is Crucified (Mathew 27: 32-44; Mark 15:21-32; Luke 23: 26-43; John 19: 17-27)

The soldiers led Jesus away, and as they were going, they met a man from Cyrene named Simon, the father of Alexander and Rute (at Cyrene on way to Carthage in Northern Africa where Jesus and Gamaliel gave first aid to Rufus who was injured by the breakdown of a loaded oxcart also carried him home to his mother and father), who was coming into the city from the country. They seized him, put the cross on him, and made him carry it behind Jesus. A large crowd of people followed him; among them were some women who were weeping and wailing for him. Jesus turned to them and said, "Women of Jerusalem!

Don't cry for me, but for yourselves and your children. For the days are coming when people will say, 'How lucky are the women who never had children, who never bore babies, who never nursed them!' That will be the time when people will say to the mountains, 'Fall on us!' and to the hills, 'Hide us!' ³¹ For if such things as these are done when the wood is green, what will happen when it is dry?"

Two other men, both of them criminals, were also led out to be put to death with Jesus. When they came to a place called Golgotha, which means "The Place of Skull," they crucified Jesus there, and the two criminals, one on his right and the other on his left. It was nine o'clock in the morning when they crucified him. Pilate wrote a notice and had it put on the cross. "Jesus of Nazareth, the King of the Jews," is what he wrote. Many people read it, because the place where Jesus was crucified was not far from the city. The notice was written in Hebrew, Latin, and Greek. The chief priests said to Pilate, "Do not write 'The King of the Jews,' but rather, 'This man said, I am the King of the Jews.'" Pilate answered, "What I have written stays written."

After the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one part for each soldier. They also took the robe, which was made of one piece of woven cloth without any seams in it. The soldiers said to one another, "Let's not tear it; let's throw dice to see who will get it." This happened in order to make the scripture come true: "They divided my clothes among themselves and gambled for my robe." And this is what the soldiers did.

People passing by shook their heads and hurled insults at Jesus: "Aha! You were going to tear down the Temple and build it back up in three days! Save yourself if you are God's Son! Come on down from the cross!" In the same way the chief priests and the teachers of the Law and the elders made fun of him: "He saved others, but he cannot save himself! Isn't he the king of Israel? If he will come down off the cross now, we will believe in him! He trusts in God and claims to be God's Son. Well, then, let us see if God wants to save him now!" Jesus said, "Forgive them, Father! They don't know what they are doing." The soldiers also made fun of him: they came up to him and offered him cheap wine mixed with a bitter substance, and said, "Save yourself if you are the king of the Jews!" But after testing it, he would not drink it.

One of the criminals hanging there hurled insults at him: "Aren't you [the Messiah](#)? Save yourself and us!" The other one, however, rebuked him, saying, "Don't you fear God? You received the same sentence he did. Ours, however, is only right, because we are getting what we deserve for what we did; but he

has done no wrong." And he said to Jesus, "Remember me, Jesus, when you come as King!" Jesus said to him, "I promise you that today you will be in Paradise with me."

Standing close to Jesus' cross were his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. [Jesus saw his mother and the disciple he loved standing there; so he said to his mother, "He is your son."](#) Then he said to the disciple, "She is your mother." From that time the disciple took her to live in his home.

5.9 The Death of Jesus (Mathew 27: 45-56; Mark 15: 33-41; Luke 23: 44-49; John 19:28-30)

At noon the whole country was covered with darkness, which lasted for three hours. At about three o'clock Jesus cried out with a loud shout, "*Eli, Eli, lema sabachthani?*" which means, "[My God, my God, why did you abandon me?](#)" Some of the people standing there heard him and said, "He is calling for Elijah!" But the others said, "Wait, let us see if Elijah is coming to save him!" Jesus knew that by now everything had been completed; and in order to make the scripture come true, he said "I am thirsty." One of them ran up at once, took a sponge, soaked it in cheap wine, put it on the end of a stick, and tried to make him drink it. Jesus again gave a loud voice, "Father! In your hands I place my spirit!", bowed his head and died.

Then the curtain hanging in [the Temple](#) was torn in two from top to bottom. The earth shook, the rocks split apart, the graves broke open, and many of God's people who had died were raised to life. They left the graves, and after Jesus rose from death, they went into the Holy City, where many people saw them.

When the army officer and the soldiers with him who were watching Jesus saw the earthquake and everything else that happened, they were terrified and said, "He really was [the Son of God!](#)" When the people who had gathered there to watch the spectacle saw what happened, they all went back home beating their breasts in sorrow.

There were many women there, looking on from a distance, who had followed Jesus from Galilee and helped him. Among them were Mary Magdalene, Mary the mother of younger James and of Joseph, and Salome, the wife of Zebedee.

5.10 Jesus' Side is Pierced (John 19: 31-37)

Then the Jewish authorities asked Pilate to allow them to break the legs of the men who had been crucified, and to take the bodies down from the crosses. They requested this because it was Friday, and they did not want the bodies to stay on the crosses on [the Sabbath](#), since the coming Sabbath was especially holy. So the soldiers went and broke the legs of the first man and then of the other man who had been crucified with Jesus. But when they came to Jesus, they saw that he was already dead, so they did not break his legs. [One of the soldiers, however, plunged his spear into Jesus' side, and at once blood and water poured out.](#) (The one who saw this happen has spoken of it, so that you also may believe. What he said is true, and he knows that he speaks the truth.) This was done to make the scripture come true: "Not one of his bones will be broken." And there is another scripture that says, "People will look at him whom they pierced."

5.11 The Burial of Jesus (Mathew 27: 57-61; Mark 15: 42-47; Luke 23: 50-56; John 19: 38-42)

When it was towards evening, a rich man from Arimathea, a town of Judaea arrived; his name was Joseph, and he also was a follower of Jesus, but in secret, because he was afraid of the Jewish authorities. He was a respected member of the Council, who was waiting for the coming of [the Kingdom of God](#). It was Friday, the preparation day (that is the day before the Sabbath), so he went boldly into the presence of Pilate and asked for the body of Jesus. Pilate was surprised to hear that Jesus was already dead. Pilate gave orders for the body to be given to Joseph. Nicodemus, who at first had gone to see Jesus at night, went with Joseph, taking with him about thirty kilograms of spices, a mixture of myrrh and aloes. The two men took Jesus' body, wrapped it in a new linen sheet with the spices according to Jewish custom of preparing a body for burial, and placed it in his own tomb, which he had just recently dug out of solid rock. Then he rolled a large stone across the entrance to the tomb and went away. Mary Magdalene and Mary the mother of Joseph were watching, and saw where the body of Jesus was placed. Then they went back home and prepared the spices and perfumes for the body. On the sabbath they rested, as the Law commanded.

5.12 The Guard at the Tomb (Mathew 27: 62-66)

The next day, which was a Sabbath, the chief priests and the Pharisees met with Pilate and said, "Sir, we remember that while that liar was still alive he said, 'I will be raised to life three days later.' Give orders, then, for his tomb to be carefully guarded until the third day, so that his disciples will not be able to go and steal the body, and then tell the people that he was raised from death. This last lie would be even worse than the first one." "Take a guard," Pilate told them; "go and make the tomb as secure as you can." So they left and made the tomb secure by putting a seal on the stone and leaving the guard on watch.

CHAPTER 6

*Resurrection, Appearance to
Disciples and Jesus is Taken
up to Heaven*



6.1 The Empty Tomb (Mathew 28: 1-8; Mark 16: 1-8; Luke 24: 1-12; John 20: 1-10)

After the Sabbath, as Sunday morning was dawning the women went to the tomb, carrying the spices they had prepared to anoint the body of Jesus. On the way they said to one another, "Who will roll away the stone for us from the entrance to the tomb?" (It was a very large stone.) Suddenly there was a violent earthquake; [angels of the Lord](#) came down from heaven, rolled the stone away, and sat on it. Their appearance was like lightning, and their clothes were white as snow. The guards were so afraid that they trembled and became like dead men. When women arrived at the tomb they found the stone rolled away from the entrance to the tomb, so they went in; but they did not find the body of the Lord Jesus. They stood there puzzled about this, when suddenly two men in bright shining clothes stood by them. Full of fear, the women bowed down to the ground. The angels spoke to the women, "You must not be afraid". "We know you are looking for Jesus, who was crucified. "Why are you looking among the dead for one who is alive? He is not here; he has been raised. Remember what he said to you while he was in Galilee: '[The Son of Man](#) must be handed over to sinners, be crucified, and three days later rise to life.'" Then the women remembered his words. Suddenly Jesus met them outside the tomb and said, "Peace be with you." They came up to him, took hold of his feet, and worshiped him. "Do not be afraid," Jesus said to them. "Go and tell my brothers to go to Galilee, and there they will see me." Women returned from the tomb and told all these things to the eleven disciples and all the rest. The women were Mary Magdalene, Joanna, and Mary the mother of James; they and the other women with them told these things to the apostles. But the apostles thought that what the women said was nonsense, and they did not believe them. Then Peter and the other disciple went to the tomb. The two of them were running, but the other disciple ran faster than Peter and reached the tomb first. He bent over and saw the linen cloths, but he did not go in. Behind him came Simon Peter, and he went straight into the tomb. He saw the linen cloths lying there and the cloth which had been around Jesus' head. It was not lying with the linen cloths but was rolled up by itself. Then the other disciple, who had reached the tomb first, also went in; he saw and believed. (They still did not understand the scripture which said that he must rise from death.) Then the disciples went back home amazed at what had happened.

6.2 The Report of the Guard (Mathew 28: 11-15)

While the women went on their way, some of the soldiers guarding the tomb went back to the city and told the chief priests everything that had happened. The chief priests met with the elders and made their plan; they gave a large sum of money to the soldiers and said, "You are to say that his disciples came during the night and stole his body while you were asleep. And if the Governor should hear of this, we will convince him that you are innocent, and you will have nothing to worry about." The guards took the money and did

what they were told to do. And so that is the report spread around by the Jews to this very day.

6.3 Jesus Appears to Mary Magdalene (Mathew 28: 9-10; Mark 16: 9-11; John 20: 11-18)

Mary stood crying outside the tomb. While she was still crying, she bent over and looked in the tomb and saw two angels there dressed in white, sitting where the body of Jesus had been, one at the head and the other at the feet. "Woman, why are you crying?" they asked her. She answered, "They have taken my Lord away, and I do not know where they have put him!" Then she turned around and saw Jesus standing there; but she did not know that it was Jesus. "Woman, why are you crying?" Jesus asked her. "Who is it that you are looking for?" She thought he was the gardener, so she said to him, "If you took him away, sir, tell me where you have put him, and I will go and get him." Jesus said to her, "Mary!" She turned toward him and said in Hebrew, "Rabboni!" (This means "Teacher.") "Do not hold on to me," Jesus told her, "because I have not yet gone back up to the Father. But go to my brothers and tell them that I am returning to him who is my Father and their Father, my God and their God." So Mary Magdalene went and told the disciples that she had seen the Lord and related to them what he had told her. Jesus appeared first to Mary Magdalene, from whom Jesus had driven out seven demons.

6.4 Jesus Appears to Two Disciples on the way to Emmaus (Mark 16: 12-13; Luke 24: 13-35)

On that same day two of Jesus' followers were going to a village named Emmaus, about seven miles from Jerusalem, and they were talking to each other about all the things that had happened. As they talked and discussed, Jesus himself drew near and walked along with them; they saw him, but somehow did not recognize him. Jesus said to them, "What are you talking about to each other, as you walk along?" They stood still, with sad faces. One of them, named Cleopas, asked him, "Are you the only visitor in Jerusalem who doesn't know the things that have been happening there these last few days?" "What things?" he asked. "The things that happened to Jesus of Nazareth," they answered. "This man was a prophet and was considered by God and by all the people to be powerful in everything he said and did. Our chief priests and rulers handed him over to be sentenced to death, and he was crucified. And we had hoped that he would be the one who was going to set Israel

free! Besides all that, this is now the third day since it happened. Some of the women of our group surprised us; they went at dawn to the tomb but could not find his body. They came back saying they had seen a vision of angels who told them that he is alive. Some of our group went to the tomb and found it exactly as the women had said, but they did not see him.” Then Jesus said to them, “How foolish you are, how slow you are to believe everything the prophets said! Was it not necessary for the Messiah to suffer these things and then to enter his glory?” And Jesus explained to them what was said about himself in all the Scriptures, beginning with the books of Moses and the writings of all the prophets. As they came near the village to which they were going, Jesus acted as if he were going farther; but they held him back, saying, “Stay with us; the day is almost over and it is getting dark.” So he went in to stay with them. He sat down to eat with them, took the bread, and said the blessing; then he broke the bread and gave it to them. Then their eyes were opened and they recognized him, but he disappeared from their sight. They said to each other, “Wasn't it like a fire burning in us when he talked to us on the road and explained the Scriptures to us?” They got up at once and went back to Jerusalem, where they found the eleven disciples gathered together with the others and saying, “The Lord is risen indeed! He has appeared to Simon!” The two then explained to them what had happened on the road, and how they had recognized the Lord when he broke the bread.

6.5 Appearance to Disciples (Luke 24: 36-49; John 20: 19-23)

While the two were telling them this, suddenly the Lord himself stood among them and said to them, “Peace be with you.” They were terrified, thinking that they were seeing a ghost. But he said to them, “Why are you alarmed? Why are these doubts coming up in your minds? Look at my hands and my feet, and see that it is I myself. Feel me, and you will know, for a ghost doesn't have flesh and bones, as you can see I have.” He said this and showed them his hands and his feet. They still could not believe, they were so full of joy and wonder; so he asked them, “Do you have anything here to eat?” They gave him a piece of cooked fish, which he took and ate in their presence. Then he said to them, [“These are the very things I told you about while I was still with you: everything written about me in the Law of Moses, the writings of the prophets, and the Psalms had to come true.”](#) Then he opened their minds to understand the Scriptures, and said to them, “This is what is written: [the Messiah](#) must suffer and

must rise from death three days later, and in his name the message about repentance and the forgiveness of sins must be preached to all nations, beginning in Jerusalem. You are witnesses of these things. [And I myself will send upon you what my Father has promised. But you must wait in the city until the power from above comes down upon you.](#) Then he breathed on them and said, [“Receive the Holy Spirit.](#) If you forgive people's sins, they are forgiven; if you do not forgive them, they are not forgiven.”

6.6 Jesus and Thomas (John 20: 24-29)

One of the twelve disciples, Thomas (called the Twin), was not with them when Jesus came. So the other disciples told him, “We have seen the Lord!” Thomas said to them, “Unless I see the scars of the nails in his hands and put my finger on those scars and my hand in his side, I will not believe.” A week later the disciples were together again indoors, and Thomas was with them. The doors were locked, but Jesus came and stood among them and said, “Peace be with you.” Then he said to Thomas, “Put your finger here, and look at my hands; then reach out your hand and put it in my side. Stop your doubting, and believe!” Thomas answered him, “My Lord and my God!” Jesus said to him, “Do you believe because you see me? How happy are those who believe without seeing me!”

6.7 Appearance to Disciples (Mathew 28: 16-20; Mark 16: 14-18)

The eleven disciples went to the hill in Galilee where Jesus had told them to go. When they saw him, they worshiped him, even though some of them doubted. Jesus drew near and said to them, “I have been given all authority in heaven and on earth. Go, then, to all peoples everywhere and preach the gospel to all mankind and make them my disciples: [baptize them in the name of the Father, the Son, and the Holy Spirit](#), and teach them to obey everything I have commanded you. And I will be with you always, to the end of the age.” Whoever believes and is baptized will be saved; whoever does not believe will be condemned. [Believers will be given the power to perform miracles: they will drive out demons in my name; they will speak in strange tongues; if they pick up snakes or drink any poison, they will not be harmed; they will place their hands on sick people, and these will get well.](#)”

6.8 Jesus Appears to Seven Disciples (John 21: 1-14)

After this, Jesus appeared once more to his disciples at Lake Tiberias. This is how it happened. Simon Peter, Thomas (called the Twin), Nathanael (the one from Cana in Galilee), the sons of Zebedee, and two other disciples of Jesus were

all together. Simon Peter said to the others, "I am going fishing." "We will come with you," they told him. So they went out in a boat, but all that night they did not catch a thing. As the sun was rising, Jesus stood at the water's edge, but the disciples did not know that it was Jesus. Then he asked them, "Young men, haven't you caught anything?" "Not a thing," they answered. He said to them, "Throw your net out on the right side of the boat, and you will catch some." So they threw the net out and could not pull it back in, because they had caught so many fish. The disciple whom Jesus loved said to Peter, "It is the Lord!" When Peter heard that it was the Lord, he wrapped his outer garment around him (for he had taken his clothes off) and jumped into the water. The other disciples came to shore in the boat, pulling the net full of fish. They were not very far from land, about a hundred yards away. When they stepped ashore, they saw a charcoal fire there with fish on it and some bread. Then Jesus said to them, "Bring some of the fish you have just caught." Simon Peter went aboard and dragged the net ashore full of big fish, a hundred and fifty-three in all; even though there were so many, still the net did not tear. Jesus said to them, "Come and eat." None of the disciples dared ask him, "Who are you?" because they knew it was the Lord. So Jesus went over, took the bread, and gave it to them; he did the same with the fish.

6.9 Jesus and Peter (John 21: 15-19)

After they had eaten, Jesus said to Simon Peter, "Simon son of John, do you love me more than these others do?" "Yes, Lord," he answered, "you know that I love you." Jesus said to him, "Take care of my lambs." A second time Jesus said to him, "Simon son of John, do you love me?" "Yes, Lord," he answered, "you know that I love you." Jesus said to him, "Take care of my sheep." A third time Jesus said, "Simon son of John, do you love me?" Peter became sad because Jesus asked him the third time, "Do you love me?" and so he said to him, "Lord, you know everything; you know that I love you!" Jesus said to him, "Take care of my sheep. I am telling you the truth: when you were young, you used to get ready and go anywhere you wanted to; but when you are old, you will stretch out your hands and someone else will tie you up and take you where you don't want to go." (In saying this, Jesus was indicating the way in which Peter would die and bring glory to God.) Then Jesus said to him, "Follow me!"

6.10 Jesus and the Other Disciple (John 21: 20 – 24)

Peter turned around and saw behind him that other disciple, whom Jesus loved—the one who had leaned close to Jesus at the meal and had asked, “Lord, who is going to betray you?” When Peter saw him, he asked Jesus, “Lord, what about this man?” Jesus answered him, “If I want him to live until I come, what is that to you? Follow me!” So a report spread among the followers of Jesus that this disciple would not die. But Jesus did not say he would not die; he said, “If I want him to live until I come, what is that to you?” He is the disciple who spoke of these things, the one who also wrote them down; and we know that what he said is true.

6.11 Jesus is taken up to Heaven (Mark 16: 19-20; John 24: 50-53; Acts 1: 6-11)

When the apostles met together with Jesus, they asked him, “Lord, will you at this time give the Kingdom back to Israel?” Jesus said to them, “The times and occasions are set by my Father’s own authority, and it is not for you to know when they will be. But when [the Holy Spirit](#) comes upon you, you will be filled with power, and you will be witnesses for me in Jerusalem, in all of Judea and Samaria, and to the ends of the earth.” After saying this, he was taken up to heaven as they watched him, and a cloud hid him from their sight. They still had their eyes fixed on the sky as he went away, when two men dressed in white suddenly stood beside them and said, “Galileans, why are you standing there looking up at the sky? This Jesus, who was taken from you into heaven and sat at the right side of God and will come back in the same way that you saw him go to heaven.” The disciples went and preached everywhere, and the Lord worked with them and proved that their preaching was true by the miracles that were performed.

CHAPTER 7

Conclusion



7.1 The Word of Life (John 1: 1-18)

In the beginning the Word already existed; the Word was with God, and [the Word was God](#). From the very beginning the Word was with God. [Through him God made all things; not one thing in all creation was made without him](#). The Word was the source of life, and this life brought light to people. The light shines in the darkness, and the darkness has never put it out. God sent his messenger, a man named John, who came to tell people about the light, so that all should hear the message and believe. He himself was not the light; he came to tell about the light. This was the real light—the light that comes into the world and shines on all people. The Word was in the world, and though God made the world through him, yet the world did not recognize him. He came to his own country, but his own people did not receive him. Some, however, did receive him and believed in him; so he gave them the right to become God's children. They did not become God's children by natural means, that is, by being born as the children of a human father; God himself was their Father. The Word became a human being and, full of grace and truth, lived among us. We saw his glory, the glory which he received as the Father's only Son. John spoke about him. He cried out, "This is the one I was talking about when I said, 'He comes after me, but he is greater than I am, because he existed before I was born.'" Out of the fullness of his grace he has blessed us all, giving us one blessing after another. God gave the Law through Moses, but [grace and truth came through Yeshua the Messiah \[Jesus Christ\]](#). No one has ever seen God. The only Son, who is the same as God and is at the Father's side, he has made him known.

7.2 The Purpose of the Bible (John 20: 30-31; 21: 25)

In his disciples' presence Jesus performed many other miracles which are not written down in this book. But these have been written in order that you may believe that [Yeshua \[Jesus\] is the Messiah, the Son of God](#), and that through your faith in him you may have life. Now, there are many other things that Jesus did. If they were all written down one by one, I suppose that the whole world could not hold the books that would be written.



Samir Stephan Kujur

ABOUT THE WRITER

My name is Samir Stephan Kujur, and it's so nice to meet you! In mid 1970s, I was born and brought up in a Christian family. During foundation years of my life (up to 12th standard of my school years), I was in boarding schools and had the opportunity to be part of well architected and disciplined routine life. During these foundation years, moral and spiritual teachings were engrained in my life through regular practice of meditation, attending daily prayers and Holy Mass, etc. In real sense, I was living in His fellowship and enjoying the sweetness of life. However, from early 1990s to mid 2010s, I was drifted away from Him. I left meditation, stopped praying and attending Holy Mass. I felt like I was living in wilderness ... no peace, no success. It was a difficult period and my life literally became hell. I was in trap of devil and was involved in satanic activities. Although I was born and brought up in a Christian family, I never read the complete 66 Books of the Bible (from Genesis Chapter 1 to Revelation Chapter 22) till the age of my late 30s.

After mid 2010s, once again I started meditating but in different format. It was a combination of Raj Yoga, Reiki and Aura Cleansing and reading the Bible. However, this time I was having lots of questions in my mind. Who am I? What is Soul, Spirit, Holy Spirit and their relationship? Who is God? How could there be the Trinity God? What is the relationship between Father, Son and Holy Spirit? and so on ... Also found lots of differences between the words of God in the Bible and Churches' teachings and liturgical practices. I got confused, but never stopped praying and reading the New Testament, Old Testament (different versions- TEV, NIV, KJV, Urantia Book, etc.), Torah and Quran to some extent.

By the Grace of God, I got the answers of my above questions. My life has changed. I am having so many supernatural experiences in my daily life. Here I am sharing some of them as my testimony:

[1] The Vision of {The Divine Mercy}

In between, I got several messages in dreams through departed souls of my loved ones, especially from my grandmother but I didn't believe them because I had no clarity on their messages. Then I prayed, Lord I need a clear message from you. Then on 20th December 2018 around 4:15am to 4:30am, I had the vision (short Dream) of The Divine Mercy. It was just for a fraction of second. I asked him, Whether I should go to Church or not? He replied, You May Go, then left. No fear or excitement, only plain conversation. I got the confirmation from Him. Now I had no choice to ignore anymore.

[2] The Vision of {The Throne of the Almighty}

Although I got the confirmation, but my little human brain was not satisfied, I said to myself, it was just for a fraction of second, I didn't see Him properly and He left. I thought, maybe it was my illusion. Now I had another doubt, Is Jesus God or is just like one of the God's servants? However, I never stopped praying and reading the Bible.

After about 9 and half months of the vision of The Divine Mercy, I had another vision (long Dream). This time it was The Throne of the Almighty. The date of this vision was on 30th September 2019 between 4:15 am and 5:45am and lasted almost 90 min. Initially, appeared like a bright star at distant on white clouds. Then, it started coming closure to me, and I show The Throne of the Almighty. It looked like someone is sitting on the throne, but face was invisible. As it was approaching closer to me, The Throne of the Almighty was magnifying with increased brightness, and at one point of time it approached next to me with magnified multifold and brightness, which was impossible for me to see it from my eye. However, this brightness had no heat or temperature, but had very pleasant or bliss feeling. After this vision, the LORD revealed my future task i.e. His Will to be fulfilled through me on this earth. They are related to spreading the Good News across the globe, one of the similar type of roles of Prophet Elijah, praying for needy souls (especially who are in captivity of evil spirits), revealing the messages of salvation, always remain in his fellowship and try to walk with Him.

This initiative, the writing of book is also one of the actions to fulfil His Will.

[3] The Dream of The Rapture Event

After about 9 months of the vision of The Throne of the Almighty, I had a dream (short Dream). This time it was The Rapture Event. The date of this dream was on 27th June 2020 between 3:30 am and 4:00 am and lasted about 10-15 min. I saw that some human beings went up in the clouds to meet Yeshua. In night, He appeared in the clouds of heaven with power and great glory (the scene was almost same as described in 1 Thessalonians 4:16-17 by Apostle Paul). Yeshua descended from Heaven to receive His people with open hands. As the Scriptures state, there was no light of SUN, MOON or STARS, it was the brightness of His presence. It was a beautiful revelation and had bliss feelings. There were two groups of humankind. The people [one group] who went up in the clouds to meet Yeshua and their earthly bodies were transformed in to glorified bodies [celestial bodies] that happened in fraction of a second as mentioned in 1 Corinthians 15:51-52 and were shining very bright in the presence of Yeshua, and the other group remained on the earth to face consequences of The Great Tribulation. Luckily by the GRACE of GOD, I saw myself

being in the group of people who went up in clouds to meet Yeshua, but I remember one of my relatives was in the other group. Then the alarm clock rang at 4:00 am.

Initially I thought it was about the second coming of Yeshua and His 1000-years reign on Earth, but The Holy Spirit revealed me that it was about the Rapture Event that will take place in the pre- tribulation period.

[4] & [5] The Short Vision and The Gift of Tongues

After about 5 and half months [163 days] of the short dream of The Rapture, I received The Gift of Tongues. This time it was The Gift of the Holy Spirit. The date of receiving the gift was on 8th December 2020 between 12:50 am and 1:20 am. On 7th December 2020 around 8:00pm, I was having an in-depth Bible study and reflections on The Rapture events. In between I had a short vision [I was taken away about 15-20 minutes from my natural state], but I could not recall what had happened to me during this short period. I felt like I slept for a while. I do recall that immediate before this event neither I was feeling tired nor sleepy. It transpired all of a sudden and when my eyes opened, I was very much afresh; as nothing had happened to me. There was no sign of feeling a sleep at all. Immediately, I tried to recall what had happened to me but couldn't recall any supernatural sign. I can say that I was taken away for 15-20 minutes from my natural state. Then without wasting my time in thinking about it I continued my study and reflections on the Rapture related events mentioned in the Bible. Once the study was over [around 11:00pm-11:15 pm], I started to watch a video on "HOW CAN I BE FILLED WITH THE HOLY SPIRIT" which was made by Rev. Amit Christian, an Evangelical Bible preacher from India. At the end of the message he said that those who want to receive "THE GIFTS OF THE HOLY SPIRIT", please stand up. He emphasised that it's not a compulsion and requested only those who really want them voluntarily. I knelt down and started praying with the preacher, and all of a sudden, my tongue started praying in unknown heavenly language. My tongue was not in my control and this was the very first prayer in my life [as I remember] that I prayed in the spirit.

[6] Supernatural Experience and the Dream of Angels

After about 4 months [124 days] of The Gift of Tongues, I had another supernatural experience in my life and had a dream of heavenly beings. This time it was The Angels. The date of this event was on 12th April 2021 between 7:25am – 8:00am and a dream around 11:00pm -12:00 night on the same date. On 11th April 2021, we [I & my wife] handed over our all household items to Packers & Movers team for its shifting from Delhi to Odisha, and on 12th April 2021 early morning [after handing over the keys of rented house to the house owner] we started to wait auto taxi to drop us to the railway station. It took us about 30 minutes to get an auto taxi [3 wheeler] and we had left only 35 minutes time to reach the station and board the train. We were also carrying about 6-7 heavy luggage with us, and within this 35 minutes we had to reach, go through the special checking procedure at station [due to COVID] and rush towards the platform no. 5 and board the train.

Practically it was impossible, until and unless the train is delayed or some supernatural miracle happens. We started at 7:25am from Katwaria Sarai [Near IIT, Delhi] and the

train was scheduled to depart at 8:00am from Anand Vihar Railway station. The distance between Katwaria Sarai and Anand Vihar Railway station is about 24km, which takes around 45 -60min by auto taxi. In auto both of us kept mum for almost 30 minutes. We had no options left with us, except to remember and surrender everything to Him. We prayed Him individually. I prayed Him "Lord this is your plan that we should leave Delhi, and now we are in your hands...please take care of us", whereas my wife prayed, "Lord let us not miss the train". We don't know how it happened, but we reached station at 7:50am (in 25 minutes). A coolie with luggage carrier cart was waiting to receive us at railway station. He ask the name of the train, kept our luggage in the cart and said us to follow him. We kept running after him, no one asked or stopped us to check the ticket or scan the luggage at entrance, and by 7:55am we were at platform no. 5 next to the coach of our reserved berths. He also helped us to get in our luggage in the train. Then I thanked him and paid the agreed labor fee INR 400. He smiled and left. We kept the luggage and took our respective berths, and within 1 minute train left the station. The train was on time and left the platform at exactly 8:00am....Wow! what a miracle...We thanked Him for the superb plan.

Around 9:00pm we had our dinner and went back to our respective berths [I took the upper berth]. I read some chapters from the Bible, prayed in heavenly tongue and slept. Around 11:00pm – 12:00 night I had a dream. In the dream I was standing with a small group of people in an unknown place. All of a sudden something like a sea of glass as mentioned in the Revelation 4:6 and 15:2 spread across the ground. It looked like a still calm sea water surface.

Then in my right side at the end of sea I saw a marvelous City / Throne. At once I stepped down on the sea and walked on the water like Peter did in Matthew 14:29. I do remember that I was not afraid of walking on the water surface but after few steps I started sinking similar to Peter had in Matthew 14:30. I didn't cry as Peter did and within no time water came upto the level of my waist. Then I saw three angels came on motor boat [their garment were pure white, I can realise that they were not of this world because they were in their celestial bodies] and one of them stretched forth his hand and caught me as Yeshua did to Peter in Matthew 14:31, and took me with them into the boat.

[7] The Short Vision of Heaven

After about 2 and half months [76 days] of Dream of Angles, I had another short vision. This time it was vision of Heaven. The date of this vision was on 28th June 2021 between 3:40am – 3:50am. It was just for a fraction of second. I saw on clouds opening of Heaven. It was not merely the clouds parting or appearing something on clouds, but opening of Heaven as mentioned in Ezekiel 1:1; Mark 1:10; Acts 7:56 and Revelation 4:1.

The vision was similar to Prophet Micaiah as recorded in 1 Kings 22:19, "I saw the LORD sitting on His Throne, and all the host of heaven standing by Him on His right hand and on His left." The vision was amazing and beyond the human imagination. There is

nothing on this world that can be used to compare this. When I had this vision, at once my spirit started praising LORD in heavenly language and I got up.

[8] The Short Vision of Heaven and Fall of Satan

After 3 months [i.e. 84 days] of The Short Vision of Heaven, I had another short vision. This time it was again the Vision of Heaven and Fall of Satan. The date of this vision was on 20th September 2021 between 1:10am – 1:15am and on 21st September 2021 around 12:10am. On 20th September 2021, I saw on clouds opening of Heaven. The opening of Heaven was similar to my earlier vision of 28th June 2021, and I saw the LORD sitting on His Throne, and all the host of Heaven standing by Him on His right hand and on His left. All the host of Heaven were praising the LORD in the same manner as mentioned in Revelation 12:10 which says, "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."

I also saw the Satan and his angels falling down from heaven as mentioned in Revelation 12:8-9 "neither was their place found anymore in heaven. He was cast out unto the earth, and his angels were cast out with him."; and said by Yeshua in Luke 10:18, "And he said unto them, I beheld Satan as lightning fall from heaven."

And I saw the earth became dark as mentioned in Isaiah 13:10; Joel 2:10; Matthew 24:29; Revelation 6:12 and Revelation 8:12 which say "the sun be darkened, and the moon shall not give her light, and star shall withdraw their shining." Then my wife put on the fan, and my vision discontinued and I came back to my natural realm. scene in Heaven as well as tone of praise was different from the vision of 20th September 2021. It was something similar to the Alleluia! as mentioned in Revelation 19:1-8 & Psalm 118:24 i.e. "This is the day which the Lord hath made; we will rejoice and be glad in it."

Connect With Me: If you would like to connect me, please drop me an email at info@samirstephan.com. I will get back to you soon.

You can also visit me at <https://allrevelations.org>; <https://allrevelation.org>; and <https://allrevelations.com>