

BOOK I

I

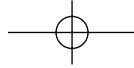
The Words of Public Teaching

1 The opening proclamation

Jesus said, "The time is fulfilled, and the Kingdom of God is at hand. Repent, and believe in the good news."

2 The opening statement of mission and of His place in Scripture

Jesus, when He was asked to read from the book of Isaiah in Sabbath services, opened to the words, "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the



acceptable year of the Lord,” and said to those gathered there, “Today this scripture has been fulfilled in your hearing.

“Doubtless you will quote to me this saying, ‘Physician, heal yourself; what we have heard you did at Capernaum, do here also in your own country.’ But truly I say to you that no prophet is without honor except in his own country. For consider, there were many widows in Israel in the days of Elijah, when the heavens were shut up for three years and six months, when there came a great famine over all the land. Now, Elijah was sent to none of them except to Zarephath in the land of Sidon, to a woman who was a widow. And there were likewise many lepers in Israel in the time of the prophet Elisha, but none of them was cleansed except Naaman the Syrian.”

3 The relationship between Father and Son, and with Their work

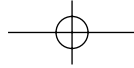
Jesus said, “I tell you most emphatically that the Son can do nothing of himself, but only what he sees the Father do; for whatever He does, the Son does in like manner. The Father loves the Son and shows him all things that He himself is doing; and He will show him greater works than these, so that you may marvel.

“Indeed, just as the Father raises the dead and gives them life, so also the Son gives life to whomever he wishes. The Father judges no man or woman, but rather has given all judgment over to the Son, in order that all should honor the Son just as they honor the Father. Anyone who does not honor the Son does not honor the Father who sent him. Truly, I tell you, anyone who hears

my word and believes in Him who sent me has eternal life, and does not come into judgment, but has passed from death to life. I do not judge anyone who hears my words and yet does not keep them, for I came not to judge the world, but to save the world. Anyone who rejects me and does not receive my words already has a judge; on the last day, the words I have spoken will serve as judge. For I have not spoken on my own, but the Father has given me a commandment about what to say and what to speak, and I know His commandment is eternal life. What I speak, therefore, I speak just as the Father has spoken.

“I tell you in truth that the hour is coming, and now is, when the dead will hear the voice of the Son of God, and those who hear will live; for as the Father has life in Himself, so He has granted the Son also to have life in Himself; and He has given him authority to execute judgment, because he is the Son of Man. Do not be amazed at this; for the hour is coming when all who are in their graves will hear his voice and will come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

“I myself, of myself, can do nothing. As I hear, I judge; and my judgment is fair, because I do not seek to do my own will, but the will of Him who sent me. If I testify about myself, then my testimony is not true. But there is another who bears witness to me, and I know that his witness about me is true. You have sent messengers to John, and he has testified to the truth. Yet I do not receive affirmation from man, but rather, I say these things so that you may be saved. John was a burning and shining lamp, and you were willing to rejoice for a while in his

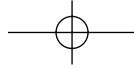


light. But I have a greater witness than John's; for the works that the Father has given me to complete, the very works that I am doing, testify on my behalf that the Father has sent me. And the Father who sent me has Himself testified on my behalf. You have neither heard His voice nor seen His form, and you do not have His word abiding in you, because you do not believe him whom He has sent. You search the scriptures because you think that in them you have eternal life, and these are they that testify of me; yet you are unwilling to come to me that you might have life.

"I do not receive honor from men; but I know that you do not have the love of God in you. I have come in my Father's name, and you do not accept me; but if another comes in his own name, him you will accept. How can you believe when you accept honor from one another and do not seek the glory that comes from the one who alone is God? Do not think that I will accuse you before the Father! Your accuser is Moses, on whom you have set your hope. If you believed Moses, you would believe me, for he wrote about me. But if you do not believe what he wrote, how will you believe what I say?"

4 The Blessings and the Beatitudes

Jesus said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are you who are hungry now, for you shall be satisfied. Blessed are those who hunger and thirst for righteousness now, for they shall be satisfied. Blessed are you who weep now, for



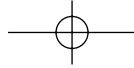
you shall laugh and be comforted. Blessed are you who hunger and thirst for righteousness, for you shall be satisfied. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called sons of God. Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when men revile you and persecute you and exclude you and utter all kinds of evil against you falsely on my account. Rejoice in that day! Leap for joy and be glad, for your reward is great in heaven, for so their fathers persecuted the prophets who were before you.

“But woe to you who are rich, for you have received your consolation. Woe to you who are full now, for you will be hungry. Woe to you who are laughing now, for you will mourn and weep. Woe to you when all speak well of you, for that is what their ancestors did to the false prophets.

“But I say to you that hear, Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who persecute you.”

5 The description of those who can follow Him

Jesus said, “You are the salt of the earth. Salt is good, and every one will be salted with fire. But if the salt has lost its savor, how can it become salty again? Indeed, it is no longer good for anything except to be thrown out, trampled down, walked on. Let him who has ears, listen: Have salt in yourselves, and be at peace with one another.



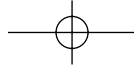
“You are the light of the world. A city set upon a hill cannot be hid. Nor do men light a lamp and then put it under a bushel basket or under a bed, but rather on a lamp stand and it gives light to all the house. Let your light so shine before men that they may see your good works and glorify your Father who is in heaven. For there is nothing hidden, except to be made manifest, nor is anything secret, except that it may be made known and come into the light. If any man has ears to hear, let him hear.”

6 The place of the Law in His Kingdom

Jesus said, “Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly I say to you, until heaven and earth pass away, not one jot or tittle will pass from the law until all is accomplished. Indeed, it is easier for heaven and earth to pass away than for one iota of the law to become null and void. Whoever then relaxes one of the least of these commandments and teaches men to do so shall be called the least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.”

7 The correct interpretation of the Law and its application

Jesus said, “You have heard that it was said to those of old, ‘You shall not murder; and whoever murders shall be liable to judgment.’ But I say to you that everyone who is

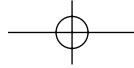


angry with another shall be liable to judgment; whoever insults another shall be in danger of the council; and whoever says, 'You fool!' shall be liable to hellfire. So if you are offering your gift at the altar and there remember that someone has something against you, leave your gift there before the altar and go first and be reconciled with your brother or sister, and then come and offer your gift."

8 New ways of living and being for citizens of His domain

Jesus said, "You have heard that it was said, 'You shall not commit adultery.' But I say to you that everyone who looks at another lustfully has already committed adultery in his or her heart. So if your right eye causes you to sin, pull it out and throw it away. It is better to lose one part of yourself, better for you to enter life with one eye and maimed than with two eyes to have your whole body thrown into hell. And if your right hand causes you to sin, cut it off and throw it away. It is better to lose that one part of your body, better for you to enter life with one hand and maimed than to have two hands and have the whole of you to be thrown into eternal fire. And if your foot causes you to sin, cut it off. It is better for you to enter life lame than to have two feet and be thrown into the abyss where the worm does not die and the fire is never quenched.

"Why do you not judge for yourselves what is right? As you are on your way to go before the magistrate, make friends quickly with your adversary lest he or she hand you over to the judge, and the judge to the authorities,



and you end up in jail; for truly I say to you that you will not escape from there until you have paid out your last penny.

“And again you have heard that it was said to those of old, ‘You shall not swear falsely, but shall perform to the Lord whatever it is you have sworn.’ But I say to you do not swear at all, either by heaven, for it is the throne of God, nor by the earth, for it is His footstool, nor by Jerusalem, for it is the city of the Great King. And do not swear by your own head, for you cannot make one hair on it white or black. But let your yes be yes and your no simply no. Anything more than that comes from the evil one.

“You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ But I say to you do not resist evil. If anyone strikes you on the right cheek, offer to him the other as well; and if anyone wants to sue you and take away your tunic, let him have your cloak also. And with whoever is compelling you to go a mile, go two. Give to every one who begs from you; don’t turn away from someone who is seeking to borrow from you; and from anyone who has taken your property, do not ask for its return.”

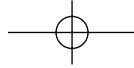
9 First public statement on the place of love in human conduct

Jesus said, “You have heard that it was said, ‘You must love your neighbor and hate your enemy.’ But I say to those of you hearing me, Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who mistreat, spitefully use, or even persecute you, that you may be sons and daughters of your Father

in heaven; for He makes his sun to rise on the evil and on the good, and sends His rain on the just and the unjust. For if you love those who love you, what reward or credit should you have from that? Don't even the tax collectors do that? Don't even sinners love those who love them? And if you greet your friends only and if you do good only to them, what are you doing any differently from what others also do? And if you lend only to those from whom you expect to receive a return, what praise is there for you in that? Even sinners lend to sinners in order to receive as much again. Indeed, lend, expecting nothing in return, and your reward will be great, and you will be sons and daughters of the Most High; for He is kind to the ungrateful and the selfish. Yes, be merciful and compassionate even as your Father is merciful and compassionate. You, therefore, shall be perfect, just as your Father in heaven is perfect."

10 First instruction specifically on religious practice

Jesus said, "Beware of doing good deeds in front of other people in order to be seen by them, for then you will have no reward from your Father who is in heaven. In the same way, when you give alms and charitable gifts, do not sound a trumpet before you as the hypocrites do in the synagogues and public streets so that they will be praised by others. Truly I tell you, they have their reward. But when you give alms, don't even let your left hand know what your right hand is doing, so that your good deeds may be secret; and your Father who sees in secret will reward you."



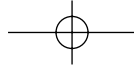
“And when you pray, you must not be like the hypocrites, for they love to stand and pray in the synagogues and at the street corners in order that they may be seen by other people. Truly I say to you that they have their reward. But when you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.

“And in praying, do not heap up empty repetitions as Gentiles do, because they think they will be heard for their many words. Don’t be like them in that, for your Father knows what you need before you ask him.

“Pray, therefore, in this way: ‘Our Father in heaven, may your name be hallowed. May your kingdom come and your will be done on earth, as it is in heaven. Give us each day our daily bread; and forgive us our debts as we forgive our debtors, for we ourselves forgive those indebted to us. And do not lead us into temptation, but rescue us from the evil one; for yours is the kingdom, and the power, and the glory, forever. Amen.

“For if you do forgive others their trespasses, your heavenly Father will also forgive you; but if you do not forgive others, neither will your Father forgive your trespasses.

“Now then, when you fast, do not look dismal like hypocrites do, for they disfigure their faces in order to show others that they are fasting. Truly I tell you, they have received their reward. But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by other people but by your Father who is



in secret; and your Father, who is the one who sees in secret, will reward you.”

11 Instruction about the role of looking and seeing in the lives of the faithful

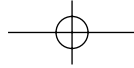
Jesus said, “The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light; but when your eye is unhealthy, your whole body is full of darkness. Be careful, therefore, lest the light in you be darkness.

“Now if the light in you is darkness, how great is the darkness! But if your whole body is full of light, having no part dark, it will be wholly bright, as when a lamp with its rays gives you light.”

12 First instruction on wealth and the spiritual dangers of possessions

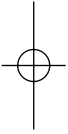
Jesus said, “Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but sell your possessions and give alms, thereby both providing yourselves with purses that do not grow old and also storing up for yourselves treasures in heaven that will not fail, where neither moth nor rust consumes and where thieves cannot break in and steal. For where your treasure is, there your heart will be also.

“No one can serve two masters; for either he will either hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.”



13 First recorded parable—a teaching about wealth and possessions

Jesus said, “The land of a rich man had yielded an abundance, and he thought to himself, ‘What should I do, for I have no room left to store my crops?’ Then he said, ‘I will do this: I will pull down my barns and build larger ones, and there I will store all my crops and my goods. And I will say to my soul, Soul, you have many goods laid up for many years; take your ease, eat, drink, be merry.’ But God said to him, ‘Fool! This night your soul will be demanded of you. And then these things you have prepared, whose will they be?’ So it is with those who store up treasures for themselves but are not rich toward God.”



14 Temporal anxiety as a spiritual and religious danger

Jesus said, “I tell you, therefore, not to be anxious about your life, what you shall eat, or about your body, what you shall wear. For life is more than food and the body more than clothing. Consider the ravens and all the other birds of the air: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds! And which one of you by worrying can add even a day to your span of life? If then you are not able to do so small a thing as that, why do you worry about what you shall wear or any of the rest of it?

“Consider the lilies of the fields, how they grow: they neither toil nor spin; yet I tell you, even Solomon in



all his glory was not clothed like one of them. But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, how much more will he clothe you, you of little faith!

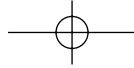
“So do not be worried, saying, ‘What shall we eat?’ or ‘What shall we drink?’ and do not be of anxious mind. It is the nations of the world that seek after all these things, but your Father already knows that you need them. Therefore do not be concerned about tomorrow; tomorrow will be concerned with its own affairs. Let each day’s troubles be sufficient for that day. Do not be fearful, little flock, for it is the Father’s pleasure to give you the kingdom. Strive, therefore, for God’s kingdom, and these things will be given you as well.”

15 The dangers of judgmentalism in human affairs

Jesus said, “Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven; give, and it will be given to you; for with the judgment you pronounce, you will be judged, and the measure you give will be the measure you get back.

“Pay attention to what and how you hear; the measure you give will be the measure you receive, and still more abundance will be given you. For to those who have, more will be given; and from those who have nothing, even what they think they have will be taken away.

“Why do you see the speck in your neighbor’s eye but do not notice the log in your own eye? Or how can



you say to your neighbor, 'Friend, let me take out the speck in your eye,' when you do not even see the plank in your own eye? You hypocrite, first take the plank out of your own eye, and then you will see clearly enough to take the speck out of your neighbor's eye."

16 Counterbalancing admonition about discernment

Jesus said, "Do not give what is holy to dogs; and do not throw pearls before swine, because they will trample them under foot and then turn and maul you."

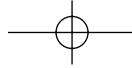
17 The first promise

Jesus said, "Ask, and it will be given to you; search, and you will find; knock, and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened.

"Is there anyone among you who, if your child asks for bread, will give a stone? Or if your child asks for a fish, will give a snake? Or for an egg, will instead give a scorpion? If you then, who are villainous, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask Him!"

18 The summary of the Law and the Tradition

Jesus said, "As you wish others to do to you, so do you to them; for this is the law and the prophets."



19 Concerning the winnowing of the righteous from the unrighteous

Jesus said, “Enter through the narrow gate and strive to enter the narrow door; for the gate is wide and the path is easy that leads to destruction, and there are many who take it. But the door is narrow and the pathway is hard that leads to life, and there are few who find it. Indeed, many, I tell you, will seek to enter and not be able.”

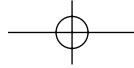
20 The proper method for assessing religious leaders

Jesus said, “Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves. You will know them by their fruits.

“Are grapes gathered from thorns, or figs from a bramble bush? Likewise, a good tree bears good fruit, but every bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit; and every tree that does not bear good fruit is cut down and thrown into the fire. In the same way, a good person out of the good treasure of his or her heart produces good, and the evil person out of his or her evil treasure produces evil; for out of the abundance of the heart the mouth speaks. Thus you will know them by their fruits.”

21 The primacy of the Father’s will over all religious forms

Jesus said, “Why do you call me, ‘Lord, Lord,’ and not do what I tell you? Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father in heaven.



“On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many deeds of power in your name?’ Then I will declare to them, ‘I never knew you; I do not know where you come from. Go away from me, you evildoers, and depart from me, all you workers of iniquity.’”

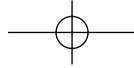
22 A parable about enacted and embodied faith

Jesus said, “Everyone then who comes to me and hears these words of mine and acts on them, I will show you what he or she is like. That person will be like a wise one who, building a house, dug deep and laid the foundation upon solid rock. The rain fell, the floods came, and the winds blew and beat on that house, and the streams broke against it; but it could not be shaken. It did not fall, because it had been founded on rock.

“And everyone who hears these words of mine and does not act on them will be like a foolish person who built a house on sand and ground without a foundation. The rain fell, and the floods came, and the winds blew and beat against that house, and the streams broke against it; and it immediately fell. Great was the ruin of that house and great was its fall!”

23 John the Baptizer as fulfillment of prophecy

Jesus, in speaking to the Pharisees about John the Baptizer, said, “You are those who justify yourselves in front of other people, but God knows your hearts. For what



is honored among humankind is abomination in God's sight.

"What, then, did you go out into the wilderness to look at? A reed blown about by the wind? What then did you go out to see? Someone dressed in elegant clothes? Look, those who wear soft robes are in the palaces of kings. What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. This is the one about whom it is written: 'See, I am sending my messenger ahead of you, who will prepare your way before you.'

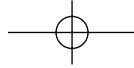
"Truly I tell you, among those born of women no one has arisen greater than John the Baptizer; yet the least person in the kingdom of heaven is greater than he.

"The law and the prophets were until John. Since then, the good news of the Kingdom of God is preached; but from the days of John the Baptizer until now, the kingdom of heaven has suffered violence, and the violent take it by force. For all the prophets and the law prophesied until John came; and if you are willing to accept it, he is Elijah who is to come.

"Let anyone with ears listen:

But to what will I compare this generation?
They are like children sitting in the marketplaces
and calling to one another,
'We piped for you, and you did not dance;
we wailed, and you did not mourn.'

"For John came neither eating nor drinking, and they say, 'He has a demon'; the Son of Man came eating and drinking, and they say, 'Look, a glutton and a drunkard,



a friend of tax collectors and sinners!’ Yet wisdom is vindicated by her offspring and her deeds.”

24 The call to rest in submission

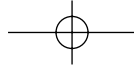
Jesus said, “Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”

25 The role of words in the soul’s life and eternity

Jesus said, “Either make the tree good and its fruit good, or else make the tree bad and its fruit bad; for a tree is known by its fruit. You brood of vipers! How can you speak good things when you are evil? For out of the abundance of the heart the mouth speaks. The good person brings good things out of a good treasure of his heart, and the evil person brings evil things out of an evil treasure; for out of the abundance of one’s heart does he or she speak. I tell you, on the day of judgment you will have to give an account for every careless word you utter; for by your words you will be justified, and by your words you will be condemned.”

26 The first prophecy concerning death and Resurrection

Jesus said, “It is an evil and adulterous generation that asks for a sign, but no sign will be given to it except the sign of the prophet Jonah. For as Jonah became a sign to



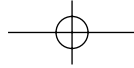
the men of Ninevah, so will the Son of Man be to this generation; just as Jonah was three days and three nights in the belly of the sea monster, so for three days and three nights the Son of Man will be in the heart of the earth. The people of Nineveh will rise up at the judgment with this generation and condemn it, because they repented at the proclamation of Jonah, and see, something greater than Jonah is here! The queen of the South will rise up at the judgment with this generation and condemn it, because she came from the ends of the earth to listen to the wisdom of Solomon, and see, something greater than Solomon is here!”

27 Concerning occupation by unclean spirits

Jesus said, “When the unclean spirit has gone out of a person, it wanders through waterless regions looking for a place to be at rest, but it finds none. Then it says, ‘I will return to my house from which I came.’ When it comes back, it finds that spot empty, swept, and put in order. Then it goes and brings in seven other spirits more wicked than itself, and they enter and live there; and the last state of that person is worse than the first. So will it be also with this evil generation.”

28 The proper definition of family

Jesus, upon being told that His mother and siblings were in the crowd and desired His attention, said, “Who are my mother and my brothers? These with me are my mother and my brothers! My mother and my brother are those who hear the word of God and do it. And whoever does



the will of my Father in heaven is my brother, and sister, and mother.”

29 The parable of the sower and the seed

Jesus said, “Listen! A sower went out to sow. And as he sowed, some of the seeds fell on the path, and birds came and ate them up. Other seeds fell on rocky ground, where there was not much soil, and they sprang up quickly, because they had no depth of soil. But as soon as the sun rose, they were scorched; and because they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen!”



30 Teaching the crowds at Capernaum

Jesus, speaking to the crowds that had followed Him to Capernaum, said, “I tell you that you are looking for me, not because you saw signs but because you got your fill of bread to eat. Do not work for food that perishes but for the food that endures for eternal life, which the Son of Man will give you. For it is he on whom God the Father has set His seal.”

Jesus, when they asked Him how they could do the work of God, said, “This is the work of God, that you believe in him whom He has sent.”

Jesus, when the crowd asked Him for a sign of His authenticity and cited Moses’ having given manna from heaven as a sign of his authority, said, “Believe me when I tell you, it was not Moses who gave you the bread from



THE WORDS OF PUBLIC TEACHING

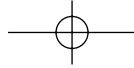
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heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is he who comes down from heaven and gives life to the world."

Jesus, when the people then asked Him to give them such bread, said, "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty. But I have already said to you that you have seen me and yet believe not. All that the Father gives me will come to me, and anyone who comes to me I will never drive away; for I have come down from heaven, to do not my own will but the will of Him who sent me. And this is the will of the Father who sent me, that I should lose nothing of all that He has given me but should raise it up on the last day. This is indeed the will of my Father, that everyone who sees the Son and believes in him may have eternal life; and I will raise them up on the last day."

Jesus, when the crowd was scandalized by His words and claims, said, "Do not murmur among yourselves. No one can come to me unless he or she is drawn by the Father Who sent me; and I will raise that person up on the last day. It is written in the prophets, 'And they shall all be taught by God.' Everyone, therefore, who has heard and learned from the Father comes to me. Not that anyone has seen the Father except the one who is from God; he has seen the Father. Very truly, I tell you, whoever believes has eternal life.

"I am the bread of life. Your ancestors ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he or she will live



forever; and the bread that I will give for the life of the world is my flesh.”

Jesus, when the crowds disputed among themselves about His meaning, said, “Verily, verily, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; for my flesh is food indeed and my blood is true drink. Those who eat my flesh and drink my blood live in me, and I in them. Just as the living Father has sent me, and I live because of the Father, so whoever eats me will live because of me. This is the bread that came down from heaven, not like that which your fathers and mothers ate, and died. But the one who eats this bread shall live forever.”

31 On religiosity as a rejection of God

Jesus, speaking to the Pharisees and scribes, said, “And why do you break the law of God for the sake of your tradition? Indeed, you have a fine way of rejecting the commandments of God in order to keep your own traditional rules, which you hand on. God said, ‘Honor your father and your mother,’ and, ‘Whoever speaks evil of father or mother must surely die.’ But you say that whenever one says to father or to mother, ‘Whatever support you might have had from me is Corban, that is, given to God as an offering,’ then that person need not honor either father or mother. So, for the sake of your tradition, which you have handed down, you render void the word of God, and many other such things you

do. You hypocrites! Well did Isaiah prophesy about you when he said:

‘This people honors me with their lips,
but their hearts are far from me;
in vain do they worship me,
teaching human precepts as doctrines.’ ”

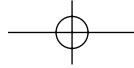
32 The source of personal defilement

Jesus said, “Hear me, all of you, and understand: There is nothing outside a person’s mouth that by going in can defile, but the things that come out of a person are what defile.”

33 Assertion of His divine commission

Jesus said, “My teaching is not mine but His Who sent me. If anyone resolves to do the will of God, he or she will know whether it is from God or whether I am speaking on my own. Anyone who speaks on his own seeks his own glory; but the one who seeks the glory of him who sent him is true, and there is no unrighteousness in him.

“Did Moses not give you the law? Yet not one of you keeps it. Why are you looking for an opportunity to kill me? I performed one work, and all of you are astonished. Moses gave you circumcision (it is, of course, not from Moses but from the patriarchs), and you circumcise a man on the Sabbath. If a man receives circumcision on the Sabbath in order that the law of Moses may not be broken, are you angry with me because I healed a man’s whole body on the Sabbath? Do not judge by appearances, but judge with righteous judgment.



“You know me, and you know where I am from. I have not come of my own self. But the one who sent me is true, and you do not know Him. I know Him, because I am from Him, and He sent me. I shall be with you a little while longer, and then I am going to Him who sent me. You will search for me but you will not find me; and where I am you cannot come.”

34 On judging the sins of others

Jesus, when they brought to Him a woman caught in adultery and asked if they should stone her according to the Law, said, “Let him who is without sin cast the first stone.”

Jesus, when they had all one by one left, said, “Woman, where are your accusers? Has no one condemned you?”

Jesus, when she told Him that none had accused her, said, “Neither do I condemn you. Go and sin no more.”

35 The assertion of His primal and fundamental nature

Jesus, to the crowd gathered around Him in the Treasury of the Temple, said, “I am the light of the world. Whoever follows me shall not walk in darkness but will have the light of life. The light is with you for a little longer. Walk while you have the light, so that the darkness will not overtake you.

“Even if I testify on my own behalf, my testimony is true because I know where I have come from and where I am going, but you do not know where I came from

or where I am going. You judge according to human standards; I judge no one. And yet, if I do judge, my judgment is true, for I am not alone, but I am with the Father Who sent me. In your law it is written that the testimony of two witnesses is valid. I am one who bears witness of myself, and the Father Who sent me bears witness to me. You know neither me nor my Father. If you had known me, you would have known the Father also.

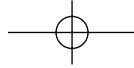
“I am going away, and you will look for me, but you will die in your sin. Where I am going, you cannot come. You are from beneath and I am from above; you are of this world, I am not of this world. This is why I say to you that you shall die in your sins: if you do not believe that I am He, you will die in your sins.”

Jesus, when the people then asked Him who He really was, said, “Just what I have been telling you from the beginning! I have a great deal to say and to condemn concerning you; but the one who sent me is true, and I declare to the world those things I have heard from Him.

“When you have lifted up the Son of Man, then you will realize that I am He, and that I do nothing on my own, but I speak these things as the Father has instructed me. And the One Who sent me is with me; He has not left me alone, for I always do what is pleasing to Him.”

36 The assertion of “I Am”

Jesus, when some accused Him of being a Gentile and having a demon, said, “I have no demon; rather, I honor my Father, and you dishonor me. Yet I do not seek my own glory; there is One who seeks and is the judge.



Believe me when I tell you that whoever keeps my word will never see death.”

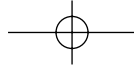
Jesus, when His listeners answered that Abraham and the prophets died and asked if He were greater, said, “If I glorify myself, my glory is nothing. It is my Father who glorifies me, He of whom you say, ‘He is our God,’ though you do not know Him. But I know Him. If I were to say that I do not know Him, I would be a liar like you. But I do know Him and I keep His word. Your ancestor Abraham rejoiced that he would see my day; he saw it and was glad.”

Jesus, when the people jeered by saying, “You are not yet fifty years old, and have you seen Abraham?” said, “Before Abraham was, I am.”

37 His role as self-sacrificing shepherd and doorway

Jesus said, “Truly I tell you, anyone who does not enter the sheepfold by the door but climbs over by some other way is a thief and a robber. But the one who enters through the door is the shepherd of the sheep. The doorkeeper opens the door for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he brings out all his own, he goes ahead of them, and the sheep follow him because they know his voice. They will not follow a stranger but will run from him because they do not know the voice of strangers.

“Most earnestly I tell you, I am the door for the sheep. All who came before me are thieves and robbers; but the sheep did not listen to them. I am the door. Whoever enters by me will be saved, and will come in



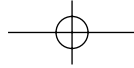
and go out and find pasture. The thief comes only to steal and kill and destroy. I have come that they may have life, and have it abundantly.

“I am the good shepherd. The good shepherd lays down his life for the sheep. But one who is a hired hand and not the shepherd and who does not own the sheep sees the wolf coming and leaves the sheep and runs away; and the wolf snatches them and scatters them. The hired hand flees because he is a hired hand and cares not at all for the sheep. I am the good shepherd and know my sheep and am known by them. Just as the Father knows me, so I know the Father. And I lay down my life for the sheep.

“I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice; and there will be one flock, one shepherd. For this reason the Father loves me, because I lay down my life in order that I might take it up again. No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it up again. This command I have received from my Father.”

38 The importance to Heaven of every repentant convert

Jesus said, “The Son of Man has come to save that which was lost. Now what do you think? If a shepherd has a hundred sheep and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray until he finds it? And once he has found it, he lays it across his shoulders and, I tell you, he rejoices over it more than over the



ninety-nine that never went astray. And when he gets home, he calls all of his friends and neighbors together and says to them, 'Come, rejoice with me, because I have found my sheep that was lost.'

"Just so, it is not the will of your Father in heaven that one of these little ones should be lost; and there will be more joy in heaven over one sinner who repents than over ninety-nine righteous folk who need no repentance.

"Or what woman who has ten silver coins, if she loses one of them, does not light the lamp, sweep the house, and search diligently until she finds it? Then, once she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin that I had lost.'

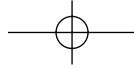
"Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents."

39 Second summary of the Law and the Tradition

Jesus, having been asked by one of the scribes which was the first and greatest of the commandments, said, "The first is, 'Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' This is the first and greatest commandment, and a second is like unto it.

"The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these. On these two hang all the law and the prophets."

Jesus, when the scribe agreed with Him before the people, said, "You are not far from the Kingdom of God."



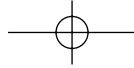
40 The salvific role of the Law

Jesus, upon being asked by a lawyer in the crowd what he must do to gain eternal life, said, “What is written in the law? How do you read it?”

Jesus, as soon as the lawyer had answered, “You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind; and your neighbor as yourself,” said, “You have answered right. Do this, and you will live.”

41 The parable of the good Gentile

Jesus, having been asked by a lawyer to define who one’s “neighbor” is, said, “A certain man went down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him of his clothes, beat him, and then went away, leaving him half dead. Now by chance a priest came down that same road; and when he saw the wounded man, he passed by on the other side. Likewise a Levite, when he came to the place where the man was and saw him, passed by on the other side. But a Samaritan, while he was traveling that road, came near the victim; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, pouring oil and wine on them. Then he put the wounded man on his own animal, brought him to an inn, and took care of him. On the following day, the Samaritan took out two denarii, gave them to the innkeeper, and said, ‘Take care of him; and whatever more you spend, when I come back, I will repay you.’”



“Now, which of these three men, do you think, was a neighbor to the one who fell into the hands of the robbers?”

Jesus, when his interrogator answered, “The one who showed him mercy,” said, “Go and do likewise.”

42 On forgiveness

Jesus said, “Whenever you stand praying, forgive anything you have held against another; so that your Father who is in heaven may also forgive you your trespasses.”

43 On persistence in prayer

Jesus said, “Which of you has a friend and shall go to him at midnight and say to him, ‘Friend, lend me three loaves of bread; for a friend of mine has arrived, and I have nothing to set before him’; and the householder will answer from within, ‘Do not bother me; the door has already been locked, and my children are with me in bed; I cannot get up and give you anything’?

“But I tell you, even though the second householder will not get up and give the man anything because he is his friend, yet because of his persistence the landlord will get up and give him as much as he needs.”

44 On the relative importance of blood ties

Jesus, when a woman in the crowd cried out, “Blessed is the womb that bore you and the breasts that suckled you!” turned to her and said, “Rather, blessed are those who hear the word of God and keep it.”

45 Concerning those who are clergy and professional functionaries of established religion

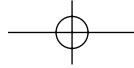
Jesus, speaking to the crowds and to His disciples, said, "The scribes and the Pharisees sit on Moses' seat. Whatever they teach you, follow it; but do not do as they do, for they do not practice what they teach. They tie up heavy burdens, hard to bear, and lay them on the shoulders of others; but they themselves are unwilling to lift a finger to move them. They do all their deeds to be seen by others; for they make their phylacteries broad and their fringes long. They love to have the place of honor at banquets and the best seats in the synagogues, and to be greeted with respect in the marketplaces, and to have people call them rabbi.

"But you are not to be called rabbi, for you have one teacher, and you are all students. And call no one your father on earth, for you have one Father—the one in heaven. Nor are you to be called instructors, for you have one instructor, the Messiah. The greatest among you will be your servant. All who exalt themselves will be humbled, and all who humble themselves will be exalted.

"But woe to you, scribes and Pharisees, hypocrites! For you lock people out of the kingdom of heaven. For you do not go in yourselves, and when others are going in, you stop them.

"Woe to you, scribes and Pharisees, hypocrites! For you cross sea and land to make a single convert, and you make the new convert twice as much a child of hell as yourselves.

"Woe to you, blind guides, who say, 'Whoever swears by the sanctuary is bound by nothing, but



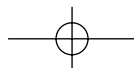
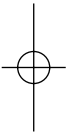
whoever swears by the gold of the sanctuary is bound by the oath.' You blind and foolish men! Which is greater, the gold or the holy place that has made the gold sacred? And you say, 'Whoever swears by the altar is bound by nothing, but whoever swears by the gift that is on the altar is bound by the oath.' How blind you are! For which is greater, the gift or the altar that makes the gift sacred? Whoever swears by the altar swears by it and by everything on it; and whoever swears by the sanctuary swears by it and by the one who dwells in it; and whoever swears by heaven swears by the throne of God and by the one who is seated upon it.

"Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and rue, dill and cumin and all manner of herbs, yet you have neglected the weightier matters of the law: justice and mercy, faith and the love of God. It is these you ought to have practiced without neglecting the others. You blind guides! You strain out a gnat but swallow a camel!

"Woe to you, scribes and Pharisees, blind hypocrites! For you clean the outside of the cup and of the plate, but inside they are full of greed and self-indulgence. O foolish Pharisee! First clean the inside of the cup, so that the outside also may become clean.

"Woe to you, scribes and Pharisees, blind hypocrites! For you are like whitewashed tombs, which on the outside look beautiful but inside are full of the bones of the dead and of all kinds of filth. So you also on the outside look righteous to others, but inside you are full of hypocrisy and lawlessness."

Jesus, when He was interrupted by a lawyer, said, "Woe to you lawyers also! For you too load people down



with burdens hard to bear and then do not yourselves touch those burdens with so much as a finger.”

Jesus, returning to His prior teaching, said, “Woe to you, scribes and Pharisees, blind hypocrites! For you build the tombs of the prophets and decorate the graves of the righteous, and you say, ‘If we had lived in the days of our ancestors, we would not have taken part with them in shedding the blood of the prophets.’ Thus you testify against yourselves that you are descendants of those who murdered the prophets. Fill up, then, the measure of your ancestors.

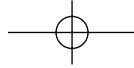
“You snakes, you brood of vipers! How can you escape being sentenced to hell?

“Therefore the Wisdom of God said, ‘I will send you prophets and sages, apostles and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and pursue from town to town, so that upon you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, son of Barachiah, whom you murdered between the sanctuary and the altar. Truly I tell you, all this will come upon this generation.

“And yes, woe to you lawyers! For you have taken away the key of knowledge; you did not enter yourselves, and you hindered those who were entering.”

46 Concerning discernment instead of signs

Jesus said, “When it is evening, you say, ‘It will be fine weather tomorrow, because the sky is red.’ And in the morning, you say, ‘It will storm today, because the sky is red and threatening.’ You see a cloud rising in the



west, and immediately you say, 'It is going to rain,' and so it happens. And when you perceive the south wind blowing, you say, 'There will be scorching heat,' and it happens. You hypocrites! You know how to interpret the appearance of earth and sky, why do you not know how to interpret the present time?

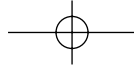
"A wicked and adulterous generation seeks after signs, and no sign shall be given it, except the sign of the prophet Jonah."

47 Human vulnerability and the call to repentance

Jesus, when asked by the crowd if some Galileans whom Pilate had slaughtered were worse sinners than all other Galileans, said, "Do you think that these Galileans were worse sinners than all other Galileans because they suffered such things? No, but I tell you: unless you repent, you will all likewise perish. Or those eighteen who were killed when the tower of Siloam fell on them—do you think that they were worse offenders than all the others living in Jerusalem? No, but I tell you, unless you repent, you all will perish just as they did."

48 The power of petition

Jesus said, "A man had a fig tree planted in his vineyard; but when he came looking for fruit on it and found none, he said to the vinedresser, 'Look here now! For three years I have come seeking fruit on this fig tree, and still I find none. Cut it down! Why should it be using up space and wasting it?' But the vinedresser answered, 'Sir, let it



alone this year, until I can dig around it and put manure on it. If it bears fruit next year, well and good; but if not, then you can cut it down.’”

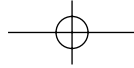
49 The testimony of His objective acts

Jesus, when the crowd took up stones to stone Him, said, “I have shown you many good works from the Father. For which of these are you going to stone me?”

Jesus, when they answered that it was because He was claiming to be God that were going to stone Him, said, “Is it not written in your law, ‘I said, “You are gods”’? If He called those to whom the word of God came ‘gods’—and the scripture cannot be denied—how is it you can say that the one whom the Father has sanctified and sent into the world is blaspheming because I said, ‘I am God’s Son’? If I am not doing the works of my Father, then do not believe me. But if I do them, even though you do not believe me, believe the works, so that you may know and believe that the Father is in me and I am in the Father.”

50 The end of Time

Jesus said, “When, once the Master of the house has gotten up and shut the door, and you begin to stand outside knocking at the door and saying, ‘Lord, open to us,’ then he will answer and say to you, ‘I do not know you or where you come from.’ Then you will begin to say, ‘We ate and drank in your presence, and you taught in our streets.’ But he will say, ‘I tell you, I do not know where you come from. Depart from me, all you evildoers!’



“There will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets inside the Kingdom of God, and you yourselves are cast out. I tell you, many will come from east and west, from north and south, and will sit at table with Abraham, Isaac, and Jacob in the Kingdom of God, while the sons of the kingdom will be exiled into the outer darkness where men and women will weep and gnash their teeth. Indeed, many who are first will be last, and the last will be first.”

51 Prophecy of the Triumphal Entry

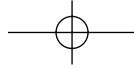
Jesus said, “O, Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! See, your house is desolate and forsaken. And I tell you, you will not see me again until the time comes when you say, ‘Blessed is the one who comes in the name of the Lord.’”

52 The place of government in the believer’s life

Jesus, when the Pharisees tried to trick Him by asking whether or not it was legal to pay taxes to Caesar, said, “Why do you put me to the test, you hypocrites? Bring me the coin for paying the tax and let me look at it.”

Jesus, when they had brought Him a tax token, said, “Whose image and inscription are these?”

Jesus, when they told Him Caesar’s, said, “Why then, render to Caesar the things that are Caesar’s and to God the things that are God’s.”

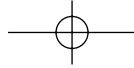


53 The cost of choosing to join the Kingdom

Jesus said, “Who among you, if he is intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough resources to complete it? If he did not do so, when he has laid a foundation and is not able to finish, everyone who sees it will begin to laugh at him, ‘Look here. This poor fellow began to build but was not able to finish.’ Or what king, going out to make war against another king, does not sit down first and consider whether he is able with ten thousand soldiers to oppose the one who comes against him with twenty thousand? If he cannot, then, while the other is still a great way off, he sends a delegation and asks for the terms of peace. So likewise, whoever of you does not give up all his or her possessions cannot be my disciple.”

54 The parable of the prodigal son

Jesus said, “There was a man who had two sons. The younger of them said to his father, ‘Father, give me the portion of goods that will belong to me.’ So he divided his property between them. Not many days later the younger son gathered all he had, journeyed to a far country, and there squandered his wealth in dissolute living. But when he had spent everything, there came a severe famine in that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him into his fields to feed the pigs. He would gladly have filled his belly with the pods that the pigs were eating; and no one gave him anything.



“But when he came to himself he said, ‘How many of my father’s hired servants have bread enough and to spare, but I am perishing of hunger! I will get up and go to my father, and I will say to him, “Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired servants.”’ So he arose and went to his father.

“But while he was still a great way off, his father saw him and had compassion and ran and put his arms around him and kissed him. Then the son said to him, ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.’ But the father said to his servants, ‘Bring out the best robe and put it on him; and put a ring on his finger and sandals on his feet. And bring the fatted calf and kill it, and let us eat and be merry; for this son of mine was dead and is alive again; he was lost and is found!’ And they began to celebrate.

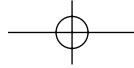
“Now, the elder son was in the field; and as he came and approached the house, he heard music and dancing. He called one of the servants and asked what these things meant. The servant replied, ‘Your brother has come, and your father has killed the fatted calf, because he received him back safe and sound.’ Then he became angry and would not go in. So, his father came out and began to plead with him. But he answered his father, ‘Lo, these many years I have been serving you, and I have never disobeyed your command; yet you have never given me a young goat that I might make merry with my friends. But as soon as this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!’ Then the father said to him, ‘Son, you



are always with me, and all that I have is yours. But it is right that we should celebrate and rejoice, for this your brother was dead and is alive again, was lost and now is found.’”

55 The story of the rich man in Hell

Jesus said, “There was a certain rich man who was dressed in purple and fine linen and who feasted sumptuously every day. And there was a beggar named Lazarus, covered with sores, who was laid at his gate, longing to be fed with whatever crumbs fell from the rich man’s table; moreover, the dogs came and licked his sores. So it happened that the beggar died and was carried away by the angels to Abraham’s bosom. The rich man also died and was buried. And in Hades, where he was in torment, he looked up and saw Abraham afar off and with Lazarus by his side. He cried out, ‘Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am tormented in these flames.’ But Abraham said, ‘Son, remember that in your lifetime you received your good things, and Lazarus evil things; but now he is comforted, and you are in agony. Besides all this, between you and us there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.’ He said, ‘Then, father, I beg you to send him to my father’s house—for I have five brothers—that he may warn them, lest they also come into this place of torment.’ Abraham replied, ‘They have Moses and the prophets; let them hear them.’ He said, ‘No, father Abraham; but if someone goes to them from the dead, they will repent.’ But he said to him, ‘If



they do not listen to Moses and the prophets, neither will they be persuaded even if someone were to rise from the dead.’”

56 The assertion of Now

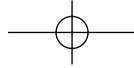
Jesus said, “The Kingdom of God is not coming with things that can be observed; nor will they say, ‘See, here it is!’ or ‘Look, there it is!’ For, behold, the Kingdom of God is in the midst of you.”

57 The definition of prayer that is heard and received

Jesus said, “Two men went up to the Temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself: ‘God, I thank you that I am not like other people: thieves, rogues, adulterers, or even like this tax collector. I fast twice a week; I give a tithe of all I have.’ But the tax collector, standing far off, would not even so much as raise his eyes up to heaven, but was beating his breast and saying, ‘God, be merciful to me, a sinner!’ I tell you, this man went down to his home justified rather than the other.”

58 On marriage, divorce, and celibacy

Jesus, having been asked by the Pharisees whether it was lawful to divorce one’s wife for any cause, said, “What did Moses command you? Have you not read that from the beginning of creation itself, the one who made them ‘made them male and female’? For this reason a man shall leave his father and mother and



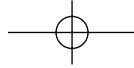
be joined to his wife, and the two shall become one flesh. So they are no longer two but one flesh. What, therefore, God has joined together, let no one pull asunder."

Jesus, when they asked Him why Moses had then allowed divorce, said, "It was because you were so hardhearted that Moses allowed you to set aside your wives and give them writs of divorce, but from the beginning it was not so. And I say to you, whoever divorces his wife, except for reasons of sexual immorality, causes her to commit adultery. And whoever marries a woman divorced from her husband commits adultery. And whoever, having divorced his wife, marries another commits adultery against her. And if a woman divorces her husband and marries someone else, she commits adultery."

Jesus, when asked by His disciples if it were not better then not to marry, said, "Not everyone can accept this teaching, but only those to whom it is given. For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by others, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let anyone accept this who can."

59 The cleansing of the Temple

Jesus, as He was driving the money changers out of the Temple, said, "Take all this out of here! Do not make my Father's house a place of goods and merchandise! It is written: 'My house shall be called a house of prayer'; but you have made it a den of thieves."



60 The prophecy of the Resurrection

Jesus, when asked by the crowds what sign He might show them, said, “Destroy this Temple, and in three days I will raise it up.”

61 A reprimand to the established clergy

Jesus, when the priests and scribes became angry that the crowds were glorifying Him, turned to them and said, “Have you never read what is written: ‘Out of the mouths of infants and nursing children you have perfected praise?’”

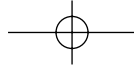
62 Exposing the weakness of arguing from doctrine

Jesus, when asked by the Pharisees to state the authority by which He taught, said, “I will also ask you a question. Tell me now, the baptism of John, was it from heaven or from men? Answer me.”

Jesus, when the Pharisees were unable to answer Him, said, “Then neither will I tell you by what authority I do these things.”

63 Condemnation of the socially righteous

Jesus said, “What do you think? A man had two sons; he went to the first and said, ‘Son, go work in the vineyard today.’ He answered and said, ‘I will not’; but later he repented and went. The father went to the second and said the same thing; and he answered, ‘I go, sir’; but he did not go. Which of the two did the will of his father?”

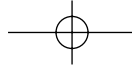


Jesus, when they answered “The first,” turned to them and said, “Truly I tell you, that the tax collectors and the prostitutes are going into the Kingdom of God ahead of you. For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes believed him; and you, even after you had seen it, did not repent so that you might believe in him.”

64 His role as “the stone rejected by the builders”

Jesus said, “Listen to another parable. There was a certain landowner who planted a vineyard, put a fence around it, dug a place for the wine vat, and built a watchtower. Then he leased it out to tenants and went to another country. When the harvest time had come, he sent his servants to the tenants to collect his produce. But the tenants seized the servants and beat one, and killed another, and stoned another. Then he sent other slaves, more than the first; and they treated them in the same way. Having yet one son, his beloved, he last of all sent the young man to them, saying, ‘They will respect my son.’ But when the tenants saw the son, they said to themselves, ‘This is the heir; come, let us kill him and steal his inheritance.’ So they seized him, threw him out of the vineyard, and killed him. Now, when the owner of the vineyard comes, what will he do to those tenants?”

Jesus, when the people answered Him that the owner will kill the tenants and give the vineyard’s care over to new tenants, said, “Yes, he will come and destroy the tenants and give the vineyard to others. What is it then



that is written? Have you never read in the scriptures, 'The stone that the builders rejected has become the cornerstone; this is the Lord's doing, and it is marvelous in our eyes'?

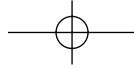
"Therefore I tell you, the Kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom. And whoever shall fall on this stone will be broken to pieces; and it will crush anyone on whom it falls."

65 The eternal life of the worthy

Jesus, when asked by the Sadducees, who did not believe in the resurrection, about marriage in the after-life, said, "Is not this the reason you are wrong, because you do not know either the scriptures or the power of God? The children of this age marry and are given in marriage; but those who are found worthy to attain that age and to the resurrection from the dead neither marry nor are given in marriage, for they cannot die anymore but are like angels in heaven and are children of God, being children of the resurrection. And as for the dead being raised, have you not read in the book of Moses what was said to you by God in the story about the bush, how God said, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? He is not God of the dead, but of the living; you are quite wrong."

66 The great paradox

Jesus, speaking to the crowd, said, "What do you think of the Christ? Whose son is he?"



Jesus, when the crowd answered that the Christ was David's son, said, "How is it that the scribes can say that the Messiah is the son of David? David himself, inspired by the Holy Spirit, said, 'The Lord said to my Lord, "Sit at my right hand, until I put your enemies under your feet."' If David himself thus calls him 'Lord,' how can he be his son?"

