

Simplified KJV

Holy Bible

In the Steps  
of the Christ

“And beginning at Moses and all the prophets, He (Jesus) **expounded**  
unto them in all the **Scriptures** the *things* concerning Himself.”

{Luke 23.17}

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On: \_\_\_\_\_, 20 \_\_\_\_\_

## Introduction to the Simplified King James Version

### Features of the SKJV

The “Simplified King James Version” (SKJV) Holy Bible is a modern language revision of the “Authorized King James Version” (KJV) Holy Bible. The SKJV has as its source the Greek text known as the “Textus Receptus” (TR) which is Latin for “Received Text”. The TR is the same Greek source that underlies the KJV. In this revision we have simplified the language of the KJV to make it easily understood by the modern-day reader. To that end we have updated over seven hundred words to their modern equivalents and we have changed the word order to follow more closely the English word order whereas the KJV follows more closely the Greek word order.

Our main purpose in producing this version is to seek to unite those who desire to read from a version of the Bible which is in modern vernacular with those who believe that there are extra unnecessary changes in other newer Bible versions due to the use of questionable Greek text sources. The KJV translators in 1611 also had a similar hope that the KJV Bible might be a version suitable to be read by all. (At the time it was an attempt to unite Protestants with Catholics.)

The SKJV in some cases has been made more literal in translation than the KJV Bible. In these cases we have inserted subscripted notations as visual clues to reveal more details of the original underlying Greek and Hebrew language texts. Care has been taken in the selection of modern words to maintain the rhythm and flow of the KJV Bible. We believe part of the reason the KJV has stood the test of time is that it reads smoothly and is well suited to public reading. It is our hope that this KJV revision will also be suitable for public reading.

*This Bible uses as its starting point the 1873 Scrivener Cambridge Paragraph KJV Bible. Some of the features of this Bible include the following:*

1. Indented Paragraph breaks. These have been kept.
2. Many geographical locations and names have been modernized. For example the references to the prophet ‘Esais’ have been changed to ‘Isaiah’.
3. Scrivener also modernized many of the names of persons and places. In most instances we have changed them back to the KJV Oxford spellings. (i.e. Scrivener made ‘Cain’ to be ‘Kain’ we went with ‘Cain’. We kept ‘Simeon’ instead of Scrivener’s ‘Symeon’. We also disagreed with Scriveners change of ‘Ethiopian Eunich’ to ‘Cushite Eunich’ as Ethiopia is within the land of Cush and the underlying Greek manuscript word is unmistakably Ethiopia.)

*The following features were adapted from the 1917 Old Scofield Reference Bible.*

1. Book Summary Notes and **section headings** were adapted from the Scofield KJV Bible 1917 (with some minor revision). These headers are generally dispensationalist in nature.
2. Bishop Ussher, one of the original 1611 KJV translators developed a dating system which was first introduced to the KJV in 1762 and remained a feature for over 150 years in all KJV Bibles. We have restored this numbering system in this revision. (In the four gospels we have added the true date according to our calculations. We discuss this further in the section entitled ‘Revision History’.)

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*The following features were adapted from the 1886 Thomas Newberry Englishman's Bible.*

1. **Bolded words** indicate key thoughts within paragraphs.
2. Extra paragraph breaks with leading CAPITALIZED LEADING WORDS represent the best starting points for sermons.
3. Small caps for the word **'Lord'** when in reference to the **'LORD'** Jesus Christ are have been changed to all capital letters. The reasoning for this is that the Old Testament uses the same underlying Greek word ("Kurios") where the Hebrew indicates "Jehovah or Adonai". We believe that references to Jesus who Himself is also deity deserves the same capitalization as used when referring to deity in the Old Testament. (*refer to: Luke 12.35-37.*)
4. Where the Bible writer quotes from another Scripture, that Scripture quotation has been indented and is CAPITALIZED.
5. |Words with pipes before and after| indicate that extra emphasis is needed when read publicly.

*The standard features that we have incorporated in the Simplified King James Version are as follows:*

1. English UK spellings have been observed as thirty percent of the world uses this form of English as their language of commerce.
2. *Italicized words* were introduced shortly after 1611 in the KJV to indicate words that help clarify but for which there is no direct support in the original Greek and Hebrew manuscripts. Additionally we have utilized a Helvetica font for any additional *italicized words* that we have added.
3. A slightly larger font has been used for the words of Jesus.
4. All references to deity have been capitalized. A feature of

other newer Bibles that we think is worthy

5. In eighty seven instances we have added back the definite article "the" in front of "Christ" where it is supported by the underlying Greek text as a reminder to us that "Christ" is Jesus' title and not just a surname as some mistakenly may think.
6. Over 700 archaic words have been replaced with their newer counterparts.
  - a. In the KJV Bible when the word "Thou" is used it is in reference to a single individual. When the word "You" or "Ye" is used it is in reference to several individuals. We have added the subscripted '(s)' to indicate singular. This is meant to be a silent distinction for public reading. (i.e. "Marvel not that I said to **you**(s), **You** must be born-again (lit:born from above)." {John 3.7})
  - b. In some cases it was decided to keep an older word and to instead provide a description of what the older term means in round brackets following the word. (i.e."firkins (1 firkin = approx. 9 Imp. gallons.)", "he was made whole (well)")
  - c. In some cases we have changed a word where the KJV translators made a less than optimal word substitution. (i.e. {John 1.12} "sons of God" changed to "children (Gk:teknon) of God" but the opposite change is true in {Mat. 5.9} "children of God" changed to "sons (Gk:huios) of God")

*This edition of the SKJV is also annotated.*

1. For some newer words we have also indicated the older KJV word in square brackets '[ ]'. In some cases the older word is well known but has not the

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meaning for it is not as clear as the synonym which we have replaced it with. For example for occurrences of the word 'Iniquity' we have replaced it with 'Wickedness' <sup>[[Iniquity]]</sup>.

2. The following symbols are used within the comment '( )' brackets occasionally:
  - 'Peshita' = Aramaic,
  - 'Hb' = Hebrew,
  - 'Gk' = Greek,
  - 'Lit' = Literal
3. In a few cases where we have used two words to describe one Greek word we have introduced a hyphen. (i.e. "ministering-servant").
4. Quite often in the Greek the tense jumps back and forth from present to past tense, particularly in the dialogues with Jesus presented in the four Gospels. Most modern Bibles have opted to change the tense from present to past tense for ease of reading.
5. Topical Notes, some of which explain the choices of words used in the SKJV were added to the ends of the books. See the Contents page. These notes are a small and abridged sample taken from the "Bible Companion Topical Index" which is also separately available from Bible Door Tracts.
6. Gustave Dore Steel etched pictures and some woodcut diagrams from 19<sup>th</sup> century Bibles have been placed in the four Gospels, Acts, Romans and the Revelation.

(For those who want a more complete review of Bible Versions, we recommend the book entitled "Illumination or Illusion - A Comparison of Newer Bible Versions", Ray T. Luff, Bible Door Tracts, 2009, ISBN # 978-0-9864750-0-9)

**(Bolded & underlined items are unique to the SKJV. These topics are an abridged sample from "The Bible Companion Topical Index" which is also available from Bible Door Tracts.)**

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# The Holy Bible is God's way of revealing Himself to us

The Holy Bible is God's revelation to us. God did not intend for us to follow Him blindly He has given us many proofs that He exists. 1) One of the proofs is His creation. Something designed requires a designer. {Col. 1.15-29} 2) The other proof He gave us was His revealed Word the Holy Bible. The Bible is the only book that proves itself to be the Word of God by the prophecies it contains that are fulfilled in every generation.

## **Prophecy**

1) Prophecy proves God's word. The Bible is a collection of writings that were written over a 1600 year period of time by 39 different authors, most of which had never met each other. Moses, under God's direction authored the first 5 books of our bible. The first of these books Genesis (the book of beginnings) reveals how God created all material and spirit things.

2) We trust the things that were revealed to Moses as being true for one reason. Moses demonstrated that he was a spokesperson for God by demonstrating 100% accurate short term knowledge of future events. Moses spoke God's words to the ruler of Egypt telling him of ten plagues that would befall him each one ahead of time, and each thing he declared happened. Moses also demonstrated that God was willing to answer his prayers by the splitting of the Red Sea and water coming forth from a rock and the providing of Manna to feed the people. Because of his 100% accuracy Moses became fully trusted by his peers as God's spokesperson. (See 'Creation')

## **How difficult would it be for someone to fulfil the Messianic Prophecies?**

Here are some of the criteria that the Messiah had to fulfil; The coming Messiah would be

1. born of a Virgin,
2. in Bethlehem {Micah 5.2, Luke 2.4-7},
3. do miracles {Isa. 61.1-2, Luke 4.18-19},
4. be betrayed for 30 pieces of silver {Zech. 11.12, Mat. 26.15},
5. that would be cast to the floor in the temple,
6. and then used to buy a cemetery for strangers {Zech. 11.13, Mat. 27.5, Acts 1.18},
7. He would have to be rejected by His own people {Isa. 53.3, John 1.11, 19.15},
8. Be crucified {Psa. 22, Zech 12.10, John 19},
9. and be raised from the dead on the third day. {Psa. 16.10, 49.15, Mark 16.2-4, 1 Cor. 15.4}.
10. To top it off the killing of the Messiah had to happen in the year A.D. 32. {Daniel 9 - <sup>25</sup> "Know therefore and understand, *That* from the going forth of the command To restore and build Jerusalem Until Messiah the

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Prince, *There shall be seven weeks and sixty-two weeks; ...* <sup>26</sup> "And after the sixty-two weeks Messiah shall be cut off, but not for Himself;} The word for 'week' in the Hebrew literally means seven. In this case the meaning is not days but years. (This word is also used in Leviticus in relation to allowing farm fields to rest each 7<sup>th</sup> year.) The Messiah was to be cut off (killed) exactly  $(62+7) \times 7$  years = 483 years after the command to rebuild Jerusalem was given. That command was given in the month of Nisan in the 20<sup>th</sup> year of the reign of Artaxerxes Longimanus, which was 445 BC. {Neh. 2.1-8} It was fulfilled in AD 32 during the Month of Nisan on the 10<sup>th</sup> day. (360 day Jewish years with leap years must be taken into account when calculating the A.D. 32 date). This is the traditional day when the Lamb was selected for the Passover Observance. It was then watched for 4 days and then offered as a sacrifice if it was found perfect. Our Lord Jesus rode into Jerusalem on a donkey on the 10<sup>th</sup> day of Nisan and was crucified on the 14<sup>th</sup> day of Nisan. This fulfilled yet another prophecy that he would be hailed as king,

11. riding on a donkey. {Zech. 9 - <sup>9</sup> "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He *is* just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey.}

## **Prophecy is relevant for today -** *The Bible predicted Israel's rebirth as a nation*

One example of Bible prophecy that was fulfilled very recently was the prediction that Israel would once again become a nation. The prophecies regarding this were made two times in scripture, over 2500 years ago:

Deut. 30 - <sup>3</sup> ... the LORD thy God will turn thy captivity, and have compassion upon you<sup>(s)</sup>, and will return and **gather you<sup>(s)</sup> from all the nations**, wherever the LORD your<sup>(s)</sup> God has **scattered** you<sup>(s)</sup>.

Ezek. 17 - <sup>11</sup> ... Thus says the Lord GOD; I will even **gather you** from the people, and assemble you **out of the countries where you have been scattered**, and I will **give you the land of Israel'**

Sceptics had ridiculed these Bible predictions in each generation, until finally in 1948 Israel once again became an independent nation. It took 2554 years, since the time of the Babylonian takeover of 606 BC, for these prophecies to come true. In all of that time, God did not forget to keep His promise. The recent fulfilment of these prophecies is undeniable and leaves our generation with no excuse for not believing in God's Word (the Holy Bible).

God earns the right to be heard by the fact that what He has said would happen has happened and continues to happen. The Bible is 100% accurate in its predictions. This is a unique claim that can only be made of the Bible.



# In the Steps of the Christ

## Introduction

The full title for this compilation should be "In the Steps of the LORD Jesus the Christ" but for convenience it was reduced to simply "In the Steps of the Christ". Before studying this topic it is important to know what is meant by the term "In the Steps of the LORD Jesus the Christ".

The original New Testament was written in the Greek language and the original Old Testament was written in Hebrew.

The term "the Christ" comes from the Greek New Testament "Ho Christos". The "Ho" translates to the English word "the", however most English Bibles including the KJV do not include the definite article 'the' in front of 'Christ'. The translation (SKJV) which this compilation is based on does include the definite article 'the' for the reason that that 'Christ' is not a name or last name for the Prophet Jesus. It is His title. The title "the Christ" is also derived from the Hebrew Old Testament "Ha Mashiak", which translated is "the Messiah".

Jesus is the Messiah of the Old Testament and the Christ of the New Testament; both terms mean "Anointed One". The Prophets of the Old Testament predicted the coming of a future king over Israel who would be "the anointed one". Translated as "The Messiah" in the Old Testament and "The Christ" in the New Testament. Other kings of Israel were anointed as well but Jesus is the only one referred to as "The - Messiah / Christ / Anointed One" in the Bible. There is something very special about this particular Anointed One who is the final King of Israel. The Bible prophecies that someday He will

return to earth to claim His rightful throne.

The word "LORD" in the New Testament is also derived from the word which was translated as "Kurios" in the Greek from the Old Testament word "Jehovah" (the Names of God, Psalm 83:18 - "Whose only name is Jehovah"). In the Old Testament most English Bibles capitalise this word as "LORD" when in reference to God. In this edition we have also capitalized this word when it is in reference to the LORD Jesus the Christ.

"In the Steps of the Christ" is an account of every detail that can be gleaned from the first four books of the New Testament which are collectively called the Gospels.

The Term Gospel means "Good News". There are four Gospel accounts of life of the Christ given in the New Testament called "The Gospel of Matthew, The Gospel of Mark, The Gospel of Luke and the Gospel of John". Each one gives different details from the other. These differences compliment each other and do not represent errors in the Bible as some claim. These four accounts are the Good News about the LORD Jesus the Christ from which this compilation of "the Steps of the Christ" was made;

The Order of the four Gospels in regular Bibles are given in the order of Matthew, Mark, Luke and John, which is the order that they were written (As reported by the first church Historian Tertulian in the fourth century A.D.)

For the compiling of "In the Steps of the Christ" we have followed the order of events as outlined in the Gospel of Luke, because Luke stated that he compiled his account as accurately as possible having interviewed eyewitness accounts of

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the events described in His Gospel of Luke.

### LUKES PROLOGUE

#### Luke 1.1-4

\* 6 B.C.

SINCE many have taken in hand to set out in order a declaration of those things which are most surely believed among us,<sup>2</sup> even as the ones who from the beginning were eyewitnesses and ministers of the Word, delivered *them* unto us;<sup>3</sup> it seemed good to me also, having had perfect understanding of all *things* from the very first, to write unto you<sup>(s)</sup> in order, most excellent Theophilus,<sup>4</sup> that you<sup>(s)</sup> might know the certainty of *those* words, in which you<sup>(s)</sup> have been instructed.

### THE PRE-EXISTENT CHRIST

#### John 1.1-18

*The deity of Jesus Christ. (Cf. Heb 1.5-13).*

IN the beginning was the Word, and the Word was with God, and the Word was God.<sup>2</sup> This One was in the beginning with God.

*His pre-incarnation work. (Cf. Heb. 1.2).*

<sup>3</sup> All *things* were made by Him; and without Him not even one thing that came into being has come into being.<sup>4</sup> In Him was life; and the **life** was the **light** of men.<sup>5</sup> And the light shines in darkness; and the darkness *does* not apprehend (Gk *katalambánō*, understand or overcome) [comprehend] it.

*Ministry of John Baptist.*

<sup>6</sup> THERE was a man sent from God, whose name *was* John.<sup>7</sup> This man came for a witness, to testify of the Light, that all *men* might believe through him.<sup>8</sup> |He| was not *that* Light, but *was sent* to testify of *that* Light.

*Jesus Christ the true Light..*

<sup>9</sup> *That* was the true Light, which lights every man *that* comes into the world.<sup>10</sup> He was in the world, and the world was made by Him, and the world *did* not know Him.

*The two classes: children and unbelievers.*

<sup>11</sup> He came unto His own, and His own *did* not receive Him.<sup>12</sup> But as many as received Him, to them He gave power to become the children (Gk: *teknon*) of God, to those who believe on His name (Christ = Messiah):<sup>13</sup> who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

*The incarnation. (Cf. Rom. 1.3,4).*

<sup>14</sup> AND the Word was **made flesh**, and dwelt among us, (and we observed His glory, the glory as of the only begotten of the Father), full of grace and truth.

*The witness of John Baptist.*

<sup>15</sup> (John testified of Him, and cried, saying, "This is He of whom I said, 'He who comes after me is preferred before me: for He was before me.'")<sup>16</sup> And of His fullness we have all received, and grace upon grace.<sup>17</sup> For the law was given by Moses, *but* grace and truth came by Jesus Christ.<sup>18</sup> No *man* has seen God at any time; the only begotten Son, who is in the bosom of the Father, |He| has declared *Him*."

### THE ARRIVAL OF THE KING

#### Matthew 1.1-17

*5<sup>th</sup> year before the year called Anno Domini. (Newberry)*

THE book of the ancestry of Jesus Christ, the Son of David, the Son of Abraham.<sup>2</sup> **Abraham** fathered Isaac; and Isaac fathered Jacob; and Jacob fathered Judah and his brethren;<sup>3</sup> and Judah fathered Perez and Zara of Thamar; and Perez fathered

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Hezron; and Hezron fathered Ram; <sup>4</sup> and Ram fathered Amminadab; and Amminadab fathered Naasson; <sup>5</sup> and Naasson fathered Zalmon; and Zalmon fathered Boaz of Rahab; and Boaz fathered Obed of Ruth; and Obed fathered Jesse; <sup>6</sup> and Jesse fathered David the king; and **David** the king fathered Solomon of *her*; *that had been the wife* of Uriah; <sup>7</sup> and Solomon fathered Rehoboam; and Rehoboam fathered Abijah; and Abijah fathered Asa; <sup>8</sup> and Asa fathered Jehoshaphat; and Jehoshaphat fathered Joram; <sup>9</sup> and Joram fathered Uzziah; and Uzziah fathered Jotham; and Jotham fathered Ahaz; and Ahaz fathered Hezekiah; <sup>10</sup> and Hezekiah fathered Manasseh; and Manasseh fathered Amon; and Amon fathered Josiah; <sup>11</sup> and Josiah fathered Jeconiah and his brethren, about the time they were carried away to Babylon: <sup>12</sup> and **after** they were brought to **Babylon**, Jeconiah fathered Salathiel; and Salathiel fathered Zerubbabel; <sup>13</sup> and Zerubbabel fathered Abiud; and Abiud fathered Eliakim; <sup>14</sup> and Eliakim fathered Azor; <sup>14</sup> and Azor fathered Sadoc; and Sadoc fathered Achim; and Achim fathered Eliud; <sup>15</sup> and Eliud fathered Eleazar; and Eleazar fathered Matthan; and Matthan fathered Jacob; <sup>16</sup> and Jacob fathered **Joseph** the husband of Mary, of whom was born **Jesus**, *who is called the Christ* <sup>(Messiah)</sup>. <sup>17</sup> So all the generations from Abraham to David are **fourteen generations**; and from David until the carrying away <sup>(Jewish enslavement)</sup> into Babylon are fourteen generations; and from the carrying away into Babylon until the Christ are fourteen generations.

### Luke 3.23-38

*The genealogy of Mary, mother of Jesus.*

<sup>23</sup> AND **Jesus** Himself began to be about thirty years of age, being (as was supposed) the son of **Joseph**, who was *the son* of Heli <sup>(Mary's father)</sup>, <sup>24</sup> who was *the son* of Matthat, who was *the son* of Levi, who was *the son* of Melchi, who was *the son* of Jannai, who was *the son* of Joseph, <sup>25</sup> who was *the son* of Mattathias, who was *the son* of Amos, who was *the son* of Nahum, who was *the son* of Esli, who was *the son* of Naggai, <sup>26</sup> who was *the son* of Maath, who was *the son* of Mattathias, who was *the son* of Semein, who was *the son* of Joseph, who was *the son* of Judah, <sup>27</sup> who was *the son* of Janan, who was *the son* of Rhesa, who was *the son* of Zorobabel, who was *the son* of Salathiel, who was *the son* of Neri, <sup>28</sup> who was *the son* of Melchi, who was *the son* of Addi, who was *the son* of Cosam, who was *the son* of Elmadam, who was *the son* of Er, <sup>29</sup> who was *the son* of Joses, who was *the son* of Eliezer, who was *the son* of Jorim, who was *the son* of Matthat, who was *the son* of Levi, <sup>30</sup> who was *the son* of Simeon, who was *the son* of Judah, who was *the son* of Joseph, who was *the son* of Jonan, who was *the son* of Eliakim, <sup>31</sup> who was *the son* of Melea, who was *the son* of Menna, who was *the son* of Mattatha, who was *the son* of **Nathan**, who was *the son* of **David**, <sup>32</sup> who was *the son* of Jesse, who was *the son* of Obed, who was *the son* of Boaz, who was *the son* of Zalmon, who was *the son* of Naasson, <sup>33</sup> who was *the son* of Amminadab, who was *the son* of Ram, who was *the son* of Hezron, who was *the son* of Perez, who was *the son* of Judah, <sup>34</sup> who was *the son* of Jacob, who was *the son* of Isaac, who was *the son* of Abraham, who was *the son* of Tera, who was *the son* of Nahor, <sup>35</sup> who was *the son* of Saruch, who was *the son* of Reu,

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who was *the son* of Peleg, who was *the son* of Eber, who was *the son* of Shelah, <sup>36</sup> who was *the son* of Kenan, who was *the son* of Arphaxad, who was *the son* of Shem, who was *the son* of Noah, who was *the son* of Lamech, <sup>37</sup> who was *the son* of Methuselah, who was *the son* of Enoch, who was *the son* of Jared, who was *the son* of Maleleel, who was *the son* of Kenan, <sup>38</sup> who was *the son* of Enosh, who was *the son* of Seth, who was *the son* of **Adam**, who was *the son* of **God**.

### Luke 1.5-80

#### *Birth of John the Baptist foretold.*

<sup>5</sup> THERE was in the days of Herod, the king of Judea, a certain priest named **Zechariah**, of the daily course of Abijah *the high priest*; and his wife was of the daughters of Aaron, and her name was **Elisabeth**. <sup>6</sup> And they were both righteous before God, walking in all the commandments and ordinances of the LORD blameless. And they had no child, because that Elisabeth was barren, and they both were *now* well advanced in age. <sup>8</sup> And it came to pass, *that* while he executed the priest's office in the order of his course before God, <sup>9</sup> according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the LORD. <sup>10</sup> And the whole multitude of the people were praying outside at the time of incense. <sup>11</sup> And an **angel** of the LORD appeared to him standing on the right side of the altar of incense. <sup>12</sup> And when Zechariah saw *him*, he was troubled, and fear fell upon him. <sup>13</sup> But the angel said unto him, "Fear not, Zechariah: for your<sub>(s)</sub> prayer is heard; and your<sub>(s)</sub> wife Elisabeth shall bear you<sub>(s)</sub> a son, and you<sub>(s)</sub> shall call his **name John**. <sup>14</sup> And you<sub>(s)</sub> shall have joy and gladness; and many shall

rejoice at His birth. <sup>15</sup> For he shall be great in the sight of the LORD, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. <sup>16</sup> And many of the children of Israel shall he turn to the LORD their God. <sup>17</sup> And [he] shall go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a <sup>18</sup> people prepared for the LORD." <sup>18</sup> And Zechariah said unto the angel, "How shall I know this? For [I] am an old man, and my wife well stricken in years." <sup>19</sup> And the angel answering said unto him, "[I] am **Gabriel**, who stands in the presence of God; and am sent to speak to you<sub>(s)</sub>, and to show you<sub>(s)</sub> this glad news. <sup>20</sup> And behold, you<sub>(s)</sub> shall be **mute**, and not able to speak, until the day that these *things* shall be performed, because you<sub>(s)</sub> *did* not believe My words, which shall be fulfilled in their season." <sup>21</sup> And the people waited for Zechariah, and marvelled that he stayed *so* long in the temple. <sup>22</sup> And when he came out, he could not speak to them: and they perceived that he had seen a vision in the temple: for he made signs unto them, and remained speechless. <sup>23</sup> AND it came to pass *that*, as soon as the days of his ministry were accomplished, he departed to his own house. <sup>24</sup> And after those days his wife **Elisabeth** conceived, and hid herself five months, saying, <sup>25</sup> "Thus has the LORD dealt with me in the days in which He looked on *me*, to take away my reproach among men."

#### *The annunciation.*

<sup>26</sup> AND in the sixth month the angel Gabriel was sent by God to a city of Galilee, named **Nazareth**, <sup>27</sup> to a **virgin** engaged to a man whose name was Joseph, of the

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house of David; and the virgin's name *was* Mary. <sup>28</sup> And the angel came in to her, and said, "**Hail**, you<sub>(s)</sub> *that are* highly favoured, the LORD *is* with you<sub>(s)</sub>; blessed are you<sub>(s)</sub> among women." <sup>29</sup> And when she saw *him*, she was troubled at his saying, and unsettled in her mind *as to* what manner of salutation this should be. <sup>30</sup> And the angel said unto her, "Fear not, Mary: for you<sub>(s)</sub> have found favour with God. <sup>31</sup> And behold, you<sub>(s)</sub> shall conceive in your<sub>(s)</sub> womb, and bring forth a Son, and shall call His **name** 'JESUS.' <sup>32</sup> |He| shall be great, and shall be called the Son of the Highest: and the LORD God shall give to Him the throne of His father David: <sup>33</sup> and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." <sup>34</sup> Then Mary said unto the angel, "How shall this be, seeing I *have* not known a man?"



<sup>35</sup> And the angel answered and said unto her, "The **Holy Ghost** shall come upon you<sub>(s)</sub>, and the power of the Highest shall overshadow you<sub>(s)</sub>; therefore also *that* Holy being which shall be born of you<sub>(s)</sub> shall be called the **Son of God**. <sup>36</sup> And behold, your<sub>(s)</sub> close relative Elisabeth, she has also conceived a son in her old age: and this is the sixth month with her, who was called barren. <sup>37</sup> For with God nothing shall be impossible." <sup>38</sup> And Mary said, "Behold the handmaid of the LORD; *let* it be unto me according to your<sub>(s)</sub> word." And the angel departed from her.

### *Mary visits Elizabeth.*

<sup>39</sup> AND Mary arose in those days, and went into the hill country with haste, into a city of **Judah**; <sup>40</sup> and entered into the house of Zechariah, and greeted **Elisabeth**. <sup>41</sup> And it came to pass *that*, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: <sup>42</sup> and she spoke out with a loud voice, and said, "Blessed are |you|<sub>(s)</sub> among women, and blessed *is* the fruit of your<sub>(s)</sub> womb." <sup>43</sup> And why *is* this to me, that the mother of my Lord should come to me? <sup>44</sup> For behold, as soon as the voice of your<sub>(s)</sub> greeting sounded in my ears, the babe leaped in my womb for joy. <sup>45</sup> And blessed *is* she who believed: for there shall be a completion of those *things* which were told her from the LORD.

### *The magnificat. (Cf. 1 Sam. 2.1-10).*

- <sup>46</sup> And Mary **said**,  
"My soul does magnify the LORD,  
<sup>47</sup> And my spirit has rejoiced in God my Saviour.  
<sup>48</sup> For He has regarded the lowly position of His handmaiden:

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For behold, from now on all generations shall call me blessed.

49 For He who *is* mighty has done to me great things;

And Holy *is* His name.

50 And His mercy *is* on those who fear Him

From generation to generation.

51 He has shown strength with His arm;

He has scattered the proud in the imagination of their hearts.

52 He has put down the mighty from *their* seats,

And exalted those of low degree.

53 He has filled the hungry with good *things*;

And the rich He has sent empty away.

54 He has helped His servant Israel,

In remembrance of *His* mercy,

55 (As He spoke to our fathers),

To Abraham, and to His seed (children) forever.”

56 And Mary resided with her about three months, and returned to her own house.

### *Birth of John the Baptist.*

57 NOW **Elisabeth's** full term came that she should be delivered; and she brought forth a son.

58 And *her* neighbours and her close relatives heard how the LORD had shown great mercy upon her; and they rejoiced with her.

59 AND it came to pass, *that* on the eighth day they came to circumcise the child; and they called him Zechariah, after the name of his father.<sup>60</sup> And his mother answered and said, “Not so; but he shall be **called John.**”

61 And they said unto her, “There is none of your<sub>(s)</sub> kindred that is

called by this name.”<sup>62</sup> And they made signs to his father, *as to* how he would have him called.<sup>63</sup> And he asked for a writing tablet, and wrote, saying, “His name is John.” And they all marvelled.<sup>64</sup> And his mouth was immediately opened, and his tongue *loosed*, and he spoke, and praised God.<sup>65</sup> And fear came on all that dwelt around them: and all these sayings were widely reported throughout all the hill country of Judea.<sup>66</sup> And all those who heard *these sayings* stored *them* up in their hearts, saying, “What *manner of* child shall this be!” And the hand of the LORD was with him.

67 AND his father **Zechariah** was filled with the Holy Ghost, and **prophesied**, saying,

68 “Blessed *be* the LORD God of Israel;

For He has visited and redeemed His people,

69 And has raised up a horn (symbol of power) of salvation for us

In the house of His servant David;

70 (As He spoke by the mouth of His holy prophets,

Which have been since the age [world] began:)

71 That we should be saved from our enemies,

And from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers,

And to remember His holy covenant;

73 The oath which He swore to our father Abraham,

74 That *He* would grant to us, that *we* being delivered out of the hand of our enemies

Might serve Him without fear,

75 In holiness and righteousness before Him,

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- All the days of our life.
- 76 And you<sup>(s)</sup>, child, shall be called the prophet of the Highest:  
For you<sup>(s)</sup> shall go before the face of the LORD  
To prepare His ways;
- 77 To give knowledge of salvation to His people  
By the remission of their sins,
- 78 Through the tender mercy of our God;  
By which the dayspring from on high has visited us,
- 79 To give light to those who sit in darkness and *in* the shadow of death,  
To guide our feet into the Way of peace.”
- 80 And the child grew, and became more strong in spirit, and was in the deserts until the day of his showing unto Israel.

### Matthew 1.18-25

#### *Conception and birth of Jesus.*

<sup>18</sup> NOW the birth of **Jesus Christ** was in this way: When His mother Mary was promised to Joseph, before they came together, she was found *to be* with child (pregnant) of the Holy Ghost. <sup>19</sup> Then **Joseph** her *future* husband, being a righteous *man*, and not willing to make a public example of her, was planning to put her away (break the engagement) privately. <sup>20</sup> But while he thought on these *things*, behold, **an angel** of the LORD appeared to him in a dream, saying, “Joseph, you<sup>(s)</sup> son of David, fear not to take unto *yourself* Mary *as* your<sup>(s)</sup> wife: for that which is conceived in her is of the Holy Ghost. <sup>21</sup> And she **shall bring forth a Son**, and you<sup>(s)</sup> shall call His name JESUS: (Jehovah saves) for [He] shall save His people from their sins.”

<sup>22</sup> NOW all this was done, that it might be **fulfilled** which was

spoken of the LORD by the prophet, saying,

<sup>23</sup> “BEHOLD, THE VIRGIN SHALL BE WITH CHILD, AND SHALL BRING FORTH A SON AND THEY SHALL CALL HIS NAME IMMANUEL, {Isa 7.14}

which being interpreted is, “God with us.” <sup>24</sup> Then Joseph being raised from sleep did as the angel of the LORD had instructed him, and took unto *himself* his wife: <sup>25</sup> and knew her not (sexually) *until* she had brought forth her firstborn Son: and *he* called His name JESUS.

### Luke 2.1-38

#### *The birth of Jesus*



**AND** it came to pass in those days, *that* there went out a decree from Caesar Augustus, that all the world should be registered. <sup>2</sup> (*And this census* was first made when Cyrenius was governor of Syria.) <sup>3</sup> And all went to be taxed, everyone into his own city. <sup>4</sup> And **Joseph** also went up from Galilee,

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out of the city of Nazareth, into Judea, unto the city of David, which is called **Bethlehem**; (because he was of the house and lineage of David:) <sup>5</sup> to be registered with Mary his promised [espoused] wife, being great with child (pregnant)-

<sup>6</sup> AND so it was *that*, while they were there, the days were accomplished that she should be delivered. <sup>7</sup> And she brought forth her firstborn **Son**, and wrapped Him in swaddling clothes (narrow bands of cloth), and laid Him in a manger; because there was no room for them in the inn.

### *Adoration of the shepherds.*

<sup>8</sup> AND there were in the same country **shepherds** abiding in the field, keeping watch over their flock by night. <sup>9</sup> And behold, *an angel* of the LORD came upon them, and the glory of the LORD shone round about them: and they were terrified. <sup>10</sup> And the angel said unto them, "Fear not: for behold, I bring you good news of great joy, which shall be to all people. <sup>11</sup> For unto you is born this day in the city of David a Saviour, who is Christ the LORD.

<sup>12</sup> And this *shall be* a sign unto you; you shall find *the* babe wrapped in swaddling clothes, lying in a manger." <sup>13</sup> And suddenly there was with the angel a multitude of the **heavenly host** praising God, and saying,

<sup>14</sup> "Glory to God in the highest,  
And on earth peace,  
Good will towards men."

<sup>15</sup> AND it came to pass, as the angels were gone away from them into heaven, and the men, the shepherds said one to another, "Let us now go unto Bethlehem, and see this thing that has occurred, which the LORD has made known to us." <sup>16</sup> And they came with haste, and found Mary,

and Joseph, and the babe lying in a **manger**. <sup>17</sup> And when they had seen *it*, they made known abroad the saying which was told them concerning this child. <sup>18</sup> And all those who heard *it* wondered at those *things* which were told them by the shepherds. <sup>19</sup> But Mary kept all these things, and pondered *them* in her heart. <sup>20</sup> And the shepherds returned, glorifying and praising God for all *the things* that they had heard and seen, as it was told unto them.

### *Circumcision of Jesus.*

<sup>21</sup> AND when eight days were accomplished for the **circumcising** of the child, His name was called **JESUS**, who was *so* named by the angel before He was conceived in the womb.

<sup>22</sup> AND when the days of her purification according to the law of Moses were accomplished, they brought Him to **Jerusalem**, to **present Him** to the LORD; <sup>23</sup> (as it is written in the law of the LORD,

"EVERY MALE THAT OPENS THE WOMB SHALL BE CALLED HOLY TO THE LORD;") {Ex. 13.2}

<sup>24</sup> and to offer a sacrifice according to that which is said in the law of the LORD,

"A PAIR OF TURTLEDOVES, OR TWO YOUNG PIGEONS." {Lev. 12.8}

### *Adoration and prophecy of Simeon.*

<sup>25</sup> And behold, there was a man in Jerusalem, whose name *was* **Simeon**; and the same man *was* righteous and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

<sup>26</sup> And it was revealed to him by the Holy Ghost, that *he* should not see death, before he had seen the Lord's Christ. <sup>27</sup> And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for Him according to the custom of the law, <sup>28</sup> then |he |took Him *up* in

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his arms, and blessed God, and said,

<sup>29</sup> "LORD, now let Your<sub>(s)</sub> bond-servant depart in peace, according to Your<sub>(s)</sub> Word:

<sup>30</sup> For my eyes have seen Your<sub>(s)</sub> salvation,

<sup>31</sup> Which You<sub>(s)</sub> have prepared before the face of all people;

<sup>32</sup> A light to *bring* revelation to the Gentile-Nations, and glory to Your<sub>(s)</sub> people Israel."

<sup>33</sup> And Joseph and His mother marvelled at those *things* which were spoken of Him. <sup>34</sup> And Simeon blessed them, and said unto Mary His mother, "Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign<sup>35</sup> which shall be spoken against; (Yes, a sword shall pierce through your<sub>(s)</sub> own soul also), that the thoughts of many hearts may be revealed."

### Adoration of Anna.

<sup>36</sup> AND there was *one* Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher: she was of a great age, and had lived seven years with<sup>37</sup> a husband from her virginity; and she *was* a widow of about eighty four [fourscore and four] years *of* age, who *did* not depart from the temple, but served God with fastings and prayers night and day. <sup>38</sup> And she coming in that same hour gave thanks *likewise* unto the LORD, and spoke of Him to all those who looked for redemption in Jerusalem.

### Matthew 2.1-23

#### Visit of the Magi

**N**OW when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came magi<sup>1</sup> [wise, men] from the East to Jerusalem,<sup>2</sup> saying, "Where is He who is born King of the Jews? For we have seen His star in the

East, and have come to worship Him." <sup>3</sup> When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him. <sup>4</sup> And when he had gathered all the chief priests and scribes of the people together, he demanded of them where the Christ<sup>(Messiah)</sup> should be born. <sup>5</sup> And they said unto him, "In Bethlehem of Judea: for thus it is written by the prophet,



<sup>6</sup> "AND |You|<sub>(s)</sub> BETHLEHEM, IN THE LAND OF JUDAH, ARE NOT THE LEAST AMONG THE PRINCES OF JUDAH: FOR OUT OF YOU<sub>(s)</sub> SHALL COME A GOVERNOR, THAT SHALL RULE MY PEOPLE ISRAEL." [Micah 5.2]

<sup>7</sup> Then Herod, when he had privately called the magi, inquired of them diligently *as to* what time the star *had* appeared. <sup>8</sup> And he sent them to Bethlehem, and said, "Go and search diligently for the young Child; and when you have found *Him*, bring me word again, that |I| may come and worship Him also." <sup>9</sup> When they had heard the **king**, they departed; and

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behold, the **star**, which they saw in the East, went before them, *until* it came and stood over where the young Child was. <sup>10</sup> When they saw the star, they rejoiced *with* exceeding great joy. <sup>11</sup> And when they had come into the **house**, they saw the young Child with Mary His mother, and fell down, and worshipped Him: and when they had opened their treasures, they presented to Him gifts; gold, and frankincense, and myrrh. <sup>12</sup> And being warned by God in a dream that *they* should not return to Herod, they departed into their own country another way.

### *The flight into Egypt.*



<sup>13</sup> AND when they had departed, behold, *an* angel of the LORD appeared to Joseph in a dream, saying, “Arise, and take the young Child and His mother, and flee into **Egypt**, and remain there until I bring you(s) word: for Herod will seek the young Child to destroy Him.” <sup>14</sup> Then arising up he took the young Child and His mother by night, and departed

into Egypt: <sup>15</sup> and *he* was there until the death of Herod: that it might be **fulfilled** which was spoken of the LORD by the prophet, saying,

“OUT OF EGYPT HAVE I CALLED MY SON.” {Hos. 11.1}

### *Herod’s slaughter of the innocents.*

<sup>16</sup> THEN **Herod**, when he saw that he was mocked by the magi, was exceedingly angry, and sent out *soldiers*, and **slew** all the **children** that were in **Bethlehem**, and in all the surrounding region, from two years old and under, according to the time which he had diligently inquired of the magi. <sup>17</sup> Then was fulfilled that which was spoken by Jeremiah the prophet, saying,

<sup>18</sup> “IN RAMAH THERE WAS A VOICE HEARD, LAMENTATION, AND WEEPING, AND GREAT MOURNING, RACHEL WEEPING FOR HER CHILDREN, AND WOULD NOT BE COMFORTED, BECAUSE THEY ARE NOT.” {Jer. 31.15}

### *The return from Egypt to Nazareth*

<sup>19</sup> But when Herod was dead, behold, an angel of the LORD appeared, <sup>20</sup> saying, “Arise, and take the young Child and His mother, and go into the **land of Israel**: for those who sought the young Child’s life are dead.” <sup>21</sup> And he arose, and took the young Child and His mother, and came into the land of Israel. <sup>22</sup> But when he heard that Archelaus reigned in Judea in the place of his father Herod, he was afraid to go there: but, being warned by God in a dream, he turned aside into the region of Galilee: <sup>23</sup> and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets,

“HE SHALL BE CALLED A NAZARENE.” {Isa 11.1}

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### Luke 2.39-52

*Return to Nazareth: the silent years.*

<sup>39</sup> AND when they had performed all things according to the law of the LORD, they returned into Galilee, to their own city **Nazareth**. <sup>40</sup> And the child grew, and became strong in spirit, filled with wisdom: and the grace of God was upon Him.

*Jesus and his parents at the Passover.*

<sup>41</sup> NOW His parents went to **Jerusalem** every year at the feast of the **Passover**. <sup>42</sup> And when He was twelve years old, they went up to Jerusalem according to the custom of the feast. <sup>43</sup> And when they had fulfilled the days, as they returned, the child **Jesus stayed** behind in Jerusalem; and Joseph and His mother *did not know of it*.

<sup>44</sup> But they, supposing Him to have been in their company, went a day's journey; and they sought Him among *their* kinsfolk and acquaintances. <sup>45</sup> And when they *did not find Him*, they turned back again to Jerusalem, seeking *for* Him. <sup>46</sup> And it came to pass, *that* after three days they found Him in the **temple**, sitting in the midst of the teachers, both hearing them, and asking them *questions*. <sup>47</sup> And all that heard Him were amazed at His understanding and answers.

<sup>48</sup> And when they saw Him, they were astonished: and His mother said unto Him, "Son, why have you<sub>(s)</sub> thus dealt with us? Behold, Your<sub>(s)</sub> father and |I| have sought you<sub>(s)</sub> sorrowing." <sup>49</sup> And He said unto them, "**How is it that you sought Me? Did you not know that I must be about My Father's business?**" <sup>50</sup> And |they| *did not* understand the saying which He spoke unto them. <sup>51</sup> And He went down with them, and came to **Nazareth**, and was subject unto them: but His mother kept all these sayings in her heart. <sup>52</sup> And Jesus increased in wisdom and

stature, and in favour with God and man.

## THE HERALD OF THE KING

### Mark 1.1

*The ministry of John the Baptist*

**THE beginning of the gospel** of Jesus Christ, the Son of God;

### Luke 3.1-6

*The ministry of John the Baptist*

**N**OW in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch (ruler over 1/4th of the country) of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, <sup>2</sup> Annas and Caiaphas being the high priests, the Word of God came unto **John** the son of Zechariah in the **wilderness**.

### Matthew 3.1-2

*Ministry of John the Baptist*

**I**N those days **John the Baptist** came, **preaching** in the **wilderness of Judea**, <sup>2</sup> and saying, "You *must* repent: for the kingdom of heaven is at hand."

### Mark 1.2

<sup>2</sup> as it is written in the prophets,

"BEHOLD, |I| SEND MY MESSENGER BEFORE YOUR<sub>(S)</sub> FACE, WHO SHALL PREPARE YOUR<sub>(S)</sub> WAY BEFORE YOU<sub>(S)</sub>." {MAL 3.1}

### Luke 3.4-6

<sup>4</sup> as it is written in the book of the words of Isaiah the prophet, saying,

THE VOICE OF ONE CRYING IN THE WILDERNESS, PREPARE YOU THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT.

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<sup>5</sup> EVERY VALLEY SHALL BE FILLED, AND EVERY MOUNTAIN AND HILL SHALL BE BROUGHT LOW; AND THE CROOKED SHALL BE MADE STRAIGHT, AND THE ROUGH WAYS *SHALL BE* MADE SMOOTH; <sup>6</sup> AND ALL FLESH SHALL SEE THE SALVATION OF GOD. {Isa 40. 3-4, 52.10}

### Matthew 3.4-7a

<sup>4</sup> And the same John had his clothing of camel's hair, and a leather belt about his waist; and his food was locusts and wild honey. <sup>5</sup> Then *the citizens of* Jerusalem, and all Judea, and all the region round about Jordan went out to him, <sup>6</sup> and *they* were **baptized** (immersed) by him in Jordan, confessing their sins. <sup>7</sup> But when he saw many of the Pharisees and Sadducees come to his baptism, he said ...

### Luke 3.7b-14

<sup>7</sup> ... to the **multitude** that came forth to be baptized (immersed) by him, "O offspring of vipers, who has warned you to flee from the wrath to come?" <sup>8</sup> Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, 'We have Abraham as *our* father:' for I say unto you, that God is able from these stones to raise up children unto Abraham. <sup>9</sup> And now also the axe is laid unto the root of the trees: every tree therefore which brings not forth good fruit is cut down, and cast into the fire."

<sup>10</sup> And the people asked him, saying, "What shall we do then?"

<sup>11</sup> He answered and said unto them, "He who has two coats, let him impart to him who has none; and he who has food, let him do likewise." <sup>12</sup> Then **tax collectors** also came to be baptized, and *they* said unto Him, "Master, what shall we do?" <sup>13</sup> And He said unto them, "Exact no more than that which is appointed you." <sup>14</sup> And *the*

**soldiers** likewise demanded of him, saying, "And what shall we do?" And he said unto them, "Do violence to no man, neither accuse *any* falsely; and be content with your wages."

### Luke 3.15-16a

<sup>15</sup> AND as the people were in expectation, and all *men* mused in their hearts about John, whether he were the Christ (Messiah), or not; <sup>16</sup> John answered, saying unto *them* all,

### Matthew 3.11-12

<sup>11</sup> |I| indeed baptize you with water unto repentance: but He who comes after me is **mightier** than I, whose sandals I am not worthy to carry: |He| shall baptize you with the Holy Ghost, and *with* fire: <sup>12</sup> whose *winnowing* fan *is* in His hand, and He will thoroughly purge His *threshing* floor, and gather His wheat into the granary; but *He* will burn up the chaff with unquenchable fire."

### Luke 3.18

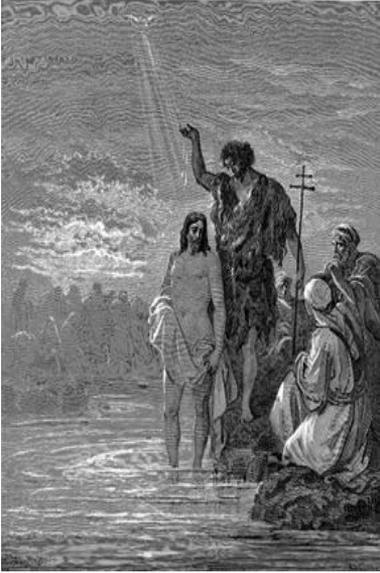
<sup>18</sup> And in his exhortation he preached many other *things* unto the people.

### Matthew 3.13-17

#### Baptism of Jesus

<sup>13</sup> THEN **Jesus** came from Galilee to Jordan unto John, to be **baptized** by him. <sup>14</sup> But John forbad Him, saying, "|I| have need to be baptized by You(s), and |You|(s) come to me?" <sup>15</sup> And Jesus answering said unto him, "**Allow it to be so now: for thus it is fitting for us to fulfil all righteousness.**" Then he allowed Him. <sup>16</sup> And Jesus, when He was baptized, went up directly out of the water: and behold, the heavens were opened unto Him, and he (John) saw the Spirit of God descending like a <sup>17</sup> dove, and lighting upon Him: and behold, a voice *came* from heaven, saying,

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**“THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED.”**

### Luke 3.23

<sup>23</sup> AND **Jesus** Himself began to be about thirty years of age, being (as was supposed) the son of **Joseph**, who was the son of **Heli** (Mary's father).

### Luke 4.1a

#### *The temptation of Christ*

AND **Jesus** being full of the Holy Ghost returned from Jordan, ...

### Mark 1.12-13a

#### *The Temptation of Jesus.*

<sup>12</sup> AND immediately the Spirit drove Him into the **wilderness**.  
<sup>13</sup> AND He was there in the wilderness forty days, **tested** by Satan; and was with the wild animals; ...

### Luke 4.2b-12

<sup>2</sup> ... And in those days He ate nothing; and when they were ended, He afterward was hungry.

<sup>3</sup> And the devil said unto Him, “If You<sup>(s)</sup> are the Son of God, command this stone that it be made bread.”  
<sup>4</sup> And Jesus answered him, saying, **“It is written, that**

**‘MAN SHALL NOT LIVE BY BREAD ALONE, BUT BY EVERY WORD OF GOD.’”** [Deut. 8.3]

<sup>5</sup> And the devil, taking Him up into a high **hill**, showed to Him all the kingdoms of the world in a moment of time.  
<sup>6</sup> And the devil said unto Him, “I will give you<sup>(s)</sup> the glory of them and all this power (authority): of *that which* is delivered to me; and to whomever I will give it.  
<sup>7</sup> If |You|<sup>(s)</sup> therefore will worship me, all shall be Yours<sup>(s)</sup>.”  
<sup>8</sup> And Jesus answered and said unto him, **“Get behind me, Satan: for it is written,**

**‘YOU<sup>(s)</sup> SHALL WORSHIP THE LORD YOUR<sup>(s)</sup> GOD, AND HIM ONLY SHALL YOU<sup>(s)</sup> SERVE.’”**

[Deut. 6.13, 10. 20]

<sup>9</sup> And he brought Him to Jerusalem, and set Him on a pinnacle (high point) of the temple, and said unto Him, “If You<sup>(s)</sup> are the Son of God, cast Yourself down from there: <sup>10</sup> for it is written,

**‘HE SHALL GIVE HIS ANGELS CHARGE OVER YOU<sup>(s)</sup>, TO KEEP YOU<sup>(s)</sup>: <sup>11</sup> AND IN THEIR HANDS THEY SHALL BEAR YOU<sup>(s)</sup> UP, LEST AT ANY TIME YOU<sup>(s)</sup> DASH YOUR<sup>(s)</sup> FOOT AGAINST A STONE.’”** [Psa. 91.11]

<sup>12</sup> And Jesus answering said unto him, **“It is said,**

**‘YOU<sup>(s)</sup> SHALL NOT PUT THE LORD YOUR<sup>(s)</sup> GOD TO THE TEST.’”** [Deut. 6.16, Psa. 17.4]

### Matthew 4.8-10

<sup>8</sup> Again, the devil took Him up into an exceedingly high hill, and showed Him all the kingdoms of

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the world, and the glory of them;  
<sup>9</sup> and said unto Him, "All these things will I give You<sup>(s)</sup>, if You<sup>(s)</sup> will fall down and worship me."

<sup>10</sup> Then Jesus said unto him, "**Get yourself away, Satan: for it is written,**



**YOU<sup>(s)</sup> SHALL WORSHIP THE LORD YOUR<sup>(s)</sup> GOD, AND HIM ONLY SHALL YOU<sup>(s)</sup> SERVE."** (Deut 6.13, 10. 20)

### Luke 2.13

<sup>13</sup> And when the devil had ended all the testing, he departed from Him for a season.

### Matthew 4.11b

<sup>11</sup> ... and behold, **angels** came and ministered unto Him.

### John 1.19-3.36

\*A.D. 26 (20).

<sup>19</sup> AND this is the testimony of **John**, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you<sup>(s)</sup>?"

<sup>20</sup> And he confessed, and *did* not deny; but confessed, "I am not the Christ (Messiah)." <sup>21</sup> And they asked

him, "What then? Are you<sup>(s)</sup> Elijah?" And he said, "I am not." "Are you<sup>(s)</sup> *that* prophet?" And he answered, "No." <sup>22</sup> Then they said unto him, "Who are you<sup>(s)</sup>?" That we may give an answer to those who sent us. "What *do* you<sup>(s)</sup> say about yourself?" <sup>23</sup> He said, "I am

THE VOICE OF ONE CRYING IN THE WILDERNESS, MAKE STRAIGHT THE WAY OF THE LORD, {Isa. 40. 3}

as the prophet Isaiah said." <sup>24</sup> And the ones who were sent were of the Pharisees. <sup>25</sup> And they asked him, and said unto him, "Why do you<sup>(s)</sup> baptize then, if you<sup>(s)</sup> are not the Christ, nor Elijah, neither *that* prophet?" <sup>26</sup> John answered them, saying, "I baptize with water: but there stands one among you, whom |you| know not; <sup>27</sup> |He| it is, who coming after me is preferred before me, whose sandal's latch I am not worthy to unloose." <sup>28</sup> These things were done in Bethabara beyond Jordan, where John was baptizing.

<sup>29</sup> THE next day John saw Jesus coming unto him, and said, "Behold the **Lamb of God**, who takes away the sin of the world."

<sup>30</sup> This is He of whom I said, 'After me comes a man who is preferred before me: for He was before me.' <sup>31</sup> And I *did* not know Him: but that He should be revealed to Israel, therefore I have come baptizing with water."

<sup>32</sup> And John testified, saying, "I saw the Spirit descending from heaven like a dove, and remaining upon Him. <sup>33</sup> And I *did* not know Him: but He who sent me to baptize with water, the same said unto me, 'Upon whom you<sup>(s)</sup> shall see the Spirit descending, and remaining on Him, the same is He who baptizes <sup>34</sup>(immerses) with the Holy Ghost. <sup>34</sup> And I saw, and testify that this is the Son of God."

## In the Steps of the Christ

### THE AUTHENTICATION OF THE KING

#### *The public ministry of Jesus Christ.*

<sup>35</sup> AGAIN the next day *after* John stood, with two of his disciples; <sup>36</sup> and looking upon Jesus as he walked, he said, “Behold, the **Lamb of God.**”

<sup>37</sup> And the two disciples heard him speak, and they followed Jesus.

<sup>38</sup> Then Jesus turned, and saw them following, and said unto them, “**What do you seek?**” They said unto Him, “Rabbi, (which is to say, being interpreted, Master), “Where do You<sup>(s)</sup> dwell?” <sup>39</sup> He said unto them, “**Come and see.**”

They came and saw where He dwelt, and resided with Him that day: for it was about the tenth hour (4 pm).

<sup>40</sup> One of the two which heard John speak, and followed Him, was **Andrew**, Simon Peter’s brother. <sup>41</sup> |He| first found his own brother **Simon**, and said unto him, “We have found the Messiah, (which is, being interpreted, ‘the Christ’)” <sup>42</sup> And he brought him to Jesus. And when Jesus looked at him, He said, “**You<sup>(s)</sup> are Simon the son of <sup>(bar)</sup> Jonah: you<sup>(s)</sup> shall be called ‘Cephas <sup>(Peter)</sup>, which is by interpretation, ‘A stone.’**”

<sup>43</sup> ON the following morning Jesus desired to go out into Galilee, and *there He* found **Philip**, and said unto him, “**Follow Me.**”

<sup>44</sup> Now Philip was from Bethsaida, the city of Andrew and Peter.

<sup>45</sup> Philip found **Nathanael**, and said unto him, “We have found Him, of whom Moses in the law, and the prophets, wrote, ‘Jesus of Nazareth, the son of Joseph.’”

<sup>46</sup> And Nathanael said unto him, “Can there be anything good that comes out of Nazareth?” Philip said unto him, “Come and see.”

<sup>47</sup> Jesus saw Nathanael coming to Him, and said about him, “Behold, an Israelite indeed, in whom *there* is no guile (deceit).” <sup>48</sup> Nathanael

said unto Him, “From where *do* you<sup>(s)</sup> know me? Jesus answered and said unto him, “**Before Philip called you<sup>(s)</sup>, when you<sup>(s)</sup> were under the fig tree, I saw you<sup>(s)</sup>.**”

<sup>49</sup> Nathanael answered and said unto Him, “Rabbi (Teacher), |Y|ou<sup>(s)</sup> are the Son of God; |Y|ou<sup>(s)</sup> are the King of Israel.” Jesus answered and said unto him, “**Because I said unto you<sup>(s)</sup>, ‘I saw you<sup>(s)</sup> under the fig tree,’ do you<sup>(s)</sup> believe? You<sup>(s)</sup> shall see greater things than these.**” <sup>51</sup> And He said unto him, “Truly, truly, I say unto you, ‘After this you shall see heaven open, and the angels of God ascending and descending upon the Son of Man.’”

### Chapter 2.

#### *The marriage at Cana: the first miracle.*



**AND** on the third day there was a marriage in **Cana** of Galilee; and the mother of Jesus was there: <sup>2</sup> and both Jesus was called, and His disciples, to the marriage. <sup>3</sup> And when they lacked wine, the mother of Jesus said unto Him,

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“They have no wine.”<sup>4</sup> Jesus said unto her, **“Woman, what have I to do with you(s)? My hour has not yet come.”**<sup>5</sup> His mother said unto the ministering-servants, “Whatever He says unto you, do it.”<sup>6</sup> And there were six stone pots of water standing there, for the purpose of the purifying of the Jews, containing two or three firkins, (1 firkin = approx. 9 Imp. gallons.) each.<sup>7</sup> Jesus said unto them, **“Fill the waterpots with water.”** And they filled them up to the brim.<sup>8</sup> And He said unto them, **“Draw out some now, and bring it to the head waiter of the feast.”** And they brought it.<sup>9</sup> When the head waiter of the feast had tasted the water *that was made into* wine, and knew not from where it came: (but the ministering-servants who drew the water knew;) the head waiter of the feast called the bridegroom,<sup>10</sup> and said unto Him, “Every man at the beginning sets out good wine; and when *men* have well drunk, then that which is inferior: *but* you(s) have kept the good wine until now.”<sup>11</sup> This beginning of miracles Jesus did in Cana of Galilee, and outwardly made His glory known; and His disciples believed on Him.

<sup>12</sup> AFTER this He went down to Capernaum, |He|, with His mother, and His brethren, and His disciples: and they continued there not many days.

**The first Passover: first purification of the temple.**

<sup>13</sup> AND the Jewish **Passover** was at hand, and Jesus went up to Jerusalem,<sup>14</sup> and found in the temple those who sold oxen and sheep and doves, and the changers of money sitting:<sup>15</sup> and when He had made a whip *out* of small cords, He drove *them* all out of the temple, and the sheep and the oxen; and poured out the changers' money, and overthrew the tables;<sup>16</sup> and said unto those

who sold doves, **“Take these things from here; make not my Father's house a house of merchandise.”**<sup>17</sup> And His disciples remembered that it was written,



**“THE ZEAL OF YOUR(S) HOUSE HAS EATEN ME UP.”** (Psa. 69.9)

<sup>18</sup> Then the Jews answered and said unto Him, “What sign do You(s) show to us, seeing that You(s) do these things?”<sup>19</sup> Jesus answered and said unto them, **“Destroy this temple, and in three days I will raise it up.”**<sup>20</sup> Then the Jews said, “Forty six years was this temple being built, and will |You|(s) raise it up in three days?”<sup>21</sup> But |He| spoke of the temple of His body.<sup>22</sup> Therefore when He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the Scripture, and the word which Jesus had said.<sup>23</sup> NOW when He was in Jerusalem at the Passover, in the feast *day*, many believed in His name (Christ = Messiah), seeing the miracles which He was doing.<sup>24</sup> But Jesus did not

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entrust Himself unto them, because He knew all men,<sup>25</sup> and *did* not need that any should testify of man: for |He| knew what was in man.

### Chapter 3.

\* A.D. 30 (24).

#### *Jesus and Nicodemus: the new birth.*

**T**HERE was a man of the Pharisees, named **Nicodemus**, a ruler of the Jews: <sup>2</sup>he came to Jesus by night, and said unto Him, "Rabbi, we know that You<sup>(s)</sup> are a teacher *who has* come from God: for no *man* can do these miracles that |You|<sup>(s)</sup> do, except God is with Him." Jesus answered and said unto him, "Truly, truly, I say unto you<sup>(s)</sup>, 'Unless a man is **born again**, he cannot see the kingdom of God.'" <sup>4</sup>Nicodemus said unto Him, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" <sup>5</sup>Jesus answered, "Truly, truly, I say unto you<sup>(s)</sup>, 'Unless a man is born of water and of the Spirit, he cannot enter into the kingdom of God.' <sup>6</sup>That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. <sup>7</sup>Marvel not that I said unto you<sup>(s)</sup>, 'You must be born again.' <sup>8</sup>The wind blows where it chooses, and you<sup>(s)</sup> hear its sound, but cannot tell from where it comes, and where it goes: so is everyone who is born of the Spirit.'" <sup>9</sup>Nicodemus answered and said unto Him, "How can these *things* be?" <sup>10</sup>Jesus answered and said unto him, "Are you<sup>(s)</sup> a master of Israel, and *you do* not know these *things*? <sup>11</sup>Truly, truly, I say unto you<sup>(s)</sup>, 'We speak that *which* we do know, and testify *to* that *which* we have seen; and *you do* not receive our witness.' <sup>12</sup>If I have told you earthly *things*, and *you do* not believe, how shall you believe, if I tell you of heavenly *things*? <sup>13</sup>And no *man* has

ascended up to heaven, but He who came down from heaven, *even* the Son of Man who is in heaven.

<sup>14</sup>AND as Moses lifted up the **serpent in the wilderness**, *even* so must the Son of Man be lifted up: <sup>15</sup>that whoever believes in Him should not perish, but have eternal life.

<sup>16</sup>FOR God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have everlasting life. <sup>17</sup>For God *did* not send His Son into the world to condemn the world; but that the world through Him might be saved. <sup>18</sup>He who believes on Him is not condemned: but he who *does* not believe is condemned already, because he has not believed in the name of the only begotten Son of God. <sup>19</sup>And this is the condemnation, that light comes into the world, and men love darkness rather than light, because their deeds are evil. <sup>20</sup>For everyone who does evil hates the light, neither comes to the light, lest his deeds should be exposed. <sup>21</sup>But he who does truth comes to the light, that his deeds may be made known, that they are produced in God."

#### *Last testimony of John Baptist.*

<sup>22</sup>AFTER these *things* Jesus and His disciples came into the land of Judea; and He stayed there with them, and baptized (immersed).

<sup>23</sup>AND **John** also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.

<sup>24</sup>For John was not yet cast into prison.

<sup>25</sup>THEN there arose a question between *some* of John's disciples and the Jews about purifying;

<sup>26</sup>And they came to John, and said unto him, "Rabbi, *He who* was with you<sup>(s)</sup> beyond Jordan, to whom you<sup>(s)</sup> testified, "behold, the same

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baptizes, and all *men* come to Him.”<sup>27</sup> John answered and said, “A man can receive nothing, except it is given to him from heaven.”<sup>28</sup> |You| yourselves bear me witness, that I said, ‘I am not the Christ (Messiah), but that I am sent before |Him|.’<sup>29</sup> He who has the bride is the bridegroom: but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom’s voice: *in* this my joy therefore is fulfilled.<sup>30</sup> |He| must increase, but |I| *must* decrease.

### *Declarative statement concerning Jesus Christ.*

<sup>31</sup> He who comes from above is above all: he who is of the earth is earthly, and speaks of the earth: He who comes from heaven is above all.<sup>32</sup> And what He has seen and heard, is what He testifies; and no *man* receives His testimony.<sup>33</sup> He who has received His testimony has affixed to *his* seal that God is true.<sup>34</sup> For He whom God has sent speaks the words of God: for God *does* not give the Spirit by measure *unto Him*.<sup>35</sup> The Father loves the Son, and has given all *things* into His hand.<sup>36</sup> He who believes on the Son has everlasting life: and he who *does* not believe the Son shall not see life; but the wrath of God remains on him.”

### **Luke 3.19-20**

<sup>19</sup> BUT **Herod** the tetrarch (ruler over 1/4th of the country); being reproved by (John) **him** for Herodias his brother Philip’s wife, and for all the evils which Herod had done,<sup>20</sup> added yet this unto all, that he imprisoned **John in the jail.**

### **Mark 1.14-15**

#### *The first Galilean ministry.*

<sup>14</sup> Now after **John** was put in prison, **Jesus** came into **Galilee**, preaching the gospel of the kingdom of God,<sup>15</sup> and saying, “The time is fulfilled, and the

kingdom of God is at hand: repent, and believe the gospel.”

### **John 4.1-3**

#### *Jesus departs into Galilee.*

WHEN therefore the LORD knew how the Pharisees had heard that Jesus made and baptized (immersed) more disciples than John,<sup>2</sup> (though Jesus himself baptized not, but His disciples,) <sup>3</sup> He left Judea, and departed again into Galilee.

### **Luke 4.14**

#### *Jesus returns to Galilee.*

<sup>14</sup> AND **Jesus** returned in the power of the Spirit into **Galilee**: and there went out a fame of Him through all the region round about.

### **John 4.4-45**

<sup>4</sup> And He of necessity must go through Samaria.<sup>5</sup> Then He came to a city of **Samaria**, which is called Sychar, near to the parcel (plot) of land that Jacob gave to his son Joseph.

#### *Jesus and the Samaritan woman.*

<sup>6</sup> Now Jacob’s well was there. Jesus therefore, being wearied with *His* journey, sat thus on the well: *and* it was about the sixth hour. (12 am noon).<sup>7</sup> There came a **woman** of Samaria to draw water: Jesus said unto her, “**Give Me to drink.**”<sup>8</sup> (For His disciples had gone away unto the city to buy food.)<sup>9</sup> Then the woman of Samaria said unto Him, “How *is it that* |You|(s), being a Jew, ask drink from me, who am a woman of Samaria? For the Jews have no dealings with the Samaritans.”<sup>10</sup> Jesus answered and said unto her, “If you(s) knew the gift of God, and who it is that says to you(s), Give Me to drink; you(s) would have asked of Him, and He would have given you(s) **living water.**”<sup>11</sup> The woman said unto

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Him, “Sir, You<sub>(s)</sub> have nothing to draw with, and the well is deep: from where then do You<sub>(s)</sub> have *that* living water?”<sup>12</sup> Are |You|<sub>(s)</sub> greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?”<sup>13</sup> Jesus answered and said unto her, “Whoever drinks of this water shall thirst again:



*The indwelling Spirit.* (Cf. John 7.37-39).

<sup>14</sup> but whoever drinks of the water that |I| shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”<sup>15</sup> The woman said unto Him, “Sir, give me this water, that I thirst not, neither come here to draw.”<sup>16</sup> Jesus said unto her, “Go, call your<sub>(s)</sub> husband, and come here.”<sup>17</sup> The woman answered and said, “I have no husband.” Jesus said unto her, “You<sub>(s)</sub> have well said, ‘I have no husband.’<sup>18</sup> for you<sub>(s)</sub> have had five husbands; and he whom you<sub>(s)</sub> now have is not your<sub>(s)</sub> husband: *in* that

you<sub>(s)</sub> said truthfully.”<sup>19</sup> The woman said unto Him, “Sir, I perceive that<sup>20</sup> |You|<sub>(s)</sub> are a prophet. Our fathers worshipped in this hill; and |You| say, that in Jerusalem is the place where *men* ought to **worship.**”<sup>21</sup> Jesus said unto her, “**Woman, believe me, the hour comes, when you shall neither in this hill, nor yet at Jerusalem, worship the Father.**”<sup>22</sup> |You| do not know what you worship: [we] know what we worship; for salvation is of the Jews.”<sup>23</sup> But the hour comes, and now is, when the true worshippers shall worship the Father in spirit and *in* truth: for the Father seeks such to worship Him.”<sup>24</sup> God is a Spirit: and those who worship Him must worship *Him* in spirit and *in* truth.”<sup>25</sup> The woman said unto Him, “I know that **Messiah** comes, who is called Christ: when |He| comes, He will tell us all *things.*”<sup>26</sup> Jesus said unto her, “|I| that speak to you<sub>(s)</sub>, am *He.*”

<sup>27</sup> AND upon this came His disciples, and marvelled that He talked with *the* woman: yet no man said, “What do You<sub>(s)</sub> seek or, “Why *do* You<sub>(s)</sub> talk with her?”

<sup>28</sup> THE woman then left her waterpot, and went her way into the city, and said to the men,<sup>29</sup> “Come, see a man, who told me all *things* that I ever did: is not this the Christ <sub>(Messiah)?</sub>”<sup>30</sup> Then they went out of the city, and came to Him.

<sup>31</sup> IN the meanwhile *His* disciples urged Him, saying, “Master eat.”<sup>32</sup> But He said unto them, “|I| have food to eat that |you| do not know of.”<sup>33</sup> Therefore the disciples said one to another, “Has anyone brought Him *something* to eat?”<sup>34</sup> Jesus said unto them, “My sustenance is to do the will of Him who sent me, and to finish His work.”<sup>35</sup> Do you not say, ‘There are yet four

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months, and *then* comes harvest?' Behold, I say unto you, 'Lift up your eyes, and look on the fields; for they are white already to harvest.'<sup>36</sup> And he who reaps receives wages, and gathers fruit unto life eternal: that both he who sows and he who reaps may rejoice together.<sup>37</sup> And in this is *that* saying true, 'One sows, and another reaps.'<sup>38</sup> [I] sent you to reap *that* on which [you] have not invested labour: other *men* laboured, and [you] have entered into their labours."

<sup>39</sup> AND many of the Samaritans of that city believed on Him *because* of the testimony of the woman, who said, "He told me all that I ever did."

### *Jesus and the Samaritans.*

<sup>40</sup> So when the Samaritans had come to Him, they pled with Him that *He* would remain with them: and He resided there two days.<sup>41</sup> And many more believed because of His own Word;<sup>42</sup> and said unto the woman, "Now we believe, not because of your<sub>(s)</sub> saying: for we have heard *Him* ourselves, and know that this is indeed the Christ, the Saviour of the world."

<sup>43</sup> NOW after two days He departed from there, and went into **Galilee**.<sup>44</sup> For Jesus Himself testified, that a prophet has no honour in his own country.<sup>45</sup> Then when He had come into Galilee, the Galileans received Him, having seen all *the things* that He did at Jerusalem at the feast: for [they] also went to the feast.

### **Luke 4.14-15**

<sup>15</sup> And (Jesus) **He** taught in their synagogues, being glorified by all.

### **John 4.46-54**

#### *The nobleman's son healed.*

<sup>46</sup> SO Jesus came again into Cana of Galilee, where He made the water *into* wine. And there was a

certain **nobleman**, whose **son** was sick at Capernaum.<sup>47</sup> When [he] heard that Jesus had come out of Judea into Galilee, he went to Him, and pled with Him that He would come down, and heal his son: for he was at the point of death.<sup>48</sup> Then Jesus said unto him, "Unless you see signs and wonders, you will not believe."

<sup>49</sup> The nobleman said unto Him, "Sir, come down before my child dies."<sup>50</sup> Jesus said unto him, "Go your<sub>(s)</sub> way; your<sub>(s)</sub> son lives." And the man believed the word that Jesus had spoken unto him, and he went *his way*.<sup>51</sup> And as he was now going down, his bond-servants met him, and told *him*, saying, "your<sub>(s)</sub> son lives."<sup>52</sup> Then he inquired of them the hour when he began to get well. And they said unto him, "Yesterday at the seventh hour (1 pm.) the fever left him."<sup>53</sup> So the father knew that *it was* at the same hour, in which Jesus said unto him, "Your<sub>(s)</sub> son lives:" and he believed, and his whole house.<sup>54</sup> This *is* again the second miracle *that* Jesus did, when He had come out of Judea into Galilee.

### **Luke 4.16-31a**

<sup>16</sup> And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up to read.<sup>17</sup> And there was delivered unto Him the scroll of the prophet Isaiah. And when He had unrolled the scroll, He found the place where it was written,

<sup>18</sup> "THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE HAS ANOINTED (Gk:Christos) ME TO PREACH THE GOSPEL TO THE POOR; HE HAS SENT ME TO HEAL THE BROKEN HEARTED, TO PREACH DELIVERANCE TO THE CAPTIVES, AND RECOVERING OF SIGHT TO THE BLIND, TO SET AT

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**LIBERTY THOSE WHO ARE  
BRUISED, TO PREACH THE  
ACCEPTABLE YEAR OF THE  
LORD.**" {Isa. 61.1-2}

<sup>20</sup> And He rolled up the scroll, and He gave *it* again to the attendant, and sat down. And the eyes of all *those who were* in the synagogue were fastened on Him. <sup>21</sup> And He began to say unto them, "**This day is this, Scripture fulfilled in your ears.**" <sup>22</sup> And all bore Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, "Is not this Joseph's son?" <sup>23</sup> And He said unto them, "**You will surely say unto me this proverb, 'Physician, heal yourself: whatever we have heard done in Capernaum, do also here in your(s) country.'**" <sup>24</sup> And He said, "**Truly I say unto you, 'No prophet is accepted in his own country.'**" <sup>25</sup> But I tell you Truly, "**Many widows were in Israel in the days of Elijah, when the heaven was shut up over three years and six months, when great famine was throughout all the land; but to none of them was Elijah sent, but only unto Zarephath, a city of Sidon, unto a woman that was a widow.'**" <sup>27</sup> And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, except for Naaman the Syrian." <sup>28</sup> And all *the ones* in the synagogue, when they heard these *things*, were filled with wrath, <sup>29</sup> and rose up, and thrust Him out of the city, and led him to the brow of the hill on which their city was built, that *they* might cast him down headlong. <sup>30</sup> But |He| passing through the midst of them went *His way*,

*Jesus goes to Capernaum and casts out demons.*

<sup>31</sup> AND came down to **Capernaum**, a city of Galilee, ...

### Matthew 4.13-16

<sup>13</sup> and leaving Nazareth, He came and dwelt in **Capernaum**, which is on the sea coast, in the region of Zebulun and Naphtali: <sup>14</sup> that it might be fulfilled which was spoken by Isaiah the prophet, saying,

<sup>15</sup> "THE LAND OF ZEBULON, AND THE LAND OF NAPHTALI, BY THE WAY OF THE SEA, BEYOND JORDON, GALILEE OF THE GENTILE-NATIONS; <sup>16</sup> THE PEOPLE WHICH SAT IN DARKNESS SAW GREAT LIGHT; AND TO THOSE WHO SAT IN THE REGION AND SHADOW OF DEATH LIGHT HAS SPRUNG UP."

{Isa 9.1-2}

### Luke 4.31b

<sup>31</sup> ... and (Jesus) taught them on the Sabbath days.

### Mark 1.21-22

*Jesus cast's out demons in Capernaum.*

<sup>21</sup> AND they went into **Capernaum**; and immediately on the Sabbath day He entered into the **synagogue**, and taught. <sup>22</sup> And they were astonished at His doctrine: for He taught them as *one* who has authority, and not as the scribes.

### Luke 4.32b

<sup>32</sup> ...: for His word was with power.

### Luke 4.33-34

<sup>33</sup> AND in the **synagogue** there was a man, who had a **spirit** of an **unclean** demon, and cried out with a loud voice, <sup>34</sup> saying, "Let *us* alone; what have we to do with You(s), You(s) Jesus of Nazareth? Have You(s) come to destroy us? I know You(s) who You(s) are, the Holy One of God."

### Mark 1.25-26a

<sup>25</sup> And Jesus rebuked him, saying, "**Hold your(s) peace, and come out of him.**" <sup>26</sup> And when the unclean

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spirit had convulsed him, and having cried with a loud voice, ...

### Luke 4.35b

<sup>35</sup> ... And when the demon had thrown him in the midst, he came out of him, and hurt him not. <sup>36</sup> And they were all astonished, and spoke among themselves, saying, "What a word *is* this! For with authority and power He commands the unclean spirits, and they come out."

### Mark 1.28-30

<sup>28</sup> *And immediately His fame spread abroad throughout all the region round about Galilee.*

*Simon's wife's mother healed of a fever.*

<sup>29</sup> AND without delay, when they had come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. <sup>30</sup> But **Simon's wife's mother** lay sick with a fever, and immediately they told Him of her.

### Luke 4.38b-39a

<sup>38</sup> ... and they pled with Him for her. <sup>39</sup> And He stood over her, and rebuked the fever; ...

### Mark 1.31-33

<sup>31</sup> And He came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered to them.

*Demons cast out: many healed.*

<sup>32</sup> And in the evening, when the sun had set, they brought to Him all that were **diseased**, and those who were possessed with demons.

<sup>33</sup> And all the city was gathered together at the door.

### Luke 4.40b-41

<sup>40</sup> ... and He laid *His* hands on everyone of them, and healed them. <sup>41</sup> And demons also came out of many, crying out, and saying, "[You|<sub>(s)</sub>] are the Christ (Messiah) the Son of God." And He rebuking *them did* not allow them

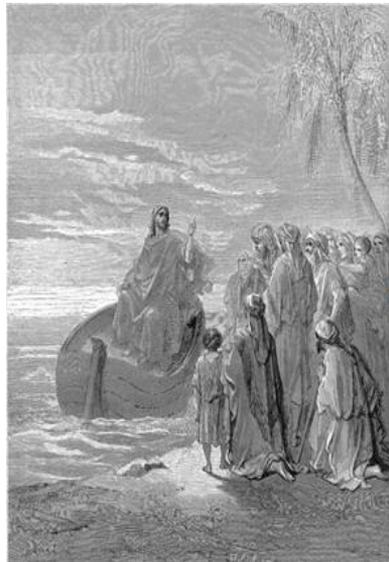
to speak: for they knew that He was the Christ.

### Mark 1.35-38

*Jesus prays: a preaching tour in Galilee.*

<sup>35</sup> AND having risen up very early while it was yet night He went out, and departed into a **solitary place**, and **prayed** there. <sup>36</sup> And Simon and those with him followed after Him.. <sup>37</sup> And when they had found Him, they said unto Him, "All *men* seek for You<sub>(s)</sub>." <sup>38</sup> And He said unto them, "Let us go into the neighbouring towns, that I may preach there also: for this reason I came forth."

### Matthew 4.23-25



<sup>23</sup> And **Jesus** went everywhere in all of **Galilee**, teaching in their synagogues and preaching the gospel of the kingdom, and healing all *kinds of* sickness and all *manner of* disease among the people. <sup>24</sup> And His fame went throughout all of Syria: and they brought to Him all *the* sick people that were taken with various diseases and torments, and those

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which were possessed with demons, and those which were mentally disturbed, and those who had a paralyzing disease; and He healed them.<sup>25</sup> And following Him were great multitudes *of people* from Galilee, and *from Decapolis* (ten towns), and *from Jerusalem*, and *from Judea*, and *from beyond Jordan*.<sup>26</sup>

### Matthew 4.18-21

*The call of Peter and Andrew to service.*

<sup>18</sup> AND **Jesus**, walking by the sea of Galilee, saw two brethren, **Simon** called Peter, and **Andrew** his brother, casting a net into the sea: for they were fishermen.<sup>19</sup> And He said unto them, "**Follow me, and I will make you fishers of men.**"<sup>20</sup> And they immediately left *their* nets, and followed Him.

*The call of James and John, sons of Zebedee.*

<sup>21</sup> And going on from there, He saw two more brethren, **James** the son of Zebedee, and John his brother, in a boat with Zebedee their father, mending their nets; and He called them.

### Mark 1.20

<sup>20</sup> And immediately He called them: and they left their father Zebedee in the boat with the hired servants, and went after Him.

### Luke 5.1-11

*The miraculous full-net of fishes.*

AND it came to pass that, as the people pressed upon Him to hear the Word of God, |He| stood by the **lake** of Gennesaret,<sup>2</sup> and saw two boats standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.<sup>3</sup> And He entered into one of the boats, which was Simon's, and urged him that *he* would thrust out a little from the land. And He sat down, and taught the people out of the boat.

<sup>4</sup> NOW when He had finished speaking, He said unto Simon, "**Launch out into the deep, and let down your nets for a full net.**"

<sup>5</sup> And Simon answering said unto Him, "Master, we have toiled all the night, and have caught nothing: nevertheless at Your(s) word I will let down the net."

<sup>6</sup> And when they had done this, they enclosed a great **multitude of fishes**: and their net was tearing.<sup>7</sup> And they beckoned unto *their* partners, those *who were* in the other boat, that *they* should come and help them. And they came, and filled both the boats, so that they began to sink.<sup>8</sup> When Simon **Peter** saw *it*, he fell down at Jesus' knees, saying, "Depart from me; for I am a sinful man, O LORD."<sup>9</sup> For he was astonished, and all that were with him, at the full net of the fishes which they had taken:<sup>10</sup> and so *was* also James, and John, *the* sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, "**Fear not; from now on you(s) shall catch men.**"<sup>11</sup> And when they had brought *their* boats to land, they forsook all, and followed Him.

### Luke 5.12

*Jesus heals a leper.*

<sup>12</sup> AND it came to pass, when He was in a certain city, behold a man full of **leprosy**: who seeing Jesus fell on *his* face, and pled with Him, saying, "LORD, if You(s) will, You(s) can make me clean."

### Mark 1.41-45

<sup>41</sup> And Jesus, moved with compassion, reached out *His* hand, and touched him, and said unto him, "**I am willing; be made clean.**"<sup>42</sup> And as soon as He had spoken, immediately the leprosy departed from Him, and he was **cleansed**.<sup>43</sup> And He strictly commanded him, and without delay sent him away;<sup>44</sup> and said

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unto him, “**See to it that you<sub>(s)</sub> say nothing to anyone: but go your<sub>(s)</sub> way, show yourself to the priest, and offer for your<sub>(s)</sub> cleansing those things which Moses commanded, for a testimony unto them.**”<sup>45</sup> But he went out, and began to proclaim *it* greatly, and to spread the matter like fire, so that *Jesus* could no more openly enter into the city, but was outside in desert places: and they came to Him from every place.

### Matthew 9.1

*Jesus returns to Capernaum: heals the palsied man.*

AND He entered into a boat, and passed over, and came into His own city.

### Luke 5.16

<sup>16</sup> And He withdrew Himself into the wilderness, and prayed.

### Mark 2.1-2

*The palsied man healed.*

AND again He entered into **Capernaum** after *some* days; and it was reported that He was in the house.<sup>2</sup> And immediately many were gathered together, such that there was no room to receive *them*, no, not *with* so many as *were* about the door: and He preached the Word unto them.

### Luke 5.17-26

*A paralytic healed.*

<sup>17</sup> AND it came to pass on a certain day, as |He| was teaching, that there were Pharisees and teachers of the law sitting *by*, who had come out of every town of Galilee, and Judea, and Jerusalem: and the power of the LORD was *present* to heal them.

<sup>18</sup> AND behold, men brought in a bed a man who was taken with a **paralyzing disease**: and they sought *means* to bring him in, and to lay *him* before Him.<sup>19</sup> And when they could not find by what

*way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.<sup>20</sup> And when He saw their faith, He said unto him, “**Man, your<sub>(s)</sub> sins are forgiven you<sub>(s)</sub>.**”

<sup>21</sup> And the scribes and the Pharisees began to reason, saying, “Who is this which speaks blasphemies (irreverent insults)? Who can forgive sins, but God alone?”<sup>22</sup>

But when Jesus perceived their thoughts, He answering said unto them, “**What do you reason in your hearts? Which is easier, to say, ‘Your<sub>(s)</sub> sins are forgiven you<sub>(s)</sub>,’ or to say, ‘Rise up and walk?’**”<sup>24</sup> But that you may know that the Son of Man has power (authority) upon earth to forgive sins, (He said unto the paralytic,) I say unto you<sub>(s)</sub>, **‘Arise, and take up your<sub>(s)</sub> couch, and go into your<sub>(s)</sub> house.’**”<sup>25</sup> And immediately he rose up before them, and took up *that* on which he lay, and departed to his own house, glorifying God.<sup>26</sup> And they were all astonished, and they glorified God, and were filled with fear, saying, “We have seen strange *things* today.”

### Mark 2.13-14

*The call of Levi (Matthew).*

<sup>13</sup> AND He went out again by the sea side; and all the multitude retreated to Him, and He taught them.<sup>14</sup> And as He passed by, He saw **Levi** the *son* of Alphaeus sitting at the tax office, and said unto him, “**Follow me.**” And he arose and followed Him.

### Luke 5.29-30

<sup>29</sup> AND Levi made Him a **great feast** in his own house: and there was a great company of tax collectors and of others that sat down with them.

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*Jesus answers the scribes and Pharisees.*

### Mark 2.15-17

<sup>15</sup> And it came to pass, that as *Jesus* sat to eat in His **house**, many tax collectors and sinners also sat together with *Jesus* and His disciples: for there were many, and they followed Him. <sup>16</sup> And when the scribes and Pharisees saw Him eat with tax collectors and sinners, they said unto His disciples, "How *is it* that He eats and drinks with tax collectors and sinners?"

### Matthew 9.13

<sup>12</sup> But when *Jesus* heard *that*, He said unto them, "**Those that are well do not need a physician, but those that are sick do need one.**" <sup>13</sup> **But go you and learn what *this* means,**

**'I WILL HAVE MERCY, AND NOT SACRIFICE.'** <sup>(Hos. 6.6; Micah 6.8)</sup>

**for I have not come to call *the* righteous, but sinners to repentance."**

### Mark 2.18-22

<sup>18</sup> AND the disciples of *John* and of the Pharisees used to **fast**: and they come and said unto Him, "Why do the disciples of *John* and of the Pharisees fast, but *Your(s)* disciples *do* not fast?" <sup>19</sup> And *Jesus* said unto them, "**Can the sons of the bride-chamber** <sup>(groomsmen, wedding guests)</sup> **fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.**" <sup>20</sup> **But the days will come, when the bridegroom shall be taken away from them, and then they shall fast in those days.**

### Luke 5.36-39

*Parables of the garment and the wineskins.*

<sup>36</sup> AND He spoke also a parable unto them; "**No man puts a piece of a new garment upon an old; otherwise, he causes both the new piece to tear, and the old piece not**

**to agree with the piece from the new.**" <sup>37</sup> **And no man puts new wine into old wineskins; or else the new wine will burst the wineskins, and be spilled, and the wineskins shall perish.**" <sup>38</sup> **But new wine must be put into new wineskins; and both are preserved.**" <sup>39</sup> **No man also having drunk old wine immediately desires new: for he says, The old is better."**

### John 5.1-47

*The feast (Pentecost?): the pool of Bethesda, and healing.*

**A**FTER this there was a **feast** of the Jews; and *Jesus* went up to Jerusalem. <sup>2</sup> Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew language **Bethesda**, having five porches. <sup>3</sup> In these lay a great multitude of infirm *folk*, of blind, lame, and paralyzed, waiting for the moving of the water. <sup>4</sup> For an angel went down at a *certain* season into the pool, and troubled the water: whoever then first after the troubling of the water stepped in, was made whole <sup>(swell)</sup> of whatever disease he had. <sup>5</sup> And a certain man was there, which had an infirmity *for* thirty eight years. <sup>6</sup> When *Jesus* saw *him* lying there, and knew that he had been now a long time *in his infirmity*, He said unto him, "**Will you(s) be made whole?**" <sup>7</sup> The infirm *man* answered Him, "Sir, I have no man, when the water is troubled, to put me into the pool: but while *I* am coming, another steps down before me." <sup>8</sup> *Jesus* said unto him, "**Rise, take up your(s) bed, and walk.**" <sup>9</sup> And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath. <sup>10</sup> The Jews therefore said unto him who was cured, "It is the Sabbath day: it is not lawful for you(s) to carry your(s) bed." <sup>11</sup> He answered them, "He who made me whole, the same

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said unto me, 'Take up your<sup>(s)</sup> bed, and walk.'" <sup>12</sup> Then they asked him, "What man is it who said unto you<sup>(s)</sup>, 'Take up your<sup>(s)</sup> bed, and walk?'" <sup>13</sup> And he who was healed knew not who it was: for Jesus had withdrawn Himself away, a multitude being in *that* place." <sup>14</sup> Afterward Jesus found him in the temple, and said unto him, "Behold, you<sup>(s)</sup> are made whole: sin no more, lest a worse *thing* comes to you<sup>(s)</sup>." <sup>15</sup> The man departed, and told the Jews that it was Jesus, who had made him whole.

<sup>16</sup> AND therefore the Jews persecuted Jesus, and sought to slay Him, because He had done these *things* on the Sabbath day.

<sup>17</sup> But Jesus answered them, "My **Father** works until now, and **I** work." <sup>18</sup> Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God. <sup>19</sup> Then Jesus answered and said unto them, "Truly, truly, I say unto you, 'The Son can do nothing of Himself, but what He sees the Father do: for whatever things **He** does, these also the Son does in the same manner.'" <sup>20</sup> For the Father loves the Son, and shows Him all *things* that *He* Himself does: and He will show Him greater works than these, that you may marvel.

<sup>21</sup> For as the Father raises up the dead, and gives *them* life; even so the Son gives life to whom He will. <sup>22</sup> For the Father judges no **man**, but has committed all **judgment** unto the Son: <sup>23</sup> that all **men** should honour the Son, even as they honour the Father. He who honours not the Son honours not the Father who has sent Him.

<sup>24</sup> Truly, truly, I say unto you, 'He who hears My Word, and believes on Him who sent Me, has everlasting life, and shall not come

into judgment; but has passed from death unto life.' <sup>25</sup> Truly, truly, I say unto you, 'The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and the ones who hear shall live.'

<sup>26</sup> For as the Father has life in Himself; so has He given to the Son to have life in Himself; <sup>27</sup> and *He* has given Him authority to execute judgment also, because He is the Son of Man.

### *The two resurrections.*

<sup>28</sup> Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, <sup>29</sup> and shall come out; the ones who have done good, to the **resurrection of life**; and those who have done evil, to the resurrection of condemnation. <sup>30</sup> **I** can of My own self do nothing: as I hear, I judge: and My judgment is just; because I seek not My own will, but the will of the Father who has sent Me. <sup>31</sup> If **I** testify of Myself, My witness is not true. <sup>32</sup> There is another that bears witness of Me; and I know that the witness which He witnesses of Me is true.

### *The fourfold witness to Jesus: (1) John Baptist.*

<sup>33</sup> **I** sent unto John, and he testified unto the truth. <sup>34</sup> But **I** receive not testimony from man: but these *things* I say, that you might be saved. <sup>35</sup> **He** was a burning and a shining light: and **you** were willing for a season to rejoice in his light.

### *(2) The works.*

<sup>36</sup> But **I** have a greater witness than *that* of John: for the works which the Father has given Me to finish, the same works that **I** do, testify of Me, that the Father has sent Me.

### *(3) The Father.*

<sup>37</sup> And the Father Himself, who has sent Me, has borne witness of Me. You have neither heard His

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voice at any time, nor seen His shape.<sup>38</sup> And you *do* not have His Word abiding in you: for whom [He] has sent, [Him you] *do* not believe.

### (4) *The Scriptures.*

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

### Matthew 12.1-8

*Jesus declares himself LORD of the Sabbath.*

AT that time Jesus went on the **Sabbath** day through the **grain fields**; and His disciples were hungry, and began to pluck the heads of grain, and to eat.<sup>2</sup> But when the Pharisees saw *it*, they said unto Him, "Behold, Your<sup>(s)</sup> disciples do *that* which is not lawful to do on the Sabbath day."<sup>3</sup> But He said unto them, "Have you not read what **David** did, when he was hungry, and the ones who were with him;<sup>4</sup> how he entered into the house of God, and he ate the showbread, which was not lawful for him to eat, neither for those who were with him, but only for the priests?<sup>5</sup> Or have you

not read in the law, how that on the Sabbath days the priests in the temple dishonour the Sabbath, and are blameless?<sup>6</sup> But I say unto you, that in this place is *one* greater than the temple.<sup>7</sup> But if you had known what *this* means,

"I WILL HAVE MERCY, AND NOT SACRIFICE", {Hos. 6.6; Mic. 6.6-8}

you would not have condemned the guiltless.<sup>8</sup> For the Son of Man is LORD even of the Sabbath day."

### Luke 6.6-9

*The paralyzed hand healed.*

<sup>6</sup> AND it came to pass also on another Sabbath, that He entered into the synagogue and taught: and there was a man whose right **hand** was **paralyzed**.<sup>7</sup> And the scribes and Pharisees watched Him, whether He would heal on the Sabbath day; that they might find an accusation against Him.<sup>8</sup> But [He] knew their thoughts, and said to the man who had the paralyzed hand, "Rise up, and stand *up* in the midst." And he arose and stood up.<sup>9</sup> Then said Jesus unto them, "I will ask you *one thing*: 'Is it lawful on the Sabbath days to do good, or to do evil? To save life, or to destroy *it*?'"

### Matthew 12.11-12

<sup>11</sup> And He said unto them, "What man shall there be among you, that shall have one sheep, and if it *should* fall into a pit on the Sabbath day, will he not lay hold on it, and lift *it* out?<sup>12</sup> How much then is a man better than a sheep? Therefore it is lawful to do good on the Sabbath days.

### Luke 6.10-11

<sup>10</sup> And looking round about upon them all, He said unto the man, "Hold out your<sup>(s)</sup> hand." And he did so: and his hand was restored whole (well) as the other.

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### Mark 3.6

#### *The multitudes healed.*

<sup>6</sup> And the Pharisees went out, and immediately took **counsel** with the Herodians against Him, *as to* how they might destroy Him.

### Matthew 12.15a

<sup>15</sup> But when Jesus knew *of it*, He withdrew himself from there: ...

### Mark 3.7b-8

<sup>7</sup> ... with His disciples to the sea: and a great multitude from Galilee followed Him, and from Judea, <sup>8</sup> and from Jerusalem, and from Edom, and *from* beyond Jordan; and those *from* around Tyre and Sidon, a great multitude, when they had heard what great *things* He did, came to Him.

### Mark 3.9-10

<sup>9</sup> And He spoke to His disciples, *requesting* that a small **boat** should be kept waiting for Him because of the multitude, in case they should crowd in on Him. <sup>10</sup> For He had healed many; so that *they* pressed upon Him in order to touch Him, as many as had plagues.

### Matthew 12.15b

<sup>15</sup> ... and He healed them all,

### Mark 3.11-12

<sup>11</sup> And unclean spirits, when they saw Him, fell down before Him, and cried *out*, saying, “<sup>12</sup> You are the Son of God.” And He strictly commanded them that they should not make Him known.

### Matthew 12.17-21

<sup>17</sup> that it might be fulfilled which was spoken by Isaiah the prophet, saying,

<sup>18</sup> “BEHOLD MY SERVANT, WHOM I HAVE CHOSEN; MY BELOVED, IN WHOM MY SOUL IS WELL PLEASED: I WILL PUT MY SPIRIT UPON HIM, AND HE SHALL SHOW JUDGMENT TO THE GENTILE-NATIONS. <sup>19</sup> HE SHALL NOT

STRIVE, NOR CRY *ALOUD*; NEITHER SHALL ANY *MAN* HEAR HIS VOICE IN THE STREETS. <sup>20</sup> A BRUISED REED HE SHALL NOT BREAK, AND SMOKING FLAX HE SHALL NOT QUENCH, UNTIL HE SENDS FORTH JUSTICE UNTO VICTORY. <sup>21</sup> AND IN HIS NAME SHALL THE GENTILE-NATIONS TRUST.” {Isa 42.1-3}

### Matthew 5.1a

AND seeing the multitudes, He went up into a **hill**:



### Luke 6.17-20a

<sup>17</sup> AND He came down with them, and stood in the level plateau, and the company of His disciples, and a great multitude of people out of all Judea and Jerusalem, and *from* the sea coast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases; <sup>18</sup> and those who were vexed with unclean spirits: and they were healed. <sup>19</sup> And the whole multitude sought to touch Him: for there

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went power out of Him, and healed *them* all.

*The beatitudes.*

<sup>20</sup> AND |He| lifted up his eyes on His disciples, and said,

### Matthew 5.2-6

*The sermon on the mount.*

<sup>2</sup> and He opened His mouth, and taught them, saying,

<sup>3</sup> “**Blessed** are the poor in spirit: for |theirs| is the kingdom of heaven.

<sup>4</sup> Blessed are those that mourn: for |they| shall be comforted.

### Luke 6.21b

<sup>21</sup> ... Blessed are you who weep now: for you shall laugh.

### Matthew 5.7-11

<sup>5</sup> Blessed are the meek: for |they| shall inherit the earth.

<sup>6</sup> Blessed are those who are hungry and thirst after righteousness: for |they| shall be filled.

<sup>7</sup> Blessed are the merciful: for |they| shall obtain mercy.

<sup>8</sup> Blessed are the pure in heart: for |they| shall see God.

<sup>9</sup> Blessed are the peacemakers: for |they| shall be called the sons (Gk:huiois) of God.

<sup>10</sup> Blessed are those who are persecuted for righteousness’ sake: for |theirs| is the kingdom of heaven.

<sup>11</sup> Blessed are you, when *men* shall verbally assault you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

### Luke 6.22

<sup>22</sup> Blessed are you, when men shall hate you, and when they shall separate you from *their company*, and shall reproach you, and cast out your name as evil, for the Son of Man’s sake.

### Luke 6.23a

<sup>23</sup> Rejoice you in that day, and leap for joy: ...

### Matthew 5.12b

<sup>12</sup> ... and be exceedingly glad: for ...

### Luke 6.23b

<sup>23</sup> ... your reward *is* great in heaven according to these things: for their fathers did in like manner unto the prophets.

### Matthew 5.12c

<sup>12</sup> ... which were before you.”

### Luke 6.24-26

<sup>24</sup> But **woe** to you who are rich: for you have received your consolation.

<sup>25</sup> Woe to you who are full: for you shall hunger.

Woe to you who laugh now: for you shall mourn and weep.

<sup>26</sup> Woe to you, when all men shall speak well of you: for so did their fathers according to these things to the false prophets.”

### Matthew 5.13-37

*Similtudes of the believer.*

<sup>13</sup> “[You] are the **salt** of the earth: but if the salt has lost its taste, with what shall it be salted? It is from then onward, good for nothing, but to be cast out, and to be trodden under foot by men. <sup>14</sup>

[You] are the **light** of the world. A city that is set on a hill cannot be hidden. <sup>15</sup> Neither do men light a lamp, and put it under a bushel, but on a lampstand; and it gives light to all that are in the house. <sup>16</sup> Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.”

*Relation of Christ to the law.*

<sup>17</sup> “THINK not that I have come to destroy the **law**, or the **prophets**: I have not come to destroy, but to fulfil. <sup>18</sup> For truly I

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say unto you, “*Until* heaven and earth pass *away*, one jot (yod - smallest letter) or one tittle (small part of a letter) shall in no way pass from the law, *until* all is fulfilled.”<sup>19</sup> Whoever therefore shall break the least one of these commandments, and shall teach men *to do* so, he shall be called the least in the kingdom of heaven: but whoever shall do and teach *them*, the same shall be called *great* in the kingdom of heaven.<sup>20</sup> For I say unto you, that unless your righteousness shall exceed *that* of the scribes and Pharisees, you shall in no case enter into the kingdom of heaven.”

<sup>21</sup> “YOU have heard that it was said by those of long ago,

‘YOU<sub>(S)</sub> SHALL NOT MURDER

[kill]’ {Ex. 20.13} (see Matt 19:13)

and whoever shall murder [kill] shall be in danger of the judgment.’<sup>22</sup>

but |I| say unto you, that whoever is angry with his brother without a cause shall be in danger of the judgment: and whoever shall say to his brother, ‘Raca!’ (Peshita: empty one), shall be in danger of the Sanhedrin: but whoever shall say, ‘you<sub>(S)</sub> fool!’ shall be in danger of hell (Gk:gehenna) fire.<sup>23</sup> Therefore if you<sub>(S)</sub> bring your<sub>(S)</sub> **gift** to the **altar**, and there remember that your<sub>(S)</sub> brother has something against you<sub>(S)</sub>; <sup>24</sup> leave your<sub>(S)</sub> gift there before the altar, and go your<sub>(S)</sub> way; first be reconciled to your<sub>(S)</sub> brother, and then come and offer your<sub>(S)</sub> gift.<sup>25</sup> **Agree** with your<sub>(S)</sub> adversary quickly, wherever you<sub>(S)</sub> are along the way with him; lest at any time the adversary *will* deliver you<sub>(S)</sub> to the judge, and the judge *will* deliver you<sub>(S)</sub> to the officer, and you<sub>(S)</sub> *will* be cast into prison.

<sup>26</sup> Truly I say unto you<sub>(S)</sub>, ‘You<sub>(S)</sub> shall by no means come out from there, *until* you<sub>(S)</sub> have paid the uttermost kodrantes (1/4 Assarion, 1/2 hr.

wage ea.)’<sup>27</sup> you have heard that it was said by those of long ago

YOU<sub>(S)</sub> SHALL NOT COMMIT ADULTERY: {Ex. 20. 14}

<sup>28</sup> but I say unto you, that whoever looks on a woman to lust after her has committed adultery with her already in his heart.<sup>29</sup> And if your<sub>(S)</sub> **right eye** causes you<sub>(S)</sub> to stumble, pluck it out, and cast *it away* from yourself: for it is better for you<sub>(S)</sub> that one of *the* parts of your<sub>(S)</sub> body should perish, and not *that* your<sub>(S)</sub> whole body should be cast into hell (Gk:gehenna).<sup>30</sup> And if your<sub>(S)</sub> **right hand** causes you<sub>(S)</sub> to stumble, cut it off, and cast *it away* from you<sub>(S)</sub>: for it is better for you<sub>(S)</sub> that one of *the* parts of your<sub>(S)</sub> body should perish, and not *that* your<sub>(S)</sub> whole body should be cast into hell (Gk:gehenna).

**Jesus and divorce. (1Cor. 7.10-15)**

<sup>31</sup> It has been said,

‘WHOEVER SHALL PUT AWAY HIS WIFE, LET HIM GIVE HER A LETTER OF DIVORCE.’ {Deut 24.1}

<sup>32</sup> but |I| say unto you, that whoever shall put away his wife, except for the reason of fornication, causes her to commit adultery: and whoever shall marry her that is divorced commits adultery.”

<sup>33</sup> “AGAIN, you have heard that it has been said by those of long ago,

‘YOU<sub>(S)</sub> SHALL NOT PERJURE YOURSELF, BUT SHALL PERFORM UNTO THE LORD YOUR<sub>(S)</sub> OATHS:’

{Lev. 19.12}

<sup>34</sup> but |I| say unto you, **Swear not** at all; neither by heaven; for it is God’s throne;<sup>35</sup> nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the great King.<sup>36</sup> Neither shall you<sub>(S)</sub> swear by your<sub>(S)</sub> head, because you<sub>(S)</sub> cannot make one hair white or black.<sup>37</sup> But let your

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communication be, ‘Yea, yes; Nay, no:’ for whatever is more than these comes from evil.”

### Matthew 5.38-42

<sup>38</sup> “YOU have heard that it has been said,

‘AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.’ {Ex. 21.23-25}

<sup>39</sup> but I say unto you, That you *should not resist* evil: but whoever shall strike you<sup>(s)</sup> on your<sup>(s)</sup> right cheek, turn to him the other also.

<sup>40</sup> And if any man will sue you<sup>(s)</sup> at the law, and take away your<sup>(s)</sup> coat, let him have your<sup>(s)</sup> overcoat also.

<sup>41</sup> And whoever shall compel you<sup>(s)</sup> to go a mile, go with him two miles. <sup>42</sup> Give to him who asks you<sup>(s)</sup>, and from him who would borrow from you<sup>(s)</sup> turn not yourself away.”

### Luke 6.30

<sup>30</sup> Give to every man who asks of you<sup>(s)</sup>; and of him who takes away your<sup>(s)</sup> goods ask *them* not again.”

<sup>31</sup> And as you desire that men should do to you, do |you| also to them likewise.

### Matthew 6.43-46

<sup>43</sup> “YOU have heard that it has been said,

‘YOU<sup>(s)</sup> SHALL LOVE YOUR<sup>(s)</sup> NEIGHBOUR, {Lev 19,18} and hate your<sup>(s)</sup> enemy.’

<sup>44</sup> But |I| say unto you, **Love** your enemies, bless those who curse you, do good to those who hate you, and pray for those who despitefully use you, and persecute you; <sup>45</sup> that you may be the sons of your Father who is in heaven: for He makes His sun to rise on the evil and *on* the good, and sends rain on the righteous and *on* the unrighteous.

<sup>46</sup> For if you love the ones who love you, what reward have you? Do not even the tax collectors *do* the same?

### Luke 6.36

<sup>32</sup> ... what thanks have you? For sinners also love those who love them. <sup>33</sup> And if you do good to those who do good to you, what thanks have you? For sinners also do *even* the same. <sup>34</sup> And if you lend to *those* of whom you hope to receive, what thanks have you? For sinners also lend to sinners, to receive as much again. <sup>35</sup> But love you your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and you shall be the sons of the Highest: for |He| is kind to the unthankful and *to* the evil. <sup>36</sup> Be you therefore merciful, as your Father also is merciful.

### Matthew 5.47-48

<sup>47</sup> And if you greet your brethren only, what do you *do that is more than others*? Do not even the tax collectors *do* so? <sup>48</sup> Be |you| therefore perfect, even as your Father who is in heaven is perfect.”

### Matthew 6.1-34

*Sermon on the mount, continued: mere externalism in religion condemned.*

“**T**AKE heed that you *do* not perform your **charity** [<sup>alms</sup>] before men, to be seen by them: otherwise you have no reward from your Father who is in heaven.

<sup>2</sup> Therefore when you<sup>(s)</sup> do your<sup>(s)</sup> charity, do not sound a trumpet before you<sup>(s)</sup>, as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Truly I say unto you, ‘They have *received* their reward.’

<sup>3</sup> But when you<sup>(s)</sup> give, do not let your<sup>(s)</sup> left hand know what your<sup>(s)</sup> right hand does: <sup>4</sup> that your<sup>(s)</sup> charity may be in secret: and your<sup>(s)</sup> Father who sees in secret Himself shall reward you<sup>(s)</sup> openly.”

<sup>5</sup> “And when you<sup>(s)</sup> **pray**, you<sup>(s)</sup> shall not be as the hypocrites *are*: for they love to pray standing

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in the synagogues and in the corners of the streets, that they may be seen by men. Truly I say unto you, 'They have *received* their reward.' <sup>6</sup> But [you]<sub>(s)</sub>, when you<sub>(s)</sub> pray, enter into your<sub>(s)</sub> private room, and when you<sub>(s)</sub> have shut your<sub>(s)</sub> door, pray to your<sub>(s)</sub> Father who is in secret; and your<sub>(s)</sub> Father who sees in secret shall reward you<sub>(s)</sub> openly. <sup>7</sup> But when you pray, use not **vain repetitions**, as the Gentile-Nations *do*: for they think that they shall be heard *because* of their much speaking. <sup>8</sup> Therefore do not be like them: for your Father knows what *things* you have need of, before you ask Him. <sup>9</sup> After this manner therefore pray [you]:

"**Our Father** who is in heaven,  
Hallowed <sup>(Holy)</sup> be Your<sub>(s)</sub> name.

<sup>10</sup> Your<sub>(s)</sub> kingdom come.

Your<sub>(s)</sub> will be done in earth, as *it is* in heaven.

<sup>11</sup> Give us this day our daily bread.

<sup>12</sup> And forgive us our debts,  
as [we] forgive our debtors.

<sup>13</sup> And lead us not into temptation,  
but deliver us from evil:

For Yours<sub>(s)</sub> is the kingdom,  
and the power, and the glory,  
forever.

Amen <sup>(Let it be true).</sup>"

<sup>14</sup> "For if you **forgive** men their trespasses, your heavenly Father will also forgive you: <sup>15</sup> but if you *do not* forgive men their trespasses, neither will your Father forgive your trespasses."

<sup>16</sup> "MOREOVER when you **fast**, be not as the hypocrites, having a sad face: for they disfigure their faces, that they may appear unto men to fast. Truly I say unto you, 'They have *received* their reward.'

**Externalism again rebuked.**

<sup>17</sup> But [you]<sub>(s)</sub>, when you<sub>(s)</sub> fast, anoint your<sub>(s)</sub> head, and wash your<sub>(s)</sub> face; <sup>18</sup> so that you<sub>(s)</sub> *do not*

appear unto men to fast, but unto your<sub>(s)</sub> Father in secret: and your<sub>(s)</sub> Father, who sees in secret, shall reward you<sub>(s)</sub> openly."

**The kingdom law of riches.**

<sup>19</sup> "LAY not up for yourselves **treasures** upon earth, where moth and rust corrupt, and where thieves break through and steal: <sup>20</sup> but lay up for yourselves treasures in heaven, where neither moth nor rust does corrupt, and where thieves do not break through nor steal: <sup>21</sup> for where your treasure is, there will your heart be also. <sup>22</sup> The **light** of the body is the eye: if therefore your<sub>(s)</sub> **eye is healthy**, your<sub>(s)</sub> whole body shall be full of light. <sup>23</sup> But if your<sub>(s)</sub> eye is diseased <sup>[evil]</sup>, your<sub>(s)</sub> whole body shall be full of darkness. If therefore the light that is in you<sub>(s)</sub> is darkness, how great *is* that darkness!"

<sup>24</sup> "No *man* can **serve** two masters: for either he will hate the one, and love the other; or else he will cling to the one, and despise the other. You cannot serve God and material riches <sup>[mammon]</sup>."

**The cure of anxiety: trust in the Father's care.**

<sup>25</sup> Therefore I say unto you, **Take no thought** <sup>(anxiety)</sup> for your life, what you shall eat, or what you shall drink; nor yet for your body, what you shall put on. Is not the life more than *for* food, and the body than *for* clothing? <sup>26</sup> **Behold the birds** of the air: for they *do not* sow, neither do they reap, nor gather into barns; yet your heavenly Father feeds them. Are [you] not much better than these? <sup>27</sup> Which of you by taking thought can add one cubit <sup>(mans elbow to fingertip, approx 22")</sup> to his height?

<sup>28</sup> And why *do* you take thought for clothing? **Consider the lilies** of the field, how they grow; they toil not, neither do they spin: <sup>29</sup> and yet I say unto you, that even Solomon

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in all his glory was not arrayed like one of these.<sup>30</sup> Therefore, if God so clothed the grass of the field, which today is, and tomorrow is cast into the oven, *shall he* not much more *clothe* you, O you of little faith?<sup>31</sup> Therefore take no thought, saying, ‘What shall we eat?’ Or, ‘What shall we drink?’ Or, ‘With what shall we be clothed?’<sup>32</sup> (For after all these *things* do the Gentile-Nations seek): for your heavenly Father knows that you have need of all these *things*.<sup>33</sup> But **seek you first the kingdom of God**, and His righteousness; and all these *things* shall be added unto you.

*Each day has enough evil of its own to think about. (SKJV)*

<sup>34</sup> Take therefore no thought for the next day: for the next day shall take care of itself. Sufficient unto that day *is* its own evil.”

### Luke 6.37-38

<sup>37</sup> **Judge not**, and you shall not be judged: condemn not, and you shall not be condemned: *forgive*, and you shall be forgiven:<sup>38</sup> *give*, and it shall be given unto you; good measure, pressed down, and shaken *together*, and running over, shall *men* give into your bosom. For with the same measure that you measure it shall be measured back to you.”

### Matthew 7.2

<sup>2</sup> For with what judgment you judge, you shall be judged: and with what measure you mete *out*, it shall be measured to you again.

### Luke 6.39-40

<sup>39</sup> AND He spoke a parable unto them, “Can the blind lead the blind? Shall they not both fall into the ditch?<sup>40</sup> The disciple is not above his master: but everyone who *is* perfectly trained shall be like his teacher.

### Matthew 7.3-14

<sup>3</sup> And why do you<sub>(s)</sub> behold the **speck** that is in your<sub>(s)</sub> brother’s eye, but do not perceive the **beam** that is in your<sub>(s)</sub> own eye?<sup>4</sup> Or how will you<sub>(s)</sub> say to your<sub>(s)</sub> brother, Let me pull out the speck out of your<sub>(s)</sub> eye; and behold, the **beam** *is* in your<sub>(s)</sub> own eye?<sup>5</sup> |You<sub>(s)</sub> hypocrite, first cast out the beam out of your<sub>(s)</sub> own eye; and then you<sub>(s)</sub> shall see clearly to cast out the speck out of your<sub>(s)</sub> brother’s eye.”

<sup>6</sup> “**DO NOT GIVE** that which is **holy** to the dogs, neither cast you your **pearls** before swine, lest they trample them under their feet, and turn *again* and tear you.”

*Encouragement to pray.*

<sup>7</sup> “**ASK**, and it shall be given to you; **seek**, and you shall find; **knock**, and it shall be opened unto you:<sup>8</sup> for everyone who asks receives; and he who seeks finds: and to him who knocks it shall be opened.<sup>9</sup> Or what man is there of you, whom if his son asks *for* bread, will he give him a stone?<sup>10</sup> Or if he asks *for* fish, will he give him a serpent?<sup>11</sup> If [you] then, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give good *things* to those who ask Him?”

*Summary of O. T. righteousness.*

<sup>12</sup> Therefore all *things* whatever you would *desire* that men should do for you, [you] do the same for them: for this is the law and the prophets (the Scriptures).”

*Enter two ways. (Cf. Psa. 1)*

<sup>13</sup> “**ENTER** you in at the **narrow gate**: for wide *is* the gate, and broad *is* the way, that leads to destruction, and many there are who go into it:<sup>14</sup> because narrow *is* the gate, and hard *is* the Way, which leads unto life, and few there are that find it.”

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### Matthew 7.15-20

*Warning against false teachers: the test.*

<sup>15</sup> “BEWARE of **false prophets**, who come to you in sheep’s clothing, but inwardly they are ravening wolves. <sup>16</sup> You shall know them by their fruits. Do *men* gather grapes from thorns, or figs from thistles?

<sup>17</sup> *Even* so every good tree produces good fruit; but a corrupt tree produces bad fruit.

<sup>18</sup> A good tree cannot produce bad fruit, neither *can* a corrupt tree produce good fruit.

### Luke 6.43-44

<sup>43</sup> For a good **tree** *does* not bring forth corrupt **fruit**; neither does a corrupt tree bring forth good fruit.

<sup>44</sup> For every tree is known by its own fruit. For from thorns *men* do not gather figs, nor from a bramble bush gather they grapes.

### Matthew 7.19-20

<sup>19</sup> Every tree that *does* not produce good fruit is cut down, and cast into the fire. <sup>20</sup> Therefore by their fruits you shall know them.”

### Luke 6.45-46

<sup>45</sup> A good man out of the good treasure of his heart brings forth that which is good; and an evil man out of the evil treasure of his heart brings forth that which is evil: for of the abundance of the heart his mouth speaks.”

<sup>46</sup> “AND why *do* you call Me, ‘LORD, LORD’, and not do *the things* which I say?”

### Matthew 7.21-23

*The danger of profession without faith.*

<sup>21</sup> “NOT everyone who says unto me, ‘LORD, LORD’, shall enter into the kingdom of heaven; but he who does the will of My Father who is in heaven. <sup>22</sup> Many will say to me in [that] day, ‘LORD, LORD, have we not prophesied in Your<sub>(s)</sub> name? And in Your<sub>(s)</sub> name

have cast out demons? And in your<sub>(s)</sub> name *we have* done many wonderful works?” <sup>23</sup> And then I will declare unto them, ‘I never knew you: depart from Me, you who work wickedness [iniquity].’”

### Luke 7.47-48a

*Parable of the house built on the rock.*

<sup>47</sup> Whoever comes to me, and hears my sayings, and does them, I will show you to whom he is like: <sup>48</sup> he is like a man who built a **house**, and dug deep, and laid the foundation on a **rock**: ...

### Matthew 7.25-27

<sup>25</sup> and the rain descended,...

### Luke 6.48b

<sup>48</sup> ... and when the flood arose, the stream beat vehemently (intensely with vigour) upon that house, and could not shake it:

### Matthew 7.25b-27a

<sup>25</sup> .. and it *did* not fall: for it was founded upon a rock. <sup>26</sup> And everyone who hears these sayings of Mine, and does not *do* them, shall be like a foolish man, who built **his house upon the sand**: <sup>27</sup> and the rain descended, and the floods came, and the winds blew, and beat upon [that] house;

### Luke 6.49b

and immediately it fell; and the ruin of that house was great.”

### Matthew 7.28-29

<sup>28</sup> And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine: <sup>29</sup> For He taught them as *one* having authority, and not as the scribes.

### Matthew 8.1

*Jesus heals a leper.*

**W**HEN He had come down from the hill, great multitudes followed Him.

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### Luke 7.1-9

#### *The centurion's servant healed.*

Now when He had ended all His sayings in the audience of the people, He entered into **Capernaum**.<sup>2</sup> And a certain **centurion's bond-servant**, who was dear to Him, was sick, and ready to die.<sup>3</sup> And when He heard of Jesus, He sent to Him *the* elders of the Jews, pleading with Him that He would come and heal his **bond-servant**.<sup>4</sup> And when they came to Jesus, they pled with Him urgently, saying, that he was worthy for whom He should do this:<sup>5</sup> for he loves our nation, and he has built us a synagogue.<sup>6</sup> Then Jesus went with them. And when He was now not far from the house, the centurion sent friends to Him, saying unto Him, "LORD, trouble not yourself: for I am not worthy that You<sup>(s)</sup> should enter under my roof: Because of this neither *do* I think myself worthy to come to You<sup>(s)</sup>: but say in one word, and my **bond-servant** shall be healed."<sup>8</sup> For **|I|** also am a man set **under authority**, having under me soldiers, and I say unto one, 'Go', and he goes; and to another, 'Come', and he comes; and to my **bond-servant**, 'Do this', and he does *it*."

### Matthew 8.10-13

<sup>10</sup> When Jesus heard *this*, He marvelled, and said to those who followed, "**Truly I say unto you, 'I have not found such great faith, no not in Israel.'**"<sup>11</sup> And I say unto you, that many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.<sup>12</sup> But the sons of the kingdom shall be cast out into **outer darkness: where there shall be weeping and grinding of teeth.**"<sup>13</sup> And Jesus said unto the centurion, "**Go your<sup>(s)</sup> way; and as**

**you<sup>(s)</sup> have believed, so it will be done unto you<sup>(s)</sup>.**" And his servant was healed in the very same hour.

### Luke 7.10-17

<sup>10</sup> And the ones who were sent, returning to the house, found the **bond-servant** whole <sup>(well)</sup> that had been sick.

#### *The widow's son raised.*

<sup>11</sup> AND it came to pass the *day* after, *that* He went into a city called **Nain**; and many of His disciples and a great multitude went with Him.<sup>12</sup> Now when He came near to the gate of the city, behold, there was a dead man *being* carried out, the only son of his mother, and she was a **widow**: and many people of the city were with her.<sup>13</sup> And when the LORD saw her, He had compassion on her, and said unto her, "**Weep not.**"<sup>14</sup> And He came and touched the corpse carrying frame: and the ones who bore *him* stood still. And He said, "**Young man, I say unto you<sup>(s)</sup>, 'Arise.'**"<sup>15</sup> And he who was dead sat up, and began to speak. And He delivered him to his mother.<sup>16</sup> And there came a fear on all: and they glorified God, saying, that a great prophet has risen up among us; and, that God has visited His people.<sup>17</sup> And this rumour of Him went out throughout all Judea, and throughout all the region round about.

## THE CONTROVERSY OVER THE KING

### Matthew 11.1-2a

AND it came to pass, when Jesus had made an end of commanding His twelve disciples, He departed from there to teach and to preach in their cities.<sup>2</sup> Now when **John** had heard in the prison the works of the Christ <sup>(Messiah)</sup>,

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### Luke 7.18-23

<sup>18</sup> AND the disciples of **John** described to him all of these *things*.  
<sup>19</sup> And John calling unto two of his disciples sent *them* to Jesus, saying, "Are |You|<sub>(s)</sub> He who should come? Or *should* we look for another?"<sup>20</sup> When the men had come to Him, they said, "John the Baptist has sent us to You<sub>(s)</sub>, saying, 'Are You<sub>(s)</sub> He who should come? Or *should* we look for another?'"<sup>21</sup> And in that *same* hour He cured many of *their* infirmities and plagues, and of evil spirits; and to many *that were* blind He gave sight.<sup>22</sup> Then **Jesus** answering **said** unto them, "**Go your way, and tell John what things you have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.**"<sup>23</sup> And blessed is *he*, whoever shall not be offended in Me."

### Matthew 11.7-15

<sup>7</sup> AND as |they| departed, **Jesus** began to say unto the multitudes **concerning John**, "What *did* you go out into the wilderness to see? A reed shaken with the wind?"<sup>8</sup> But what *did* you go out to see? A man clothed in soft clothing? Behold, the ones who wear soft *clothing* are in kings' houses. But for what *did* you go out to see? A prophet? Yes, I say unto you, and more than a prophet.<sup>10</sup> For this is *he*, of whom it is written,

'BEHOLD, [I] SEND MY MESSENGER BEFORE YOUR<sub>(s)</sub> FACE, WHO SHALL PREPARE YOUR<sub>(s)</sub> WAY BEFORE YOU<sub>(s)</sub>.'

{Mal. 3.1}

<sup>11</sup> Truly I say unto you, Among *those who are* born of women there has not risen a *greater one* than John the Baptist: but he who is least in the kingdom of heaven is greater than he.<sup>12</sup> And from the

days of John the Baptist until now the **kingdom** of the heavens allow violence, and the violent take it by force.<sup>13</sup> For all the prophets and the law prophesied until John.<sup>14</sup> And if you will receive *it*, this is **Elijah**, who was foretold to come.<sup>15</sup> He who has ears to hear, let him hear."

### Luke 7.29-35

<sup>29</sup> And all the people that heard *Him*, and the tax collectors, *were* justified *of* God, being baptized (immersed) *with* the baptism of John."

**Jesus exposes the unreason of unbelief.**

<sup>30</sup> But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

<sup>31</sup> And the LORD said, "To what then shall I liken the men of this generation? And to what are they like?<sup>32</sup> They are like **children sitting in the marketplace**, and calling one to another, and saying, 'We have piped to you, and you have not danced; we have mourned to you, and you have not wept.'<sup>33</sup> For John the Baptist came neither eating bread nor drinking wine; and you say, 'He has a demon.'<sup>34</sup> The Son of Man comes eating and drinking; and you say, 'Behold a gluttonous man, and a winebibber, a friend of tax collectors and sinners.'<sup>35</sup> But wisdom is justified by all her children (deeds, {Matt. 11.19})

### Matthew 11.20-30

<sup>20</sup> THEN He began to reproach the cities in which most of His mighty works were done, because they *did* not repent.<sup>21</sup> "Woe to you<sub>(s)</sub>, Chorazin, woe to you<sub>(s)</sub>, Bethsaida: for if the mighty works which were done in you, had been done in Tyre and Sidon they would have repented long ago in sackcloth and ashes.<sup>22</sup> But I say unto you, 'It shall be more tolerable for Tyre and Sidon at the

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day of judgment, than for you.’<sup>23</sup> And [you]<sub>(s)</sub>, Capernaum, who are exalted unto heaven, shall be brought down to hell (Gk:hades): for if the mighty works, which have been done in you<sub>(s)</sub>, had been done in Sodom, it would have remained until this day.<sup>24</sup> But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for you<sub>(s)</sub>.”

<sup>25</sup> At that time Jesus answered and said, “I thank you<sub>(s)</sub>, O Father, LORD of heaven and earth, because You<sub>(s)</sub> have hidden these *things* from the wise and prudent, and have **revealed** them unto babes.<sup>26</sup> Even so, Father: for so it seemed good in your<sub>(s)</sub> sight.<sup>27</sup> All *things* are delivered to me from my Father: and no *one* knows the Son, but the Father; neither *does* anyone know the Father, other than the Son, and *those* to whomever the Son will reveal *Him*.”

<sup>28</sup> “**COME unto me**, all you who labour and are heavily burdened, and I will give you rest.”

<sup>29</sup> “**TAKE** My yoke upon you, and learn of Me; for I am meek and lowly in heart: and you shall find rest to your souls.<sup>30</sup> For my yoke is easy, and My burden is light.”

### Luke 7.36-50

#### *Jesus in Pharisee’s house.*

<sup>36</sup> AND one of the Pharisees asked *of* Him that He would eat with him. And He went into the **Pharisee’s house**, and sat down to dine.<sup>37</sup> And behold, a **woman** in the city, who was a **sinner**, when she knew that He had sat down to dine in the Pharisee’s house, brought an alabaster box of ointment,<sup>38</sup> and stood at His feet behind *Him* weeping, and began to wash His feet with tears, and was wiping *them* with the hairs of her head, and kissed His feet, and

anointed *them* with the ointment.<sup>39</sup> Now when the Pharisee who had invited Him saw *it*, he spoke within himself, saying, “This *man*, if He were a prophet, would have known who and what manner of woman *this is* that touches Him: for she is a sinner.”<sup>40</sup> And Jesus answering said unto him, “**Simon, I have somewhat to say unto you<sub>(s)</sub>**.” And he said, “Master, say *on*.”

#### *Parable of the creditor and two debtors.*

<sup>41</sup> “There was a certain creditor who had **two debtors**: the one owed five hundred denarii (day’s wages), and the other fifty.<sup>42</sup> But when they had nothing to pay, he freely forgave *them* both. Tell Me therefore, which *one* of them will love him most?”<sup>43</sup> Simon answered and said, “I suppose that *he*, to whom he forgave most.” And He said unto him, “**You<sub>(s)</sub> have rightly judged**.”<sup>44</sup> But He turned to the woman, and said unto Simon, “**Do you<sub>(s)</sub> see this woman?** I entered into your<sub>(s)</sub> house, you<sub>(s)</sub> gave me no water for My feet: but she has washed My feet with tears, and wiped *them* with the hairs of her head.<sup>45</sup> You<sub>(s)</sub> gave Me no kiss: but this *woman* since the time I came in has not ceased to kiss My feet.<sup>46</sup> You<sub>(s)</sub> did not anoint my head with oil: but this *woman* has anointed My feet with ointment.<sup>47</sup> Because of this I say unto you<sub>(s)</sub>, *Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loves little*.”<sup>48</sup> And He said unto her, “**Your<sub>(s)</sub> sins are forgiven**.”<sup>49</sup> And the ones who sat to eat with *Him* began to say within themselves, “Who is this that forgives sins also?”<sup>50</sup> And He said to the woman, “**Your<sub>(s)</sub> faith has saved you<sub>(s)</sub>; go in peace**.”

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### Luke 8.1-3

*Jesus preaches and heals in Galilee.*

AND it came to pass afterward, that **He** went throughout every city and village, **preaching** and showing the glad news of the kingdom of God; and the twelve *were* with Him, and certain women, who had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven demons, and Joanna the wife of Chuzas Herod's steward, and Susanna, and many others, who ministered unto Him from their substance.

### Mark 3.20-21

AND *the* multitude came together again, so that they could not so much as eat bread. And when His **friends** heard of it, they went out to lay hold on Him: for they said, He is beside Himself (crazy).

### Matthew 12.22-25a

*A demoniac healed: the Pharisees blaspheme.*

THEN one possessed with a demon was brought to Him, blind, and mute: and He healed him, so completely that the blind and mute **both** spoke and saw. And all the people were astonished, and said, "Is not this the son of David?" But when the Pharisees (scribes (Mark 3.2)) heard it, they said, "This *fellow* does not cast out demons, but *he does it* by Beelzebub (Ekronite god, "lord of the flies" – Jews used it to refer to Satan) the prince of the demons."

And Jesus knew their thoughts,

### Mark 3.23

And He called them unto *himself*, and said unto them in parables, "How can Satan cast out Satan?"

### Matthew 12.25b-37

... and said unto them, "Every kingdom divided against itself is brought to desolation; and every city or **house divided** against itself shall not stand: and if Satan casts out Satan, he is divided against himself; how then shall his kingdom stand? And if **I** by Beelzebub cast out demons, by whom do your children cast them out? Therefore **they** shall be your judges. But if **I** cast out demons by the Spirit of God, then the kingdom of God comes to you.

Or else how can one enter into a strong *man's* house, and spoil his goods, except he first binds the strong *man*? And then he will spoil his house.

He who is not **with Me** is against Me; and he who gathers not with Me scatters abroad.

*The unardonable sin: ascribing to Satan the works of the Spirit.*

Because of this I say unto you, 'All manner of sin and blasphemy (irreverent insult) shall be forgiven unto men: but the blasphemy against the **Holy Ghost** shall not be forgiven unto men.' And whoever speaks a word against the Son of Man, it shall be forgiven him: but whoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the *world* to come.

*Destiny in words.*

Either make the tree good, and its fruit good; or else make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. O offspring of vipers, how can you, being evil, speak good *things*? For out of the abundance of the heart the mouth speaks. A good man out of the good treasure of the heart brings out good *things*: and an evil man out of the evil treasure brings out evil *things*. But I say unto you, that every idle word that men shall speak, they shall give account of it in the day of

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judgment. <sup>37</sup> For by your<sub>(s)</sub> words you<sub>(s)</sub> shall be justified, and by your<sub>(s)</sub> words you<sub>(s)</sub> shall be condemned.”

### Matthew 12.38-45

*The sign of the prophet Jonah: Jesus foretells his death and resurrection.*

<sup>38</sup> THEN some of the scribes and of the Pharisees answered, saying, “Master, we would like to see a **sign** from You<sub>(s)</sub>.” <sup>39</sup> But He answered and said to them, “An evil and adulterous generation seeks after a sign; and there shall no sign be given to it, but the sign of the prophet **Jonah**: <sup>40</sup> for as Jonah was three days and three nights in the great fish’s belly; so shall the Son of Man be three days and three nights in the heart of the earth. <sup>41</sup> *The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonah; and behold, a greater one than Jonah is here.* <sup>42</sup> *The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the farthest region of the earth to hear the wisdom of Solomon; and behold, a greater one than Solomon is here.”*

*The worthlessness of self-reformation.*

<sup>43</sup> “When the **unclean spirit** has gone out of a man, he walks through dry places, seeking rest, and finds none. <sup>44</sup> Then he says, ‘I will return into my house from where I came out;’ and when he comes, he finds *it* empty, swept, and garnished. <sup>45</sup> Then he goes, and takes with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last *state* of that man is worse than the first. *Even so shall it also be unto this wicked generation.”*

### Matthew 12.46-50

*The new relationships.*

<sup>46</sup> WHILE He yet talked to the people, behold, *His mother* and His **brethren** stood outside, desiring to speak with Him. <sup>47</sup> Then one said unto Him, “Behold, your<sub>(s)</sub> mother and your<sub>(s)</sub> brethren stand outside, desiring to speak with you<sub>(s)</sub>.” <sup>48</sup> But He answered and said unto him who told Him, “**Who is My mother? And who are My brethren?**” <sup>49</sup> And He reached out His hand toward His disciples, and said, “Behold My mother and My brethren. <sup>50</sup> For whoever shall do the will of My Father who is in heaven, the same is My brother, and sister, and mother.”

### Matthew 13.1

*The mysteries of the kingdom of heaven: (1) the sower.*

THE same day Jesus went out of the house, and sat by the sea side.

### Mark 4.1-2a

<sup>1</sup> ... and there was a great multitude gathered unto Him, so that He entered into a boat, and sat in the sea; and the whole multitude was by the sea on the land. <sup>2</sup> And He taught them many things by parables, ...

### Mark 4.10a

<sup>10</sup> And when He was alone, those who were around Him ...

### Matthew 13.10-12

<sup>10</sup> And the disciples came, and said unto Him, “Why do You<sub>(s)</sub> speak to them in **parables?**” <sup>11</sup> He answered and said unto them, “Because it is given unto you to know the mysteries of the kingdom of heaven ||Mark 4.11, God||, but to [them] it is not given. <sup>12</sup> For whoever has, to him shall be given, and he shall have *more* abundance:

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but whoever has not, even what he has shall be taken away from him.

### Mark 4.11b-12

<sup>11</sup> ... to those who are outside, all *these things* are done in parables: <sup>12</sup> that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them."

### Matthew 13.14-17

<sup>14</sup> And in them is **fulfilled** the prophecy of Isaiah, which says,

‘IN HEARING YOU SHALL HEAR, AND SHALL NOT UNDERSTAND; AND SEEING YOU SHALL SEE, AND SHALL NOT PERCEIVE:

<sup>15</sup> FOR THIS PEOPLE’S HEART HAS BECOME CALOUSED, AND *THEIR* EARS ARE DULL OF HEARING, AND THEY HAVE CLOSED THEIR EYES; LEST AT ANY TIME THEY SHOULD SEE WITH *THEIR* EYES, AND HEAR WITH *THEIR* EARS, AND SHOULD UNDERSTAND WITH *THEIR* HEART, AND SHOULD BE CONVERTED, AND I SHOULD HEAL THEM.’ {Isa. 6.9-10}

<sup>16</sup> But **blest** are your eyes, for they see: and your ears, for they hear. <sup>17</sup> For truly I say unto you, that many prophets and righteous *men* have desired to see *those things* which you see, and *they* have not seen *them*; and to hear *those things* which you hear, and *they* have not heard *them*.

### Mark 4.21-25

#### Parable of the candle.

<sup>21</sup> And He said unto them, “Is a lamp brought to be put under a bushel, or under a bed? *And* not to be set on a lampstand? <sup>22</sup> For there is nothing hidden, which shall not be made known; neither was anything kept secret, but that it should become known abroad. <sup>23</sup> If

any *man* has ears to hear, let him hear.” <sup>24</sup> And He said unto them, “Take heed what you hear: with what measure you mete *out*, it shall be measured to you: and unto you who hear shall more be given. <sup>25</sup> For he who has, to him shall be given: and he who has not, even *that* which he has shall be taken from him.”

### Mark 33-34

<sup>33</sup> And with many such parables He spoke the Word unto them, as they were able to hear *it*.

<sup>34</sup> But He *did* not speak to them without a parable: and *when they were* alone, He explained all *things* to His disciples.

### Matthew 13.35

<sup>35</sup> that it might be fulfilled which was spoken by the prophet, saying,

“I WILL OPEN MY MOUTH IN PARABLES; I WILL UTTER *THINGS WHICH HAVE BEEN KEPT SECRET FROM THE FOUNDATION OF THE WORLD.*”

{Psa. 78.2}

### Mathew 13.3a

<sup>3</sup> And He spoke many *things* unto them in **parables**, saying, “Behold, ...

### Luke 8.5-6

<sup>5</sup> “A **sower** went out to sow his seed: and as he sowed, some fell by the **wayside** (roadside); and it was trodden down, and the birds of the air devoured it. <sup>6</sup> And some fell upon a **rock**; and as soon as it had sprung up, it withered away, because *it* lacked moisture.

### Matthew 13.5-7

<sup>5</sup> some fell upon **stony places**, where they had not much earth: and without delay they sprung up, because *they* had no depth of earth: <sup>6</sup> and when the sun was up, they

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were scorched; and because *they* had no root, they withered away.<sup>7</sup> And some fell among **thorns**; and the thorns sprung up, and choked them:

### Mark 4.7b

<sup>7</sup> ... and it yielded no fruit.

### Mark 13.8-9

<sup>8</sup> but other fell into **good ground**, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold.

### Luke 8.b

<sup>8</sup> ... And when He said these *things*, He cried *out*, “He who has ears to hear, let him hear.”

### Mark 4.13

<sup>13</sup> And He said unto them, “*Do* you not know this parable? And how *then* will you know all parables?

### Luke 8.11

<sup>11</sup> Now the parable is this: The **seed** is the Word of God.

### Mark 4.14

<sup>14</sup> The sower sows the Word.

### Matthew 13.18-21

<sup>18</sup> HEAR [you] therefore the parable of the sower. <sup>19</sup> When anyone hears the Word of the kingdom, and *does* not understand *it*, then comes the wicked one (Satan {Mark 4.30}, the devil {Luke 8.12}) and snatches away that which was sown in his heart. This is he who received seed by the **wayside**. <sup>20</sup> But he who received the seed into **stony places**, the same is he who hears the Word, and immediately with joy receives it; <sup>21</sup> yet he has no root in himself, but endures for a while: but when tribulation or persecution arises because of the Word, eventually he is caused to stumble. <sup>22</sup> He also that received seed among the **thorns** is he who hears the Word; and the cares of this age, and the deceitfulness of riches,

### Mark 4.19b

and the lusts of other *things* entering in, choke the Word, and it becomes unfruitful.

### Matthew 13.23

<sup>23</sup> But he who received seed into the **good ground** is he who hears the Word, and understands *it*; who also bears fruit, and brings forth, some a hundredfold, some sixtyfold, some thirtyfold.”

### Mark 4.26-29

#### *The unconscious growth.*

<sup>26</sup> And He said, “So is the kingdom of God, as if a man should cast seed into the ground, <sup>27</sup> and should sleep, and rise night and day, and the seed should spring, and grow up, he knows not how. <sup>28</sup> For the earth brings forth fruit from itself; first the blade, then the ear, after that the full grain in the head. <sup>29</sup> But when the fruit is brought forth, immediately he brings forth the sickle, because the harvest comes.”

### Matthew 13.24-30

#### *Second mystery, the tares among the wheat.*

<sup>24</sup> ANOTHER parable He gave unto them, saying, “The kingdom of heaven is like a man who sowed **good seed** in his field: <sup>25</sup> but while men slept, his enemy came and sowed **tares** (darnel weeds) among the wheat, and went his way. <sup>26</sup> But when the blade was sprung up, and brought forth fruit, then the tares also appeared. <sup>27</sup> So the bond-servants of the householder came and said unto him, ‘Sir, did you<sub>(s)</sub> not sow good seed in your<sub>(s)</sub> field? Why then *does* it have tares?’ <sup>28</sup> He said unto them, ‘An enemy has done this.’ The bond-servants said unto him, ‘Will you<sub>(s)</sub> then *advise that* we go and gather them up?’ <sup>29</sup> But he said, ‘no; lest while you gather up the tares, you also root up the wheat with them. <sup>30</sup> Let both

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grow together until the harvest:’ and in the time of harvest I will say to the reapers, ‘Gather you together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.’”

### Matthew 13.36-43

*The second mystery explained.*

<sup>36</sup> THEN Jesus sent the multitude away, and went into the house; and His disciples came to Him, saying, “Explain to us the parable of the **tares** of the field.”

<sup>37</sup> He answered and said unto them, “**He who sows the good seed is the Son of Man**; <sup>38</sup> the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; <sup>39</sup> the enemy that sowed them is the devil; the harvest is the end of the age; and the reapers are *the* angels. <sup>40</sup> As therefore the tares are gathered and burnt in the fire; so shall it be in the end of this age.

<sup>41</sup> The Son of Man shall send out His angels, and they shall gather out of his kingdom all things that offend, and the ones doing lawlessness; <sup>42</sup> and shall cast them into a furnace of fire: there shall be wailing and grinding of teeth. <sup>43</sup> Then shall the righteous shine forth as the sun in the kingdom of their Father. *Whoever* has ears to hear, let him hear.”

### Mark 4.30-32a

*Parable of the mustard seed.*

<sup>30</sup> And He said, “To what shall we liken the kingdom of God? Or with what <sup>31</sup> parable shall we compare it? *It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that are in the earth:* <sup>32</sup> but when it is sown, it grows up, and becomes greater than all herbs, and shoots out great branches;

### Matthew 13.32b

... And becomes a tree ...

### Mark 4.32b

... so that the birds of the air may lodge under its shadow

### Mark 13.32c

... *and* In its branches ...

### Matthew 13.33

*Fourth mystery, the leaven.*

<sup>33</sup> HE SPOKE another parable unto them; “**The kingdom of heaven is like leaven** <sup>(yeast)</sup>, which a woman took, and hid in three measures of flower, till the whole was leavened.”

### Matthew 13.44-53

*Fifth mystery, the hid treasure.*

<sup>44</sup> “**AGAIN**, the kingdom of heaven is like a **treasure** hidden in a field; of which when a man has found *it*, he hides *it*, and for *the* joy of it *he* goes and sells all that he has, and buys that field.”

*Sixth mystery, the pearl.*

<sup>45</sup> “**AGAIN**, the kingdom of heaven is like a merchant man, seeking fine pearls: <sup>46</sup> who, when he had found one pearl of great price, went and sold all that he had, and bought it.”

*Seventh mystery, the drag-net.*

<sup>47</sup> “**Again**, the kingdom of heaven is like a net, *that was* cast into the sea, and gathered of every kind: <sup>48</sup> which, when it was full, they drew to shore, and sat down, and gathered the good into containers, but cast the bad away. <sup>49</sup> So shall it be at the end of the age: the angels shall come forth, and separate the wicked from among the righteous, <sup>50</sup> and shall cast them into the furnace of fire: *where* there shall be wailing and grinding of teeth.”

<sup>51</sup> JESUS said unto them, “Have you understood all these *things?*” They said unto Him, “Yes, LORD.” <sup>52</sup> Then He said unto them, “Therefore every **scribe who is instructed** concerning the

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kingdom of heaven is like a man *who is a householder, who brings forth out of his treasure things new and old.*"

*Jesus returns to Nazareth: again rejected.*

<sup>53</sup> AND it came to pass, *that* when **Jesus** had finished these parables, He departed from there.

### Matthew 8.18

<sup>18</sup> NOW when Jesus saw great multitudes about Him, ...

### Mark 4.35-36

*Jesus stills the storm.*

<sup>35</sup> ... He said unto them, "**Let us pass over to the other side.**" <sup>36</sup> And when they had sent away the multitude, they took Him *along* in the boat *even* as He was. And there were also with Him other little boats.

### Luke 8.23a

<sup>23</sup> But as they sailed ...

### Matthew 8.24b

<sup>24</sup> ... behold, there arose a great tempest <sup>(storm)</sup> in the sea, so great that the boat was covered with the waves: ....

### Mark 4.38-41a

<sup>38</sup> And He was in the back part of the boat, asleep on a pillow: and they awoke Him, and said unto Him, "Master, *do* You<sup>(s)</sup> not care that we perish?" <sup>39</sup> And He arose, and rebuked the wind, and said unto the sea, "**Peace, be still.**" And the wind ceased, and there was a great calm. <sup>40</sup> And He said unto them, "**Why are you so fearful? How is it that you have no faith?**"

<sup>41</sup> And they feared exceedingly ...

### Luke 8.25b

<sup>25</sup> ... And ... marvelled, saying one to another, "What *manner of man* is this? For He commands even the winds and water, and they obey Him."

### Luke 8.26

*Demons cast out of the maniac of Gadara.*

<sup>26</sup> AND they arrived at the region of the **Gerasesenes**, which is over across from Galilee.

### Mark 5.2-6a

<sup>2</sup> And when He had come out of the boat, immediately there met him out of the tombs a man with an **unclean spirit**, <sup>3</sup> who had *His* dwelling among the tombs; and no man could bind him, no, not *even* with chains: <sup>4</sup> because he had been often bound with bonds and chains, and the chains had been pulled apart by him, and the bonds broken in pieces: neither could anyone tame him. <sup>5</sup> And he was always, night and day, in the hills, and in the tombs, crying, and cutting himself with stones. <sup>6</sup> But when he saw Jesus from a distance, ...

### Luke 8.28-31

<sup>28</sup> ... he cried out, and fell down before Him (worshipped Him, {Mark 5.6}), and with a loud voice said, "What have I to do with You<sup>(s)</sup>, Jesus, You<sup>(s)</sup> Son of God most high? I beg of You<sup>(s)</sup>, *do* not torment me."

<sup>29</sup> (For He had commanded the unclean spirit to come out of the man. For quite often it had caught him; and he was kept bound with chains and in bonds; and he broke the bonds, and was driven by the demons into the wilderness.)

<sup>30</sup> And Jesus asked him, saying, "**What is your<sup>(s)</sup> name?**" And he said, "**Legion:**" because many demons had entered into him.

<sup>31</sup> And they pled with Him that He would not command them to go out into the deep (out of the counry {Mark 5.10}).

### Matthew 8.30a

<sup>30</sup> And there was a good way off from them a ...

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### Mark 5.11b

<sup>11</sup> ... a great **herd of swine** feeding there near the hills.

### Matthew 8.31-32a

<sup>31</sup> So the demons pled with Him, saying, "If You<sub>(s)</sub> cast us out, allow us to go away into the herd of swine."<sup>32</sup> And He said unto them, "**Go.**" And when they had come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, ...

### Mark 5.13b

<sup>13</sup> ... (there were about two thousand,) and were **drowned in the sea.**

### Matthew 8.33

<sup>33</sup> And the ones who kept *them* fled, and went their ways into the city, and told *everything*; and what had befallen the *ones* possessed of the demons.

### Luke 8.33-37a

<sup>35</sup> Then they went out to see what was done; and came to Jesus, and found the man, out of whom the demons had departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.<sup>36</sup> The ones who saw *it* also told them by what means he who was possessed of the demons was healed.<sup>37</sup> Then the whole multitude of the country of the Gerasenes round about pled with Him to depart from them; for they were gripped with a great fear: ...

### Mark 5.17

<sup>17</sup> And they began to plead with Him to depart out of their coasts.

### Luke 3.37b

<sup>37</sup> ... and [He] went *up* into the boat, and returned *back again*.

### Mark 5.18-23

<sup>18</sup> And when He was entering into the boat, he who had been

possessed with the demons urged Him that he might be with Him.

<sup>19</sup> However Jesus *did* not allow him, but said unto him, "**Go home to your<sub>(s)</sub> friends, and tell them what great things the LORD has done for you<sub>(s)</sub>, and how He has had compassion on you<sub>(s)</sub>.**"<sup>20</sup> And He departed, and began to proclaim in Decapolis how Jesus had done great *things* for him: and everyone marvelled.

*Jesus heals the woman with an issue of blood, and raises the daughter of Jairus.*

<sup>21</sup> AND when Jesus had crossed over again by boat to the **other side**, many people gathered (assembled) unto Him: and He was near the sea.<sup>22</sup> And behold, there came one of the rulers of the synagogue, named **Jairus**; and when he saw Him, he fell at His feet,<sup>23</sup> and pled with Him greatly, saying, "My little **daughter** lies at the point of death: *I urge You<sub>(s)</sub>, come and lay your<sub>(s)</sub> hands on her, that she may be healed; and she shall live.*"

### Luke 8.42a

<sup>42</sup> for he had only one **daughter**, ...

### Mark 5.24-34

<sup>24</sup> And *Jesus* went with him; and many people followed Him, and crowded *in on* Him.<sup>25</sup> AND a certain **woman**, who had an **issue of blood** for twelve years,<sup>26</sup> and had suffered many *things* from many physicians, and had spent all that she had, and was no better, but rather grew worse,<sup>27</sup> when she had heard of Jesus, *she* came in the crowd behind, and touched His garment.<sup>28</sup> For she said, "If I may touch but His clothes, I shall be whole (well)."<sup>29</sup> And immediately the fountain of her blood was dried up; and she felt in *her* body that she was **healed** of *that* plague.

<sup>30</sup> And Jesus immediately knowing in Himself that power had gone out of Him, turned Himself about

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in the crowd, and said, “**Who touched my clothes?**”<sup>31</sup> And His disciples said unto Him, “You<sub>(s)</sub> see the multitude crowding *in on* You<sub>(s)</sub>, and You<sub>(s)</sub> say, ‘Who touched me?’”<sup>32</sup> And He looked round about to see her that had done this *thing*.<sup>33</sup> But the woman fearing and trembling, knowing what was done in her, came and fell down before Him, and told Him all the truth.<sup>34</sup> And He said unto her, “**Daughter, your<sub>(s)</sub> faith has made you<sub>(s)</sub> whole; go in peace, and be whole of your<sub>(s)</sub> plague.**”

### Matthew 9.22b

22 ... And the woman was made whole from that hour.

### Luke 8.49-50

49 WHILE He yet spoke, there came one from the ruler of the synagogue’s *house*, saying to Him, “your<sub>(s)</sub> daughter is dead; *do not* trouble the Master.”<sup>50</sup> But when Jesus heard *it*, He answered him, saying, “**Do not fear: only believe, and she shall be made whole.**”

### Mark 5.37-39

37 And He allowed no *man* to follow Him, except Peter, and James, and John the brother of James.<sup>38</sup> And they came to the **house** of the ruler of the synagogue, and saw *the* tumult, and those who wept and wailed greatly.<sup>39</sup> And when He had come in, He said unto them, “**Why do you make *this* commotion, and weep? The girl is not dead, but sleeps.**”

### Luke 8.53

53 And they laughed Him to scorn, knowing that she was dead.

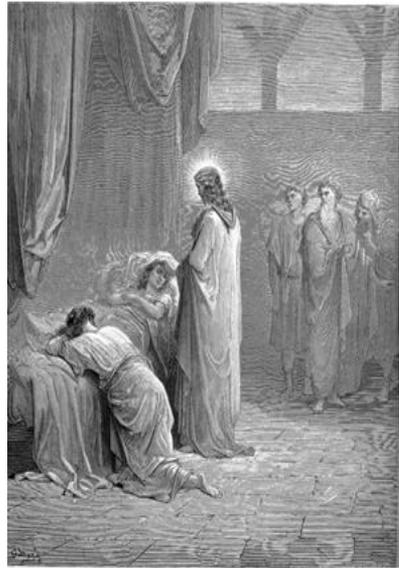
### Mark 5.42

40 ... But when He had put *them* all out, He took the father and the mother of the girl, and the ones who were with Him, and entered

in where the girl was lying.<sup>41</sup> And He took the girl by the hand, and said unto her, “**TALITHA CUMI**”; which is, being interpreted, Girl (I say unto you<sub>(s)</sub>) arise.<sup>42</sup> And immediately the **girl arose**, and walked; for she was twelve years of *age*. And they were amazed with a great amazement.

### Luke 8.55a

55 And her spirit came again, and she arose immediately:



### Mark 5.43

43 And He commanded them strictly that no *man* should know it; and commanded that *something* should be given her to eat.

### Luke 8.56

56 And her parents were astonished: but He commanded them that they should tell no *man* what was done.

### Matthew 9.27-34

**Two blind men healed: a demon cast out.**

<sup>27</sup> AND when Jesus departed from there, two **blind men** followed Him, crying *out*, and

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saying, "You<sup>(s)</sup>,<sup>28</sup> Son of David, have mercy on us." And when He had come into the house, the blind men came to Him: and Jesus said unto them, "**Do you believe that I am able to do this?**" They said unto Him, "Yes, LORD."<sup>29</sup> Then He touched their eyes, saying, "**According to your faith let it be done unto you.**"<sup>30</sup> And their eyes were opened; and Jesus strictly commanded them, saying, "**See to it that no man knows it.**"<sup>31</sup> But when they had departed, they spread abroad His fame in all the land.

<sup>32</sup> As they went out, behold, they brought to Him a **mute** man possessed with a demon.<sup>33</sup> And when the demon was cast out, the mute *man* spoke: and the multitudes marvelled, saying, "It was never so seen in Israel."<sup>34</sup> But the Pharisees said, "He casts out the demons through the ruler of the demons."

### Mark 6.1-5

*Jesus again at Nazareth.*

AND He went out from there, and came into His **own country**; and His disciples followed Him.<sup>2</sup> And when the **Sabbath** day had come, He began to teach in the **synagogue**: and many hearing *Him* were astonished, saying, "From where has this *man learned* these *things*? And what wisdom *is this* which is given to Him, that even such mighty works are produced by His hands?<sup>3</sup> Is not this **the carpenter**, the son of Mary, the brother of James, and Joses, and of Judah, and Simon? And are not his sisters here with us? And they were offended (caused to stumble) at Him.<sup>4</sup> But Jesus said unto them, "**A prophet is not without honour, except in his own country, and among his own relatives, and in his own house.**"<sup>5</sup> And there he could do no mighty

work, except that He laid *His hands upon a few sick folk, and healed them.*"

### Matthew 13.58

<sup>58</sup> And He did not many mighty works there, because of their unbelief."

### Mark 6.6a

<sup>6</sup> And He marvelled because of their unbelief.

### Matthew 9.35-38

*Jesus preaches and heals in Galilee.*

<sup>35</sup> AND Jesus went everywhere in all the cities and villages, **teaching** in their synagogues, and **preaching** the gospel of the kingdom, and healing every sickness and every disease among the people.<sup>36</sup> But when He saw the multitudes, He was moved with compassion for them, because they were faint, and were scattered abroad, as sheep having no shepherd.<sup>37</sup> Then He said unto His disciples, "**The harvest truly is plentiful, but the labourers are few;**<sup>38</sup> pray you therefore to the LORD of the harvest, that He will send forth labourers into His harvest."

### Luke 9.1a

*The twelve sent forth to preach.*

THEN He called His **twelve** disciples together, and gave them power and authority over all demons, ...

### Mark 6.7b

<sup>7</sup> ... and began to **send** them **forth** by two and two; and gave them power (authority) over unclean spirits;

### Luke 1.b-2

<sup>1</sup> ... and to cure diseases. <sup>2</sup> And He sent them to preach the kingdom of God, and to heal the sick.

### Matthew 10.2-8a

<sup>2</sup> Now the names of the **twelve apostles** are these; The

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first, Simon, who is called Peter, and Andrew his brother; James, the *son* of Zebedee, and John his brother; <sup>3</sup> Philip, and Bartholomew; Thomas, and Matthew the tax collector; James the *son* of Alphaeus, and Lebbeus, whose surname was Thaddeus; <sup>4</sup> Simon the Canaanite, and Judas Iscariot, who also betrayed Him. <sup>5</sup> These twelve Jesus **sent out**, and commanded them, saying, “*Do not go into the way of the Gentile-Nations, and do not enter into any city of the Samaritans: <sup>6</sup> but go rather to the lost sheep of the house of Israel. <sup>7</sup> And as you go, preach, saying, ‘The kingdom of heaven is at hand.’ <sup>8</sup> Heal the sick, cleanse the lepers, raise the dead, cast out demons: freely you have received, freely give.*

### Mark 6.8

<sup>8</sup> and **commanded** them that they should take nothing for *their* journey, except a staff only; no bag, no bread, no money in *their* purse:

### Matthew 10.9-10a

<sup>9</sup> Provide neither gold, nor silver, nor copper in your purses; <sup>10</sup> nor a bag for *your* journey, neither two coats, neither sandals, nor yet a staff:

### Mark 6.9

<sup>9</sup> But wear sandals; and not *to* put on two coats.

### Matthew 10.10b-14

<sup>10</sup> ... for the workman is worthy of his food. <sup>11</sup> And into whatever city or town you shall enter, inquire who in it is worthy; and there remain until you go from there. <sup>12</sup> And when you come into a house greet it. <sup>13</sup> And if the house is worthy, let your peace come upon it: but if it is not worthy, let your peace return to you. <sup>14</sup> And whoever shall not receive you, nor hear your words, when you depart

out of that house or city, shake off the dust of your feet.

### Luke 9.5b

<sup>5</sup> ... for a testimony against them.”

### Matthew 10.15-42

<sup>15</sup> Truly I say unto you, ‘It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.’”

<sup>16</sup> “Behold, [I] send you out as **sheep** in the midst of **wolves**: therefore be wise as serpents, and harmless as doves. <sup>17</sup> But beware of men: for they will deliver you up to the Sanhedrin, and they will scourge you in their synagogues; <sup>18</sup> and you shall be brought before governors and kings for My sake, for a testimony against them and the Gentile-Nations. <sup>19</sup> But when they deliver you up, take no thought of how or what you shall say: for it shall be given you in that <sup>20</sup> same hour what you shall speak.

<sup>20</sup> For it is not [you who *will* speak, but the Spirit of your Father who speaks in you. <sup>21</sup> And a brother shall deliver up his brother to death, and the father his child: and the children shall rise up against *their* parents, and cause them to be put to death. <sup>22</sup> And you shall be hated by all *men* for My name’s sake: but he who endures to the end shall be saved. <sup>23</sup> But when they **persecute** you in this city, flee into another: for truly I say unto you, ‘You shall not have gone over the cities of Israel, *until* the Son of Man has come.’ <sup>24</sup> The disciple is not above *his* master, nor the bond-servant above his lord. <sup>25</sup> *It is* enough for the disciple that he is as his master, and the bond-servant as his lord. If they have called the master of the house Beelzebub, how much more *shall* <sup>26</sup> *they call* those of His household?

Therefore **do not fear** them: for there is nothing **covered**, that shall not be revealed; and **hidden**, that shall not be known. <sup>27</sup> What I tell

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you in darkness, *that* speak you in the light; and what you hear in the ear, *that* preach you upon the housetops. <sup>28</sup> And fear not the ones who kill the body, but are not able to kill the soul: but rather fear Him who is able to destroy both soul and body in hell (Gk:gehenna). <sup>29</sup> Are not two sparrows sold for an Assarion (1/4 days wage)? And one of them shall not fall on the ground without [your] Father *knowing it*. <sup>30</sup> But the very hairs of your head are all numbered. <sup>31</sup> Therefore do not fear, [you] are of more value than many sparrows. <sup>32</sup> Whoever therefore shall **confess** Me before men, him will [I] confess also before My Father who is in heaven. <sup>33</sup> But whoever shall deny Me before men, him will [I] also deny before My Father who is in heaven.”

<sup>34</sup> “Think not that I have come to send **peace** on earth: I came not to send peace, but a **sword**. <sup>35</sup> For I have come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. <sup>36</sup> And a man’s foes *shall be* the ones of his own household. <sup>37</sup> He who *has affection for his* father or mother more than Me is not worthy of Me: and he who *has affection for son or daughter more than Me* is not worthy of Me. <sup>38</sup> And he who *does not take his cross, and does not follow after Me*, is not worthy of Me. <sup>39</sup> He who finds his life shall lose it: and he who loses his life for My sake shall find it.”

<sup>40</sup> “He who receives you **receives** Me, and he who receives Me receives Him who sent Me. <sup>41</sup> He who receives a prophet in the name of a prophet shall receive a prophet’s reward; and he who receives a righteous *man* in the name of a righteous *man* shall receive a righteous *man’s* reward.

<sup>42</sup> And whoever shall give to one of these little ones a cup of cold water to drink *even if only* in the name of a disciple, truly I say unto you, ‘He shall in no way lose his reward.’”

### Matthew 11.1

AND it came to pass, when Jesus had made an end of commanding His twelve disciples, He departed from there to teach and to preach in their cities.

### Mark 6.12-13

<sup>12</sup> And they **went out**, and preached that *men* should repent. <sup>13</sup> And they cast out many demons, and anointed with oil many *that were* sick, and healed *them*.

### Mark 6.1

*Herod’s troubled conscience: murder of John the Baptist.*

<sup>14</sup> AND king **Herod**

### Matthew 14.1b

<sup>1</sup> ... the tetrarch ...

### Mark 6.14b

<sup>14</sup> ... **heard of Him**; (for His name was spread abroad;) and he said, that John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in Him.

### Matthew 14.3

<sup>3</sup> For Herod had laid hold on **John**, and bound him, and put *him in prison* for Herodias’ sake, his brother Philip’s wife.

### Mark 6.15-16

<sup>15</sup> Others said, that he is Elijah. And others said, that he is a prophet, or as one of the prophets. <sup>16</sup> But when Herod heard *of Him*, he said, “It is John, whom [I] beheaded: |he| is raised from the dead.”

### Luke 9.9b

<sup>9</sup> ... And he desired to see Him.”

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### Mark 6.17-18

<sup>17</sup> For Herod himself had sent forth and laid hold upon **John**, and **bound** him in prison for Herodias' sake, his brother Philip's wife: for he had married her. <sup>18</sup> For John had said unto Herod, "It is not lawful for you<sup>(s)</sup> to have your<sup>(s)</sup> brother's wife." <sup>19</sup> Therefore Herodias had a quarrel against him, and would have killed him; but she could not: <sup>20</sup> for Herod feared John, knowing that he *was* a righteous man, and protected him ...

### Matthew 14.5

<sup>5</sup> And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

### Mark 6.20b-29

<sup>20</sup> ...; and when he heard him, he did many *things*, and heard him gladly. <sup>21</sup> And when a suitable day had come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee; <sup>22</sup> and when the **daughter** of the said **Herodias** came in, and danced, and pleased Herod and those who sat with *him*, the king said unto the girl, "Ask of me whatever you<sup>(s)</sup> will, and I will give *it* to you<sup>(s)</sup>." <sup>23</sup> And he swore unto her, "Whatever you<sup>(s)</sup> shall ask of me, I will give *it*, you<sup>(s)</sup>, up to half of my kingdom." <sup>24</sup> And she going out, said unto her mother, "What shall I ask?" And she said, "The **head of John the Baptist**." <sup>25</sup> And she came in immediately with haste to the king, and asked, saying, "I desire that you<sup>(s)</sup> give me at once in a platter the head of John the Baptist." <sup>26</sup> And the king was exceedingly sorrowful; *yet* for his oaths' sake, and for the sake of those which sat with *him*, he would not reject her. <sup>27</sup> And immediately the king sent an executioner, and commanded his head to be brought: and he went

and **beheaded** him in the prison, <sup>28</sup> and brought his head in a platter, and gave it to the girl: and the girl gave it to her mother. <sup>29</sup> And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.



### Matthew 14.12

<sup>12</sup> And his disciples came, and took up the body, and buried it, and went and told Jesus.

## THE TRAINING OF THE TWELVE

### Mark 6.30-32

*Return of the apostles from their first preaching tour.*

<sup>30</sup> AND the apostles **gathered** themselves together unto Jesus, and told Him all *things*, both what they had done, and what they had taught. <sup>31</sup> And He said unto them, "**Come [you] yourselves aside into a desert place, and rest a while:**" for there were many coming and going, and they had no leisure so much as to eat.

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### *The five thousand fed.*

<sup>32</sup> And they departed ... by boat secretly, ...

### **John 6.1b**

... over the sea of Galilee, *which is the sea of Tiberias.*

### **Luke 9.10b**

<sup>10</sup> ... into a desert place belonging to a city called Bethsaida.

### **Mark 6.33**

<sup>33</sup> And the people saw them departing, and many knew Him, and ran afoot there out of all cities, and they went out, and came together unto Him.



### **John 6.2b**

<sup>2</sup> ... a great multitude followed Him, because they saw His miracles which He did on those who were diseased.

### **Mark 6.34a**

<sup>34</sup> And **Jesus**, when He came out, saw many people, and was moved with compassion toward them, because they were as sheep not having a shepherd: ...

### **Luke 9.11b**

<sup>11</sup> And the people, ... followed Him: and He received them, and spoke unto them about the kingdom of God, and healed those who had need of healing.

### **John 6.3**

<sup>3</sup> And Jesus went up into a hill, and there He sat with His disciples. <sup>4</sup> And the Passover, a feast of the Jews, was near.

### **Luke 9.12**

*The apostles return: the five thousand fed.*

<sup>12</sup> AND *when* the day began to wear away, then the twelve came, and said unto Him, "Send the multitude away, that they may go into the towns and country round about, and lodge, and get provisions: for we are here in a desert place."

### **Matthew 14.16**

<sup>16</sup> But Jesus said unto them, "**They need not depart; you give them food to eat.**"

### **John 6.6-7**

<sup>6</sup> And this He said to test Him: for He Himself knew what He would do. <sup>7</sup> Philip answered Him, "Two hundred denarii (day's wage) worth of bread is not sufficient for them, that everyone of them may take a little."

### **Mark 6.37**

<sup>37</sup> ... And they said unto Him, "Shall we go and buy two hundred denarii (day's wages) worth of bread, and give them to eat?"

### **Mark 6.38a**

<sup>38</sup> He said unto them, "**How many loaves do you have? Go and see.**" ...

### **John 6.8-9**

<sup>8</sup> One of His disciples, Andrew, Simon Peter's brother, said unto Him, <sup>9</sup> "There is a lad here, who has five barley **loaves**, and two small **fishes**: but what are |they |among so many?"

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### Matthew 14.18

<sup>18</sup> He said, “Bring them here to me.”

### Luke 9.14b

<sup>14</sup> ... And He said to His disciples, “Make them sit down by fifties in a company.”

### Matthew 14.19-20a

<sup>19</sup> And He commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, He blessed, and broke, and gave the loaves to His disciples, and the disciples gave them to the multitude.

### John 6.11b-13

<sup>11</sup> ... and likewise of the fishes as much as they desired. <sup>12</sup> When they were filled, He said unto His disciples, “Gather up the fragments that remain, that nothing is lost.” <sup>13</sup> Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above those which had been eaten.

### Matthew 14.21

<sup>21</sup> And the ones that had eaten were about five thousand men, besides women and children.

### John 6.14-15a

<sup>14</sup> THEN those men, when they had seen the miracle that Jesus did, said, “This is Truly that prophet that should come into the world.”

#### *Jesus walks upon the sea.*

<sup>15</sup> When Jesus therefore perceived that they would come and take Him by force, to make Him a king,

### Matthew 14.22-23

#### *Jesus walks on the water: Peter's little faith.*

<sup>22</sup> ... immediately Jesus constrained His disciples to get into a boat, and to go ahead of Him to the other side, while He

sent the multitudes away. <sup>23</sup> And when He had sent the multitudes away, He went up into a hill aside to pray; and when the evening had come, He was there alone.

### John 6.16-17a

<sup>16</sup> AND when evening came, His disciples went down to the sea, <sup>17</sup> and entered into a boat, and went over the sea towards Capernaum. ...

### Mark 6.47

<sup>47</sup> And when evening came, the boat was in the midst of the sea, and |He| was alone on the land.

### John 6.17b-18

<sup>17</sup> ... And it was now dark, and Jesus had not yet come to them. <sup>18</sup> And the sea arose by reason of a great wind that blew.

### Matthew 14.24b

<sup>24</sup> ... the boat was now in the midst of the sea, tossed with waves: for the wind was contrary.

### John 6.19a

<sup>19</sup> So when they had rowed about twenty five or thirty furlongs (1 furlong = 1/8 Mile)

### Matthew 14.25-33

<sup>25</sup> And in the fourth watch of the night (3 to 6 am) Jesus went to them, walking on the sea. <sup>26</sup> And when the disciples saw Him walking on the sea, they were troubled, saying, “It is a ghost;” and they cried out for fear. <sup>27</sup> But immediately Jesus spoke unto them, saying, “Be of good cheer; it is I, be not afraid.” <sup>28</sup> And Peter answered Him and said, “LORD, if it is |You|<sub>(s)</sub>, bid me to come to You<sub>(s)</sub> on the water.” <sup>29</sup> And He said, “Come.” And when Peter had come down out of the boat, he walked on the water, to go to Jesus. <sup>30</sup> But when he saw the wind was boisterous, he was afraid; and beginning to sink, he

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cried out, saying, "LORD, save me."

<sup>31</sup> And immediately Jesus reached out *His* hand, and caught him, and said unto him, "**O you(s) of little faith, Why did you(s) doubt?**"

<sup>32</sup> And when they had come into the boat, the **wind ceased**.<sup>33</sup> Then those who were in the boat came and worshipped Him, saying, "Truly You(s) are the Son of God."



### John 6.21b

<sup>21</sup> ... and immediately the boat was at the land where they went.

### Mark 6.53-56

#### *Jesus heals at Gennesaret.*

<sup>53</sup> AND when they had crossed over, they came into the land of **Genesaret**, and drew to the shore.

<sup>54</sup> And when they were coming out of the boat, immediately they knew Him,<sup>55</sup> and ran through that whole region round about, and began to carry about in beds those who were **sick**, where they heard He was.<sup>56</sup> And wherever He entered, into villages, or cities, or country, they laid the sick in the streets, and pled with Him that they might touch if it were but the border of His garment: and as

many as touched Him were **made whole** (well).

### John 6.22-71

#### *The great discourse on the bread of life.*

<sup>22</sup> THE following morning, when the people who stood on the **other side** of the sea saw that there was no other boat there, except that one into which His disciples had entered, and that Jesus went not with His disciples into the boat, but *that* His disciples had gone away alone;<sup>23</sup> (nevertheless there came other boats from Tiberias near to the place where they ate bread, after the LORD had given thanks:)

<sup>24</sup> when the people therefore saw that neither Jesus *nor* His disciples were there, they also took boats, and came to **Capernaum**, seeking for Jesus.<sup>25</sup> And when they had found Him on the other side of the sea, they said unto Him, "Rabbi

(teacher);<sup>26</sup> when *did* You(s) come here?"

<sup>26</sup> Jesus answered them and said, "**Truly, truly, I say unto you, you seek Me, not because you saw the miracles, but because you ate of the loaves, and were filled.**"

<sup>27</sup> Labour not for the food which perishes, but for *that* which endures unto everlasting life, which the Son of Man shall give to you: for God the Father has sealed| Him|."

<sup>28</sup> Then they said unto Him, "What shall we do, that we might work the works of God?"<sup>29</sup> Jesus answered and said unto them,

**"This is the work of God, that you believe on Him whom [He] has sent."**<sup>30</sup> They said therefore unto Him, "What sign *do* |You| (s) show then, that we may see, and believe *in* You(s)?"

<sup>31</sup> Our fathers ate **manna** in the desert; as it is written,

'HE GAVE THEM BREAD FROM HEAVEN TO EAT.'" {Psa. 78.23-25}

<sup>32</sup> Then Jesus said unto them, "**Truly, truly, I say unto you,**

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‘Moses *did* not give you *that* bread from heaven; but My Father gives you the true bread from heaven.’

<sup>33</sup> For the bread of God is He who comes down from heaven, and gives life unto the world.” <sup>34</sup> Then they said unto Him, “LORD, *for* evermore give us this bread.”

<sup>35</sup> And Jesus said unto them, “[I] am the bread of life: he who comes to Me shall never hunger; and he who believes on Me shall never thirst. <sup>36</sup> But I said unto you, that you also have seen Me, and *do* not believe. <sup>37</sup> All that the Father gives Me shall come to Me; and he who comes to Me I will in no way cast out. <sup>38</sup> For I came down from heaven, not to do My own will, but the will of Him who sent Me.

<sup>39</sup> And this is the Father’s will who has sent Me, that of all whom He has given me I should lose no one, but should raise them up *again* at the last day. <sup>40</sup> And this is the will of Him who sent Me, that everyone who sees the Son, and believes on Him, may have everlasting life: and [I] will raise them up *at* the last day.”

<sup>41</sup> THE Jews then grumbled at Him, because He said, “I am the bread which came down from heaven.” <sup>42</sup> And they said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How *is* it then *that* He says, ‘I came down from heaven?’”

<sup>43</sup> Jesus therefore answered and said unto them, “*Do* not grumble among yourselves. <sup>44</sup> No *man* can come to Me, unless the Father who has sent Me draws him: and I will raise Him up *at* the last day. <sup>45</sup> It is written in the prophets,

‘AND THEY SHALL ALL BE TAUGHT OF GOD.’ [Isa. 54.13]

Every *man* therefore that has heard, and has learned of the Father, comes unto Me. <sup>46</sup> Not that any *man* has seen the Father, except He who is from God, [He] has seen the Father. <sup>47</sup> Truly, truly,

I say unto you, ‘He who believes on Me has everlasting life,’ <sup>48</sup> [I] am the **bread of life**. <sup>49</sup> Your fathers ate manna in the wilderness, and are dead. <sup>50</sup> This is the bread which comes down from heaven, that a man may eat of it, and not die. <sup>51</sup> [I] am the living bread which came down from heaven: if any *man* eats of this bread, he shall live forever: and the bread that [I] will give is My flesh, which [I] will give for the life of the world.” <sup>52</sup> The Jews therefore strove amongst themselves, saying, “How can this *man* give us *His* flesh to eat?” <sup>53</sup> Then Jesus said unto them, “Truly, truly, I say unto you, ‘Unless you eat the flesh of the Son of Man, and drink His blood, you have no life in you.’

<sup>54</sup> Whoever eats my flesh, and drinks My blood, has eternal life; and [I] will raise him up *at* the last day. <sup>55</sup> For My flesh is meat indeed, and My blood is drink indeed. <sup>56</sup> He who eats my flesh, and drinks My blood, dwells in Me, and I in him. <sup>57</sup> As the living Father has sent Me, and [I] live by the Father: so he who eats Me, even he shall live by Me. <sup>58</sup> This is *that* bread which came down from heaven: not as your fathers ate manna, and are dead: he who eats *of* this bread shall live forever.”

<sup>59</sup> He said [these] *things* in the synagogue, as He taught in Capernaum.

### *Discipleship tested by doctrine.*

<sup>60</sup> Many therefore of His disciples, when they had heard *this*, said, “This is a hard saying; who can hear it?” <sup>61</sup> When Jesus knew in Himself that His disciples grumbled at it, He said unto them, “Does this stumble you? <sup>62</sup> And *what* if you shall see the Son of Man ascend up where He was before? <sup>63</sup> It is the spirit that gives life; the flesh profits nothing: the words that [I] speak to you, *they* are spirit, and *they* are life. <sup>64</sup> But there

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are some of you who **do not believe.**" For Jesus knew from the beginning who they were that believed not, and who should betray Him. <sup>65</sup> And He said, **"Therefore I said unto you, that no man can come to Me, unless it is given to him by My Father."**

<sup>66</sup> From |that| *time* many of His disciples went back, and walked no more with Him.

### *Peter's confession of faith.*

<sup>67</sup> Then Jesus said unto the twelve, "Will |you| also go away?"

<sup>68</sup> Then Simon Peter answered Him, "LORD, to whom shall we go? You<sup>(s)</sup> have the words of eternal life. <sup>69</sup> And we believe and are sure that |You|<sup>(s)</sup> are *the Christ, the Son of the living God.*"

<sup>70</sup> Jesus answered them, **"Have |I| not chosen you twelve, and one of you is *the devil!*"** <sup>71</sup> He spoke of Judas Iscariot *the son of Simon*: for *it was |he| who would betray Him*, being one of the twelve.

### **John 7.1**

#### *Jesus urged to go to the feast of tabernacles.*

**AFTER** these *things* Jesus walked in Galilee: for He would not walk in Judaea, because the Jews sought to kill Him.

### **Mark 7.1-16**

#### *The Pharisees rebuked.*

**THEN** the **Pharisees**, and some of the scribes, who were from Jerusalem came together unto Him. <sup>2</sup> And when they saw some of His disciples eat bread with **defiled**, that is to say, with unwashed, **hands**, they found fault. <sup>3</sup> For the Pharisees, and all the Jews, unless they wash *their* hands often, *do not eat*, holding the tradition of the elders. <sup>4</sup> And *when they come* from the marketplace, unless they wash, they *do not eat*. And there are many other *things*, which they

have received to hold, *such as* the washing of cups, and pots, bronze jars, and of tables. <sup>5</sup> Then the Pharisees and scribes asked Him, "Why *do* your<sup>(s)</sup> disciples not walk according to the **tradition of the elders**, but eat bread with unwashed hands?" <sup>6</sup> He answered and said unto them, **"Well has Isaiah prophesied of you hypocrites, as it is written,**

**'THIS PEOPLE HONOURS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR FROM ME. NEVERTHELESS IN VAIN DO THEY WORSHIP ME, TEACHING FOR DOCTRINES THE COMMANDMENTS OF MEN.'** {Isa.

29.13}

<sup>8</sup> For laying aside the commandment of God, you hold the tradition of men, *such as* the washing of pots and cups: and many other such like *things* you do." <sup>9</sup> And He said unto them, "Full well you reject the commandment of God, that you may keep your own **tradition.**"

<sup>10</sup> For Moses (God, {Matt. 15.4}) said,

**'HONOUR YOUR<sup>(s)</sup> FATHER AND YOUR<sup>(s)</sup> MOTHER;** {Exod. 20.12, Deut. 5.16}

and,

**WHOEVER CURSES FATHER OR MOTHER, LET HIM DIE THE DEATH.'** {Exod. 21.17}

<sup>11</sup> But you say, If a man shall say to *his* father or mother, *It is Corban* (dedicated to God), that is to say, a gift, *of whatever you<sup>(s)</sup> might have profited from me; he shall be free.*

<sup>12</sup> And you no longer allow him to do anything for his father or his mother; <sup>13</sup> making the Word of God of no effect through your tradition, which you have delivered: and many such like *things* you do."

<sup>14</sup> AND when He had called all the people unto *Himself*, He said unto them, **"Listen attentively to**

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Me everyone of you, and understand: <sup>15</sup> There is nothing from outside a man, that entering into him can **defile** him: but the *things* which come out of him, those are the things that defile the man. <sup>16</sup> If any *man* has ears to hear, let him hear.”

### Matthew 15.12-15

<sup>12</sup> Then His disciples came, and said unto Him, “Do you<sup>(s)</sup> know that the Pharisees were offended, after they heard *this* saying?” <sup>13</sup> But He answered and said, “Every plant, which My heavenly Father has not planted, shall be rooted up. <sup>14</sup> Let them alone: they are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.”

### Mark 7.17a

<sup>17</sup> And when He had entered into *the house* from the people,

### Matthew 15.15

<sup>15</sup> Then Peter <sup>(the disciples, {Mark 7.17b})</sup> answered and said unto Him, “Explain to us this parable.”

### Mark 7.18-20

<sup>18</sup> And He said unto them, “Are [you] so *much* without understanding also? Do you not perceive, whatever *thing* that enters from outside into the man, *it* cannot **defile** him; <sup>19</sup> because it enters not into his heart, but into the stomach, and goes out into the toilet, purging all the foods?” <sup>20</sup> And He said, “That which comes out of the man, [that] defiles the man. <sup>21</sup> For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, <sup>22</sup> thefts, covetousness, wickedness, deceit, lasciviousness (promotion of lust), an evil eye, blasphemy (irreverent insult), pride, foolishness: <sup>23</sup> all these evil *things* come from within, and defile the man.”

### Mark 7.24

*Jesus and the Syrophenecian woman .*

<sup>24</sup> AND from there He arose, and went into the **borders of Tyre** and **Sidon**, and entered into a house, and would have no *man* know *it*: but He could not be hidden.

### Mark 7.25-26a

<sup>25</sup> For a *certain woman*, whose young daughter had an unclean spirit, heard of Him, and came and fell at His feet: <sup>26</sup> the woman was a Greek, a **Syrophenecian** <sup>(of Canaan, {Matt. 15.22})</sup> by nation; and she pled with Him ...

### Matthew 15.22b-28

<sup>22</sup> ... saying, “Have mercy on me, O LORD, You<sup>(s)</sup> Son of David; my daughter is grievously vexed with a demon.” <sup>23</sup> But He answered her not a word. And His disciples came and pled with Him, saying, “Send her away; for she cries out after us.”

### Mark 7.27-30

<sup>27</sup> But Jesus said unto her, “**Let the children first be filled: for it is not appropriate to take the children’s bread, and to cast it to the dogs.**” <sup>28</sup> And she answered and said unto Him, “Yes, LORD: yet the dogs under the table eat of the children’s crumbs.”

### Matthew 15.28

<sup>28</sup> Then Jesus answered and said unto her, “**O woman, great is your<sup>(s)</sup> faith: let it be done unto you<sup>(s)</sup> even as you<sup>(s)</sup> desire. And her daughter was made whole <sup>(well)</sup> from that very hour.**”

### Mark 7.30

<sup>30</sup> And when she came to her house, she found the demon gone out, and *her* daughter lying upon the bed.

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### Mark 7.31-37

*A deaf and mute man healed (Mt. 15.29-31).*

<sup>31</sup> AND again, departing from the coasts of Tyre and Sidon, He came to the **sea of Galilee**, through the midst of the coasts of Decapolis.

### Matthew 15.29b

<sup>29</sup> ... and *He* went up into a **hill**, and sat down there.

### Mark 7.32-36

<sup>32</sup> And they brought to Him one *that was deaf*, and had an **impediment** in His speech; and they pled with Him to put *His* hand upon him. <sup>33</sup> And He took him aside from the multitude, and put His fingers into his ears, and He spat, and touched his tongue; <sup>34</sup> and looking up to heaven, He sighed, and said unto him, "**ΕΠΗΦΑΘΑ**", that is, "**Be opened.**" <sup>35</sup> And immediately his ears were opened, and the bondage of his tongue was loosed, and he spoke normally.

### Matthew 15.30

<sup>30</sup> And great **multitudes** came to Him, having with them *those who were* lame, blind, mute, maimed, and many others, and cast them *down* at Jesus' feet; and He **healed** them:

### Mark 7.36-37

<sup>36</sup> And He commanded those who they should tell no *man*: but the more |He| commanded them, much more abundantly they proclaimed *it*;

### Matthew 15.31

<sup>31</sup> so completely that the multitude marvelled, when they saw the mute *beginning* to speak, the maimed *to be* whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

### Mark 8.1-3

*The four thousand fed.*

IN those days the multitude being very great, and having nothing to eat, **Jesus** called His disciples unto *Himself*; and said unto them, <sup>2</sup> "**I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:** <sup>3</sup> and if I send them away fasting to their own houses, they will faint along the way: for some of them came from far *away.*"

### Matthew 15.33-39a

<sup>33</sup> And His disciples said unto Him, "From where should we have so much bread in the wilderness, as to satisfy so great a multitude?"

<sup>34</sup> And Jesus said unto them, "**How many loaves do you have?**" And they said, "**Seven**, and a few little **fishes.**" <sup>35</sup> And He commanded the multitude to sit down on the ground. <sup>36</sup> And He took the seven loaves and the fishes, and gave thanks, and broke *them*, and gave to His disciples, and the disciples to the multitude. <sup>37</sup> And they all ate, and were filled: and they took up of the broken *pieces of food* that was left, *filling* seven baskets full. <sup>38</sup> And those that ate were **four thousand** men, besides women and children. <sup>39</sup> And He sent away the multitude, ...

### Mark 8.10

*The Pharisees ask a sign: the meaning of leaven explained.*

<sup>10</sup> AND immediately He entered into a boat with His disciples, and came into the region of **Dalmanutha**.

### Matthew 15.39b

<sup>39</sup> ... into the coasts of Magdala.

### Mark 8.11

<sup>11</sup> And the Pharisees came forth, and began to debate <sup>(argue)</sup> with Him, seeking from Him a **sign from heaven**, testing Him.

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### Matthew 16.1-3

*Jesus rebukes the blind Pharisees.*

THE Pharisees also with the Sadducees came, and testing Him they asked that *He* would show them a **sign from heaven**.<sup>2</sup> He answered and said unto them, “When it is evening, you say, ‘*It will be* fair weather: for the sky is red.’<sup>3</sup> And in the morning, ‘*It will be* foul weather today: for the sky is red and gloomy.’ O you hypocrites, you can discern the face of the sky; but can you not *discern* the signs of the times?”

### Mark 8.12a

<sup>12</sup> And He sighed deeply in His spirit, and said, “**Why does this generation seek after a sign?** ...

### Matthew 16.4

<sup>4</sup> A wicked and adulterous generation seeks after a sign; and there shall be no sign given to it, but the sign of the prophet Jonah.” And He left them, and departed.

### Mark 8.13-14

<sup>13</sup> And He left them, and entering into the boat again departed to the other side.

<sup>14</sup> NOW the disciples had forgotten to take bread, nor *did* the ones in the boat have with them more than one loaf.

### Matthew 16.6

*Jesus interprets the symbol of leaven.*

<sup>6</sup> Then Jesus said unto them, “**Take heed and beware of the leaven of the Pharisees and of the Sadducees.**”

### Mark 8.15b

<sup>15</sup> ..., and of the leaven of Herod.”

### Matthew 16.7-8

<sup>7</sup> And they reasoned among themselves, saying, “*It is* because we have taken no bread.”<sup>8</sup> Which when Jesus perceived *this*, He said unto them, “O you of little faith,

why *do* you reason among yourselves, ‘because you have brought no bread?’

### Mark 8.17b-20

<sup>17</sup> ... **Do you not yet perceive, nor understand? Is your heart yet hardened?**<sup>18</sup> Having eyes, *do* you not see? And having ears, *do* you not hear? And *do* you not remember?<sup>19</sup> When I broke the five loaves among five thousand, how many baskets full of fragments *did* you take up?” They said unto Him, “Twelve.”<sup>20</sup> “And with the seven loaves among four thousand, how many large baskets full of fragments took you up?” And they said, “Seven.”

### Matthew 16.11-12

<sup>11</sup> How *is it* that you do not understand that I spoke *it* not to you concerning bread, that you should beware of the leaven of the Pharisees and of the Sadducees?”

<sup>12</sup> Then they understood how that He *was* not speaking of “being aware of the leaven of bread”, but *was speaking* of the doctrine of the Pharisees and of the Sadducees.

### Mark 8.22-26

*The blind man healed outside Bethsaida.*

<sup>22</sup> AND He came to Bethsaida; and they brought a blind man to Him, and pled with Him to touch him.<sup>23</sup> And He took the blind man by the hand, and led him out of the town; and when He had spit on his eyes, and put *His* hands upon him, He asked him if he saw anything.<sup>24</sup> And He looked up, and said, “I see men as trees, walking.”<sup>25</sup> After that He put *His* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.<sup>26</sup> And He sent him away to his house, saying, “**Neither go into the town, nor tell it to any in the town.**”

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### Matthew 16.13a

*Peter's confession.*

<sup>13</sup> WHEN Jesus came into the coasts of Caesarea Philippi, ...

### Luke 9.18a

<sup>18</sup> ... He was alone praying, *His* disciples were with Him: and He asked them, saying, ...

### Matthew 13b-14

<sup>13</sup> ... "**Whom do men say that I the Son of Man am?**" <sup>14</sup> And they said, "Some say that *You(s)* are John the Baptist: some, Elijah; and others, Jeremiah, or one of the prophets. ...

### Luke 9.19b

<sup>9</sup> ... is risen again."

### Matthew 13.15-16

<sup>15</sup> He said unto them, "**But whom do you say that |I| am?**" <sup>16</sup> And Simon Peter answered and said, "You|*(s)* are the Christ <sup>(Messiah)</sup>, the Son of the living God."

### Matthew 16.17-20

*First mention of the church.*

<sup>17</sup> And Jesus answered

and said unto him, "**Blessed are you<sub>(s)</sub>, Simon Bar-Jonah** <sup>(son of Jonah)</sup>: for flesh and blood has not revealed *it* to you<sub>(s)</sub>, but my Father who is in heaven. <sup>18</sup> And |I| say also unto you<sub>(s)</sub>, that you|*(s)* are Peter, and upon this rock I will build **My church**; and the gates of hell <sup>(Gk:hadēs)</sup> shall not prevail against it. And I will give to you<sub>(s)</sub> the keys of the **kingdom of the heavens**: and whatever you<sub>(s)</sub> shall bind on earth shall be bound in the heavens: and whatever you<sub>(s)</sub> shall loose on earth shall be loosed in the heavens." <sup>20</sup> Then He commanded His disciples that they should tell no *man* that |He| was Jesus the Christ.

### Matthew 16.21a

*Christ foretells his death and resurrection.*

<sup>21</sup> FROM that time onward Jesus began to show to His disciples, how that He ...

### Mark 8.31b

<sup>31</sup> ... the son of man ...

### Matthew 16.21b-22

<sup>21</sup> ... must go to Jerusalem, and suffer many *things* of the elders and chief priests and scribes, and **be killed**, and **be raised again** the third day.

<sup>22</sup> Then **Peter** took Him, and began to rebuke Him, saying, "Mercy to You<sub>(s)</sub>, LORD: this shall never be unto You<sub>(s)</sub>."

### Mark 8.33-34a

<sup>33</sup> But when He had turned about and looked on His disciples,

### Matthew 22b-26

<sup>22</sup> ... and said unto Peter, "**Get you<sub>(s)</sub> behind Me, Satan: you<sub>(s)</sub> are an offence to Me: for you<sub>(s)</sub> are not thinking the things that are of God, but those that are of men.**"

<sup>24</sup> THEN Jesus said unto His disciples, "**If any man will come after Me, let him deny himself, and take up his cross, and follow Me** <sup>(Gk:akoloutheo, conform to my example)</sup>. <sup>25</sup> For whoever will save his life shall lose it: and whoever will lose his life for My sake shall find it. <sup>26</sup> For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

### Mark 8.34-37

<sup>34</sup> AND when He had called the people to *Himself* with His disciples also, He said unto them, "**Whoever will follow after Me, let him deny himself, and take up his cross, and follow Me.** <sup>35</sup> For whoever will save his life shall lose it; but whoever shall lose his life for My sake and the gospel's, the same shall save it. <sup>36</sup> For what shall it **profit** a man, if he shall

gain the whole world, and forfeit his own soul? <sup>37</sup> Or what shall a man give in exchange for his soul? <sup>38</sup> Whoever therefore shall be **ashamed** of Me and of My words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when He comes in the glory of His Father with the holy angels.” <sup>38</sup> Whoever therefore shall be **ashamed** of Me and of My words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when He comes in the glory of His Father with the holy angels.”

**Matthew 16.27**

<sup>27</sup> For the Son of Man shall come in the glory of His Father with His angels: and then He shall **reward** every man according to his works.”

**Mark 9.1**

*The transfiguration.*

**AND** He said unto them, “Truly I say unto you, that there are some of the ones who stand here, who shall not taste of death, until they have seen the **kingdom** of God come with power.”

**Matthew 16.28b**

<sup>28</sup> ... *and* the Son of Man coming in His kingdom.”

**Matthew 17.1a**

**AND** after six days (about eight days, Luke 9.28) **Jesus** took Peter, James, and John his brother, and brought them up into a high hill ...

**Mark 9.2b**

<sup>2</sup> ... aside by themselves: ...

**Luke 9.28b-29**

<sup>28</sup> ... to pray. <sup>29</sup> And as He prayed, the appearance of His face was **altered**,



**Mark 9.2b**

<sup>2</sup> ... and He was **transfigured** before them.

**Matthew 17.2b**

<sup>2</sup> ... and His face shone as the sun,

**Mark 9.3**

<sup>3</sup> And His clothing became shining,

**Luke 9.29b**

<sup>29</sup> ... and His clothing *was* white and glistening.

**Mark 8.3b**

<sup>3</sup> ... exceedingly white as snow; such as no cleaner of cloth on earth can whiten *them*.

**Matthew 17.2c-8**

<sup>2</sup> ..., white as the light.

**Luke 9.30**

<sup>30</sup> And behold, two men talked with Him there, who were **Moses** and **Elijah**: <sup>31</sup> who appeared in glory, and spoke of His exodus (death) which He should accomplish at Jerusalem.”

**Luke 9.32**

<sup>32</sup> But Peter and the ones who were with Him were heavy with sleep: and when they were awake, they saw His glory, and the two men that stood with Him.

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### Luke 9.33a

<sup>33</sup> And it came to pass, as they departed from Him, ...

### Matthew 7.4-8

<sup>4</sup> Then Peter answered, and said unto Jesus, "LORD, it is good for us to be here: if You<sub>(s)</sub> will *allow it*, let us make here three tabernacles (tents): one for You<sub>(s)</sub>, and one for Moses, and one for Elijah."

### Luke 9.33b

<sup>33</sup> ... not knowing what He said.

### Mark 9.6

<sup>6</sup> For he *did* not know what to say; for they were terrified."

### Luke 9.34

<sup>34</sup> While He thus spoke, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

### Matthew 7.5b-8

<sup>5</sup> ... and behold a voice *came* out of the cloud, which said,

**"THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED; HEAR YOU HIM."**

<sup>6</sup> And when the disciples heard *it*, they fell on their face, and were terrified. <sup>7</sup> And Jesus came and touched them, and said, "**Arise, and be not afraid.**" <sup>8</sup> And when they had lifted up their eyes, they saw no *man*, except Jesus only.

### Mark 9.8

<sup>8</sup> And suddenly, when they had looked round about, they no longer saw anyone, except **Jesus only** with themselves.

### Matthew 17.9-13

<sup>9</sup> And as they came down from the hills, Jesus commanded them, saying, "**Tell the vision to no man, until the Son of Man is raised again from the dead.**"

### Luke 9.36b

<sup>36</sup> ... And they ... told no *man* in those days any of *those things* which they had seen.

### Mark 9.10-12

<sup>10</sup> And they kept *that* saying with themselves, questioning *one* with *another* what the rising from the dead should mean.

<sup>11</sup> AND they asked Him, saying, "Why *do* the scribes say that **Elijah** must come first?" <sup>12</sup> And He answered and told them, "**Elijah truly comes first, and restores all things; and how it is written of the Son of Man, that He must suffer many things, and be treated without regard.**"

### Matthew 17.12-13

<sup>12</sup> **But I say unto you, that Elijah has come already, and they *did* not know him, but have done to him whatever they desired. Likewise the Son of Man shall also suffer from them.**" <sup>13</sup> Then the disciples understood that He spoke unto them of John the Baptist.

### Luke 9.37a

*The powerless disciples. Demon cast out of a child.*

<sup>37</sup> AND it came to pass, *that* on the **next day**, when they had come down from the hill, ...

### Mark 9.14-17a

<sup>14</sup> AND when He came to *His disciples*, He saw a great **multitude** around them, and *the scribes* questioning them. <sup>15</sup> And immediately all the people, when they observed Him, were greatly astonished, and running to *Him* greeted Him. <sup>16</sup> And He asked the scribes, "**What question do you have with them?**" <sup>17</sup> And ...

### Matthew 17.14-15a

<sup>14</sup> ... there came to Him a *certain man*, kneeling down to Him, and saying, <sup>15</sup> "LORD, have mercy on my son: ...

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### Mark 9.17b

17 ... who has a **mute spirit**:

### Luke 9.38b-40

38 ... for he is my only child.

### Matthew 17.15b

15 ... he is **mentally disturbed** (epileptic or possibly insane), and greatly vexed: for often he falls into the fire, and often into the water.

### Luke 9.39a

39 And behold, a spirit takes him, and he suddenly cries out; ...

### Mark 9.18a

18 and wherever he takes him, he causes him to convulse: and he foams, and grinds with his teeth, and withers away:

### Luke 9.39b-40

... and bruising him hardly *ever* departs from him. <sup>40</sup> And I pled with your<sup>(s)</sup> disciples to cast him out; and they could not."

### Matthew 17.14-20

17 Then Jesus answered and said, "**O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me.**"

### Mark 9.20-28a

20 And they brought him unto Him: and when he saw Him, immediately the spirit *gave* him convulsions; and he fell on the ground, and rolled about foaming *at the mouth*. <sup>21</sup> And He asked his **father**, "**How long has it been since this came upon him?**" And he said, "Since *he was* a child. <sup>22</sup> And often it has cast him both into the fire, and into the waters, to destroy him: but if You<sup>(s)</sup> can do *anything*, have compassion on us, and help us." <sup>23</sup> Jesus said unto him, "**If you<sup>(s)</sup> can believe, all things are possible to him who believes.**" <sup>24</sup> And immediately the father of the child cried out, and said with tears, "LORD, I believe;

help my unbelief." <sup>25</sup> When Jesus saw that the people came running together, He rebuked the unclean spirit, saying unto him, "**You<sup>(s)</sup> mute and deaf spirit, I charge you<sup>(s)</sup>, come out of him, and enter no more into him.**" <sup>26</sup> And *the spirit* cried out, and convulsed him exceedingly, and **came out of him**: and he was as one dead; insomuch that many said, "He is dead."

<sup>27</sup> But Jesus took him by the hand, and lifted him up; and he arose. <sup>28</sup> And when He had come into *the house*, ...

### Matthew 17.19-20

19 THEN the **disciples** came to Jesus aside *from the others*, and said, "Why could we not cast him out?" <sup>20</sup> And Jesus said unto them, "**Because of your unbelief: for truly I say unto you, 'If you have faith as a grain of mustard seed, you shall say unto this hill, Be removed from here to yonder place'; and it shall move; and nothing shall be impossible for you.**" <sup>21</sup> However this kind *does* not go out except by prayer and fasting."

### Luke 9.43b

<sup>43</sup> AND they were all astonished at the mighty power of God. And everyone marvelled at all *things* which He Jesus did, He said unto His disciples,

### Mark 9.30-31

*Jesus again foretells His death and resurrection.*

<sup>30</sup> AND they departed from there, and passed **through Galilee**; and He would not *permit* that anyone should know *it*. <sup>51</sup> For He taught His disciples, and said unto them, ...

### Matthew 17.22-23

22 ... "**The Son of Man shall be betrayed into the hands of men: and they shall kill Him, and the**

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third day He shall be **raised again.**"

### Luke 9.44-45

*Jesus again foretells his death.*

<sup>44</sup> "Let these sayings sink down into your ears: for the Son of Man shall be delivered into the hands of men." <sup>45</sup> But they *did* not understand this saying, and it was hidden from them, that they *would* not perceive it: and they feared to ask Him about that saying.

### Matthew 17.23b

<sup>23</sup> ... And they were exceedingly sorrowful.

### Matthew 17.24-27

*The miracle of the tribute money.*

<sup>24</sup> AND when they had come to Capernaum, the ones who received the **didrachmas** (2 days wages) came to Peter, and said, "Does not your master pay the didrachmas?" <sup>25</sup> He said, "Yes." And when he had come into the house, Jesus anticipated him, saying, "What *do you(s) think, Simon? Of whom do the kings of the earth take customs or head tax? Of their own sons, or of strangers?"* <sup>26</sup> Peter said unto Him, "Of strangers." Jesus said unto him, "Then the sons are free. <sup>27</sup> But, lest we should offend them, go you(s) to the sea, and cast a hook, and take up the fish that first comes up; and when you(s) have opened its mouth, you(s) shall find a stater (4 days wages): that take, and give *it* to them for Me and you(s)."

### Mark 9.33-34

*The dispute who should be greatest.*

<sup>33</sup> AND He came to Capernaum: and being in the house He asked them, "What *was it that* you disputed among yourselves along the way?" <sup>34</sup> But they held their peace: for along the way they had disputed among

themselves, who *should be* the greatest.

### Luke 9.47

<sup>47</sup> And Jesus, perceiving the thought of their heart, took a child, and set him by Him, ...

### Mark 9.35

<sup>35</sup> And He sat down, and called the twelve, and said unto them, "If anyone desires to be first, *they shall be last of all, and ministering-servant of all.*"

### Luke 9.47-48

<sup>47</sup> And Jesus, perceiving the thought of their heart, took a child, and set him by Him,

### Mark 9.36b-37

<sup>36</sup> ... in the midst of them: and when He had taken him in His arms, He said unto them,

### Luke 9.48

<sup>48</sup> ... "Whoever shall receive this **child** in My name receives Me: and whoever shall receive Me receives [Him who] sent Me: for he who is least among you all, the same shall be great."

### Matthew 18.10

<sup>10</sup> "Take heed that you *do not* despise one of these little ones; for I say unto you, that in heaven their angels do always look upon the face of my Father who is in heaven."

### Matthew 18.1-5

<sup>3</sup> And said, "Truly I say unto you, 'Unless you are converted, and become as little children, you shall not enter into the kingdom of heaven.'

### Mark 9.38-41

*The rebuke of sectarianism.*

<sup>38</sup> AND John answered Him, saying, "Master, we saw one casting out demons in Your(s) name, and he *does not* follow us:

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and we **forbad** him, because he *does* not follow us.”<sup>39</sup> But Jesus said, “Forbid him not: for there is no *man* who shall do a miracle in My name, that can lightly speak evil of Me.”<sup>40</sup> For he who *is* not against us is on our side.”<sup>41</sup> For whoever shall give you a cup of water to drink in My name, because you belong to Christ, truly I say unto you, ‘He shall not lose his reward.’”

### Matthew 18.6-7

<sup>6</sup> But whoever shall cause one of these little ones who believe in Me, to stumble, it would be better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.<sup>7</sup> Woe to the world because of **offences**: for it must be that offences come; but woe to that man by whom the cause of stumbling comes.

### Mark 9.42-50

*The rebuke of sectarianism. Jesus’ solemn warning of hell.*

<sup>43</sup> And if your<sub>(s)</sub> **hand** causes you<sub>(s)</sub> to stumble, cut it off: it is better for you<sub>(s)</sub> to enter into life maimed, than having two hands to go into hell (Gk:gehenna), into the fire that never shall be quenched:

<sup>44</sup> where their worm (grub, maggot) - *does* not die, and the **fire** is not quenched.

<sup>45</sup> And if your<sub>(s)</sub> **foot** causes you<sub>(s)</sub> to stumble, cut it off: it is better for you<sub>(s)</sub> to enter lame into life, than having two feet to become cast into hell (Gk:gehenna), into the fire that never shall be quenched:

<sup>46</sup> where their worm *does* not die, and the fire is not quenched.

<sup>47</sup> And if your<sub>(s)</sub> **eye** causes you<sub>(s)</sub> to stumble, pluck it out: it is better for you<sub>(s)</sub> to enter into the kingdom

of God with one eye, than having two eyes to become cast into hell (Gk:gehenna) **fire**:

<sup>48</sup> where their worm *does* not die, and the fire is not quenched.

<sup>49</sup> For everyone shall be salted with fire, and every sacrifice shall be salted with salt.<sup>50</sup> **Salt** is good: but if the salt has lost its saltiness, with what will you season it? Have salt in yourselves, and have peace one with another.”

### Matthew 18.11-14

*The lost sheep: the seeking LORD.*

<sup>11</sup> “For the Son of Man comes to save that which was lost.<sup>12</sup> What *do* you think? If a man has a hundred **sheep**, and one of them has gone astray, does he not leave the ninety and nine, and go into the hills, and seek that which has gone astray?<sup>13</sup> And if it so happens that he finds it, truly I say unto you, ‘He rejoices more for that *sheep*, than of the ninety nine which *did* not go astray.’<sup>14</sup> *Even* so it is not the will of your Father who is in heaven, that one of these little ones should perish.”

### Matthew 18.15-35

*Discipline in the future church-assembly.*

<sup>15</sup> “**MOREOVER** if your<sub>(s)</sub> brother shall trespass against you<sub>(s)</sub>, go and tell him his fault between you<sub>(s)</sub> and him alone: if he shall hear you<sub>(s)</sub>,<sup>16</sup> you<sub>(s)</sub> have gained your<sub>(s)</sub> brother. But if he will not hear you<sub>(s)</sub>, *then* take with you<sub>(s)</sub> one or two more, that in the mouth of two or three witnesses every word may be established.<sup>17</sup> And if he shall neglect to hear them, tell *it* to the assembly: but if he neglects to hear the assembly, let him be to you<sub>(s)</sub> as a pagan *man* and a tax collector.<sup>18</sup> Truly I say unto you, ‘Whatever you shall **bind** on earth shall be bound in heaven: and whatever you shall **loose** on earth

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shall be loosed in heaven.’<sup>19</sup> Again I say unto you, that if two of you shall **agree** on earth concerning anything that they shall ask, it shall be done for them by My Father who is in heaven.”

### *The simplest form of a local church-assembly.*

<sup>20</sup> “For where two or three are gathered together in My name, there am I in the midst of them.”

### *The law of forgiveness.*

<sup>21</sup> THEN Peter came to Him, and said, “LORD, how often shall my brother sin against me, and I forgive him? Until seven times?”

<sup>22</sup> Jesus said unto him, “I *do* not say unto you<sub>(s)</sub>, ‘Until seven times; but, until seventy times seven.’”

<sup>23</sup> Therefore the kingdom of heaven is like a certain king, who would take account of his bond-servants. <sup>24</sup> And when he had begun to count, one was brought to him, who owed him **ten thousand talents** (60 lbs of silver each). <sup>25</sup> But since he had nothing *with which* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. <sup>26</sup> The bond-servant therefore fell down, and bowed the knee to him, saying, ‘Lord, have patience with me, and I will pay you<sub>(s)</sub> all.’ <sup>27</sup> Then the lord of that bond-servant was moved with compassion, and loosed him, and forgave him the debt. <sup>28</sup> But the same bond-servant went out, and found one of his fellow bond-servants, who owed him a **hundred denarii** (day’s wages): and he laid hands on him, and took him by the throat, saying, ‘Pay me what you<sub>(s)</sub> owe.’ <sup>29</sup> And his fellow bond-servant fell down at his feet, and pled with him, saying, ‘Have patience with me, and I will pay you<sub>(s)</sub> all.’ <sup>30</sup> And he would not: but went and cast him into prison, until he should pay the debt. <sup>31</sup> So when his fellow bond-servants saw

what was done, they were very sorrowful, and came and told unto their lord all that was done. <sup>32</sup> Then his lord, after he had called him, said unto him, ‘O you<sub>(s)</sub> wicked bond-servant, I forgave you<sub>(s)</sub> all that debt, because you<sub>(s)</sub> asked it of me: <sup>33</sup> Should you<sub>(s)</sub> not also have had compassion on your<sub>(s)</sub> fellow bond-servant, even as |I| had pity on you<sub>(s)</sub>?’ <sup>34</sup> And his lord was angry, and delivered him to the inquisitors [tormentors], till he should pay all that was due to him. <sup>35</sup> So likewise shall My heavenly Father do *also* to you, if you from your hearts forgive not everyone his brother their transgressions.”

### **John 7.2-9**

<sup>2</sup> Now the Jews’ feast of **tabernacles** (tents) was at hand. <sup>3</sup> His brethren therefore said unto Him, “Depart from here, and go into Judea, that Your<sub>(s)</sub> disciples also may see the works that You<sub>(s)</sub> do. <sup>4</sup> For *there is* no man that does anything in secret, and He Himself seeks to be known openly. If you<sub>(s)</sub> do these *things*, show Yourself to the world.” <sup>5</sup> For neither did His brethren believe in Him. <sup>6</sup> Then Jesus said unto them, “My time has not yet come: but your time is always ready. <sup>7</sup> The world cannot hate you; but it hates Me, because |I| testify of it, that its works are evil. <sup>8</sup> Go |You| up to this feast: |I| go not up yet to this feast; for My time has not yet fully come.” <sup>9</sup> When He had said these words unto them, He remained *still* in Galilee.

### **Luke 9.51-56**

#### *The new spirit of grace: final departure from Galilee.*

<sup>51</sup> AND it came to pass, when the time had come that He should be received up, |He| steadfastly set His face to go to **Jerusalem**, <sup>52</sup> and sent messengers ahead of Him: and they went, and entered

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into a village of the Samaritans, to make ready for Him.<sup>53</sup> And they did not receive Him, because He was determined *that He* would go to Jerusalem.<sup>54</sup> And when His disciples James and John saw *this*, they said, "LORD, will you<sub>(s)</sub> *have it that* we command fire to come down from heaven, and consume them, even as Elijah did?"<sup>55</sup> But He turned, and rebuked them, and said, "**you know not what manner of spirit you are of.** **56 For the Son of Man has not come to destroy men's lives, but to save them.**" And they went to another village.

### Luke 9.57a

*Another test of discipleship.*

<sup>57</sup> AND it came to pass *that*, as they went in the way (road), ...

### Matthew 8.19b

*Professed disciples tested.*

<sup>19</sup> ... a certain scribe came, and said unto Him, ...

### Luke 9.57b

<sup>57</sup> ... "LORD, I will **follow** You<sub>(s)</sub> wherever You<sub>(s)</sub> go."<sup>58</sup> And Jesus said unto him, "**Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay His head.**"<sup>59</sup> And He said unto another, "**Follow Me.**" But He (another of his disciples, Mark 8.21) said, "LORD, allow me first to go and bury my father."<sup>60</sup> Jesus said unto him, "**Let the dead bury their dead: but go you<sub>(s)</sub> and preach the kingdom of God.**"<sup>61</sup> And another also said, "LORD, I will follow You<sub>(s)</sub>; but let me first go bid them farewell, who are *at home* in my house."<sup>62</sup> And Jesus said unto him, "**No man having put his hand to the plough, and looking back, is fit for the kingdom of God.**"

## THE OPPOSITION TO THE KING

### John 7.10-53

*Final departure from Galilee.*

<sup>10</sup> BUT when His brethren had gone up, then |He| went also up to the feast, not openly, but as it were in secret.<sup>11</sup> Then the Jews sought Him at the feast, and said, "Where is |He|?"<sup>12</sup> And there was much grumbling among the people concerning Him: *for* some said, "He is a good *man*:" others said, "No; but He deceives the people."<sup>13</sup> However no *man* spoke openly of Him for fear of the Jews.<sup>14</sup>

*Jesus at the feast of tabernacles.*

<sup>14</sup> NOW about the middle of the feast Jesus went up into the temple, and taught.<sup>15</sup> And the Jews marvelled, saying, "How *does* this *man* know letters, having never learned?"<sup>16</sup> Jesus answered them, and said, "**My doctrine is not Mine, but His who sent Me.** <sup>17</sup> **If any man will do His will, he shall know of the doctrine, whether it is from God, or whether |I| speak from Myself.** <sup>18</sup> **He who speaks from himself seeks his own glory: but he who seeks the glory of Him that sent Him, the same is true, and no unrighteousness is in Him.**"<sup>19</sup>

**Did not Moses give you the law, and yet none of you keeps the law? Why do you go about to kill Me?"**

<sup>20</sup> The people answered and said, "You<sub>(s)</sub> have a demon; who endeavours to kill You<sub>(s)</sub>?"<sup>21</sup> Jesus answered and said unto them, "**I have done one work, and you all marvel.** <sup>22</sup> **Moses therefore gave to you circumcision, not because it is of Moses, but of the fathers; and you circumcise a man on the Sabbath day.** <sup>23</sup> **If a man on the Sabbath day receives circumcision, so that the law of Moses should not be broken; are you angry at Me, because I have made a man**

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entirely whole <sup>(well)</sup> on the Sabbath day? <sup>24</sup> Judge not according to the appearance, but judge *using* righteous judgment.”

<sup>25</sup> THEN some from Jerusalem said, “Is not this He, whom they seek to kill? <sup>26</sup> But behold, He speaks boldly, and they say nothing unto Him. Do the rulers know indeed that this is the very Christ <sup>(Messiah)?</sup> <sup>27</sup> Nevertheless we know this *man* from where He comes: but when the Christ comes, no *man* knows from where He comes.” <sup>28</sup> Then cried Jesus in the temple as He taught, saying, “**You both know Me, and [you] know from where I have come: and I have not come of Myself, but He who sent Me is true, whom you know not.** <sup>29</sup> But [I] know Him: for I am from Him, and [He] has sent Me.”

<sup>30</sup> Then they sought to take Him: but no *man* laid hands on Him, because His hour was not yet come. <sup>31</sup> And many of the people believed on Him, and said, “When the Christ comes, will He do more miracles than these which this *man* has done?”

<sup>32</sup> THE Pharisees heard that the people whispered such *things* concerning Him; and the Pharisees and the chief priests sent officers to take Him. <sup>33</sup> Then Jesus said unto them, “**Yet a little while am I with you, and then I go to Him who sent Me.** <sup>34</sup> **You shall seek Me, and shall not find Me: and where [I] am, there [you] cannot come.**” <sup>35</sup> Then the Jews said among themselves, “Where will [He] go, that we shall not find Him? Will He go to the dispersion among the Greeks, and teach the Greeks? <sup>36</sup> What *manner of saying* is this that He said, ‘You shall seek Me, and shall not find Me: and where [I] am, there [you] cannot come?’ ”

*The great prophecy concerning the Holy Spirit for power.*

<sup>37</sup> IN the last day, *that great day* of the feast, Jesus stood and cried, saying, “**If any man thirst, let him come unto Me, and drink.**

<sup>38</sup> **He who believes on Me, as the Scripture has said, ‘Out of His innermost being [belly] (bowels) shall flow rivers of living water.’ ”** {Jer 17.13}

<sup>39</sup> (But this He spoke of the Spirit, which the ones who believe on Him should receive: for the Holy Ghost was not yet *given*; because Jesus was not yet glorified.)

*The people divided in opinion.*

<sup>40</sup> MANY of the people therefore, when they heard *this* saying, said, “Truly this is the Prophet.”

<sup>41</sup> Others said, “This is the Christ.” But some said, “Shall the Christ come out of Galilee? <sup>42</sup> Has not the Scripture said, that Christ comes from the seed of David, and out of the town of Bethlehem, where David was?” <sup>43</sup> So there was a division among the people because of Him. <sup>44</sup> And some of them would have taken Him; but no *man* laid hands on Him.

<sup>45</sup> THEN the officers came to the chief priests and Pharisees; and they said unto them, “Why have you not brought Him?” <sup>46</sup> The officers answered, “Never *has* a man spoken like this man.”

<sup>47</sup> Then the Pharisees answered them, “Are [you] also deceived?”

<sup>48</sup> Have any of the rulers or of the Pharisees believed on Him? <sup>49</sup> But this people who knows not the law are cursed.” <sup>50</sup> Nicodemus said unto them, (he who came to *Jesus* by night, being one of them,) <sup>51</sup> “Does our law judge any man, before it hears Him, and knows what He does?” <sup>52</sup> They answered and said unto him, “Are you <sup>(s)</sup> also of Galilee? Search, and look: for out of Galilee arises no prophet.”

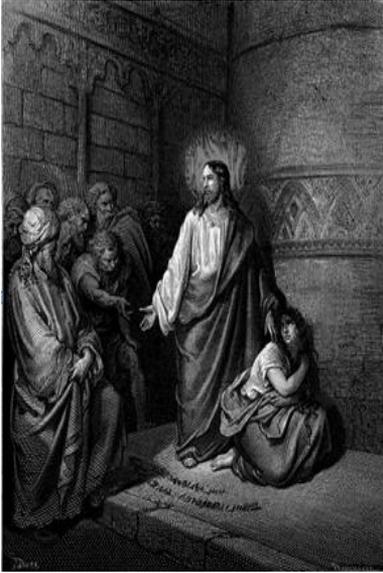
<sup>53</sup> And every man went to his own house.

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### John 8.1-59

#### *The woman taken in adultery.*

**J**ESUS went to the mount of Olives.



<sup>2</sup> AND early in the morning He came again into the temple, and all the people came to Him; and He sat down, and taught them. <sup>3</sup> And the scribes and Pharisees brought a **woman** to Him caught in **adultery**; and when they had set her in the midst, <sup>4</sup> they said unto Him, "Master, this woman was caught in adultery, in the very act." <sup>5</sup> Now Moses in the law commanded us, that such should be stoned: but what *do* *[You]*<sub>(s)</sub> say?" <sup>6</sup> This they said, testing Him, that they might have *reason* to accuse Him. But Jesus stooped down, and with *His* finger wrote on the ground, *as though He did not hear them.* <sup>7</sup> So when they continued asking Him, He stood up, and said unto them, "**He who is without sin among you, let him cast the first stone at her.**" <sup>8</sup> And again He stooped down, and wrote

on the ground. <sup>9</sup> And those who heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst. <sup>10</sup> When Jesus had stood up, and saw no one but the woman, He said unto her, "**Woman, where are those *who are* your<sub>(s)</sub> accusers? Has no *man* condemned you<sub>(s)</sub>?"** <sup>11</sup> She said, "No *man*, LORD." And Jesus said unto her, "**Neither do *[I]* condemn you<sub>(s)</sub>: go, and sin no more.**"

*Discourse after the feast: Jesus the light of the world.*

<sup>12</sup> THEN Jesus spoke again unto them, saying, "***[I]* am the **light** of the world: he who follows Me shall not walk in darkness, but shall have the light of life.**"

<sup>13</sup> The Pharisees therefore said unto Him, "*[You]*<sub>(s)</sub> bear testimony of Yourself; Your<sub>(s)</sub> testimony is not true." <sup>14</sup> Jesus answered and said unto them, "**Though *[I]* bear testimony of myself, *yet* my testimony is true: for I know from where I came, and where I go; but *[you]* cannot tell from where I come, and where I go.**" <sup>15</sup> *[You]* judge according to the flesh; *[I]* judge *no man*.

<sup>16</sup> And yet if *[I]* judge, My judgment is true: for I am not alone, but *[I]* am with the Father who sent Me." <sup>17</sup> It is also written in your law, that the testimony of two men is true. <sup>18</sup> *[I]* am *one* who bears witness of Myself, and the Father who sent Me *also* bears witness of Me."

<sup>19</sup> Then they said unto Him, "Where is your<sub>(s)</sub> Father?" Jesus answered, "**You neither know Me, nor my Father: if you had known Me, you should have known My Father also.**" <sup>20</sup> These words Jesus spoke in the treasury, as He taught in the temple: and no *man* laid hands on Him; for His hour had not yet come.

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<sup>21</sup> THEN again Jesus said unto them, “**I go My way, and you shall seek Me, and shall die in your sins: where I go, [you] cannot come.**” <sup>22</sup> Then the Jews said, “Will He kill Himself? Because He says, ‘Where I go, [you] cannot come.’” <sup>23</sup> And He said unto them, “[You] are from beneath; I am from above: [you] are of this world; I am not of this world.” <sup>24</sup> I said therefore unto you, that you shall die in your sins: for if you believe not that **I-Am** (tetragrammaton, highest name for God.), you shall die in your sins.” <sup>25</sup> Then they said unto Him, “Who are [You] (s)?” And Jesus said unto them, “Even the same that I said unto you from the beginning.” <sup>26</sup> I have many things to say and to judge of you: but He who sent Me is true; and I speak to the world those things which I have heard from Him.” <sup>27</sup> They did not understand that He spoke to them of the Father. <sup>28</sup> Then Jesus said unto them, “When you have lifted up the Son of Man, then you shall know that **I-Am** He, and that I do nothing of Myself; but as My Father has taught Me, I speak these things.” <sup>29</sup> And He who sent Me is with Me: the Father has not left Me alone; for I always do those things that please Him.”

<sup>30</sup> AS He spoke these words, many believed on Him.

<sup>31</sup> Then Jesus said to those Jews who believed on Him, “If [you] continue in My Word, then you are my disciples indeed; and you shall know the truth, and the truth shall set you free.” <sup>32</sup> They answered Him, “We are Abraham’s seed, and were never in bondage to anyone: how do You (s) say, [you] shall be made free?” <sup>33</sup> Jesus answered them, “Truly, truly, I say unto you, ‘Whoever commits sin is the bond-servant of sin.’ <sup>34</sup> And the servant abides not in the house forever: but the son abides forever.” <sup>35</sup> If the Son

therefore shall make you free, you shall be free indeed. <sup>37</sup> I know that you are Abraham’s seed; but you seek to kill Me, because My Word has no place in you. <sup>38</sup> I speak that which I have seen with My Father: and [you] do that which you have seen with your father.”

<sup>39</sup> They answered and said unto Him, “Abraham is our father.” Jesus said unto them, “If you were Abraham’s children, you would do the works of Abraham.” <sup>40</sup> But now you seek to kill Me, a man that has told you the truth, which I have heard from God: this Abraham did not do. <sup>41</sup> [You] do the deeds of your father.” Then they said to him, “[We] are not born out of fornication; we have one Father, even God.” <sup>42</sup> Jesus said unto them, “If God were your Father, you would love Me: for I proceeded out of and came from God; neither did I come of Myself, but [He] sent Me. <sup>43</sup> Why do you not understand My speech? Even because you cannot hear My Word. <sup>44</sup> [You] are of your father the devil, and the lusts of your father you will do. He was a murderer from the beginning, and resided not in the truth, because there is no truth in Him. When he speaks a lie, he speaks from himself: for he is a liar, and the father of it. <sup>45</sup> And because I tell you the truth, you do not believe Me. <sup>46</sup> Which of you convicts Me of sin? And if I say the truth, why do you not believe Me? <sup>47</sup> He who is of God hears God’s words: therefore [you] do not hear them, because you are not of God.” <sup>48</sup> Then the Jews answered, and said unto Him, “Do [we] not well say that [You] (s) are a Samaritan, and have a demon?” <sup>49</sup> Jesus answered, “[I] do not have a demon; but I honour My Father, and [you] dishonour Me. <sup>50</sup> And I seek not My own glory: there is One that seeks and judges. <sup>51</sup> Truly, truly, I say unto you, ‘If a man keeps (obeys) My

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**Word, he shall never see death.”**

<sup>52</sup> Then the Jews said unto Him, “Now we know that You<sup>(s)</sup> have a demon. Abraham is dead, and the prophets; and |You|<sup>(s)</sup> say, ‘If a man keeps My Word, he shall never taste of death.’ <sup>53</sup> Are you<sup>(s)</sup> greater than our father Abraham, who is dead? And the prophets are dead: who *do* |You|<sup>(s)</sup> <sup>54</sup> make Yourself *out to be*?” Jesus answered, **“If |I| honour Myself, My honour is nothing: it is My Father that honours Me; of whom you say, that He is your God: <sup>55</sup> Yet you have not known Him; but I know Him: and if I should say, I *do* not know Him, I shall be a liar like you: but I know Him, and keep His Word. <sup>56</sup> Your father Abraham rejoiced to see My day; and he saw *it*, and was glad.”**

<sup>57</sup> Then the Jews said unto Him, “You<sup>(s)</sup> are not yet fifty years old, and have you<sup>(s)</sup> seen Abraham?” <sup>58</sup> Jesus said unto them, **“Truly, truly, I say unto you, ‘Before Abraham was, |I-Am|.’”** <sup>59</sup> Then they took up stones to cast at Him: but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by.

### John 9.1-41

#### *The man born blind and deaf.*

**AND** as *Jesus* passed by, He saw a **man** *who was blind* from *his* birth. <sup>2</sup> And His disciples asked Him, saying, “Master, who sinned, this *man*, or his parents, that he was born blind?” <sup>3</sup> Jesus answered, **“Neither has this *man* sinned, nor His parents: but that the works of God should be revealed in Him. <sup>4</sup> I must work the works of Him who sent Me, while it is day: the night comes, when no *man* can work. <sup>5</sup> As long as I am in the world, I am the light of the world.”** <sup>6</sup> When He had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the

clay,<sup>7</sup> and said unto Him, **“Go, wash in the pool of Siloam,”** (which is by interpretation, ‘Sent’.) Then he went his way, and washed, and came *back* seeing.

<sup>8</sup> Therefore the neighbours, and those who before had seen him *knowing* that he was blind, said, “Is not this he who sat and begged?” <sup>9</sup> Some said, “This is he:” others *said*, “He is like him:” *but* he said, “I am he.” <sup>10</sup> Therefore they said unto him, “How were your<sup>(s)</sup> eyes opened?” <sup>11</sup> |He| answered and said, “A man *who is* called Jesus made clay, and anointed my eyes, and said unto me, ‘Go to the pool of Siloam, and wash:’ and I went and washed, and I received sight.” <sup>12</sup> Then they said unto him, “Where is |He|?” He said, “I *do* not know.”

<sup>13</sup> **THEY** brought him who beforehand was blind to the Pharisees. <sup>14</sup> And it was the Sabbath day when Jesus made the clay, and opened his eyes. <sup>15</sup> Then again the Pharisees also asked him how he had received his sight. He said unto them, “He put clay upon my eyes, and I washed, and do see.” <sup>16</sup> Therefore some of the Pharisees said, “This man is not from God, because He *does* not keep the Sabbath day.” Others said, “How can a man *that is* a sinner do such miracles?” And there was a division among them. <sup>17</sup> They said unto the blind man again, “What *do* |you|<sup>(s)</sup> say about Him, *being* that He has opened your<sup>(s)</sup> eyes?” <sup>18</sup> He said, “He is a prophet.” <sup>19</sup> But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him who had received his sight. <sup>20</sup> And they asked them, saying, “Is this your son, who |you| say was born blind? How then does he now see?” <sup>21</sup> His parents answered them and said, “We know that this is our son, and that he was born blind: <sup>22</sup> but by what means he

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now sees, we *do* not know; or who has opened his eyes, we *do* not know: |he| is of age; ask him: |he| shall speak for himself.”

<sup>22</sup> His parents spoke these *words*, because they feared the Jews: for the Jews had agreed already, that if any *man* did confess Him as the Christ, he should be put out of the synagogue.

<sup>23</sup> Therefore his parents said, “He is of age; ask him.” <sup>24</sup> Then again they called the man who was blind, and said unto him, “Give God the praise: we know that this man is a sinner.”

<sup>25</sup> |He| answered and said, “Whether He is a sinner, I *do* not know: one *thing* I *do* know, *is* that, whereas I was blind, now I see.”

<sup>26</sup> Then they said to him again, “What did He *do* to you<sub>(s)</sub>? How *did* He open your<sub>(s)</sub> eyes?” <sup>27</sup> He answered them, “I have told you already, and you did not hear: why would you hear *it* again? Will |you| also be His disciples?”

<sup>28</sup> Then they verbally abused him, and said, “|You|<sub>(s)</sub> are |His| disciple; but we are Moses’ disciples. <sup>29</sup> |We| know that God spoke to Moses: *as for* this *fellow*, we *do* not know where He is from.”

<sup>30</sup> The man answered and said unto them, “Why in this is a marvellous *thing*, that you *do* not know where He is from, and *yet* He has opened My eyes. <sup>31</sup> Now we know that God *does* not hear sinners: but if any *man* is a worshipper of God, and does His will, |him| He hears. <sup>32</sup> Since the age began it was not heard that any *man* opened the eyes of one who was born blind. <sup>33</sup> If this *man* were not of God, He could do nothing.”

<sup>34</sup> They answered and said unto him, “|You|<sub>(s)</sub> were altogether born in sins, and do you<sub>(s)</sub> teach us?” And they cast him out. <sup>35</sup> Jesus heard that they had cast him out; and when He had found him, He said unto him, “Do you<sub>(s)</sub> believe on the Son of God?” <sup>36</sup> |He| answered and said,

“Who is He, LORD, that I might believe on Him?” <sup>37</sup> And Jesus said unto him, “You<sub>(s)</sub> have both seen Him, and it is |He| who talks with you<sub>(s)</sub>.” <sup>38</sup> And he said, “LORD, I believe.” And he worshipped Him.

<sup>39</sup> And Jesus said, “For judgment |I| have come into this world, that those who *do* not see might see; and that those who see might be made blind.” <sup>40</sup> And *some* of the Pharisees which were with Him heard these *words*, and said unto Him, “Are we blind also?”

<sup>41</sup> Jesus said unto them, “If you were blind, you should have no sin: but now you say, ‘We see;’ therefore your sin remains.”

### John 10.1-21

#### Discourse on the Good Shepherd.

“**T**RULY, truly, I say unto you, ‘He who enters not by the door into the sheepfold, but climbs up some other way, the same is a thief and a robber.’ <sup>2</sup> But He who enters in by the door is the **s**hepherd of the sheep. <sup>3</sup> To Him the gatekeeper opens; and the sheep hear His voice: and He calls His own sheep by name, and leads them out. <sup>4</sup> And when He puts out His own sheep, He goes before them, and the sheep follow Him: for they know His voice. <sup>5</sup> And they will not follow a stranger, but will flee from him: for they know not the voice of strangers.” <sup>6</sup> This parable Jesus spoke unto them: but |they| did not understand what was meant by the *things* that He spoke unto them.

<sup>7</sup> **T**HEN Jesus said unto them again, “Truly, truly, I say unto you, ‘|I| am the **d**oor of the sheep.’ <sup>8</sup> All who ever came before Me are thieves and robbers; but the sheep did not hear them. <sup>9</sup> |I| am the door: by Me if any *man* enters in, he shall be saved, and shall go in and out, and find pasture. <sup>10</sup> The thief comes not, but for to steal, and to kill, and to destroy: |I| have come

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that they might have life, and that they might have *it more abundantly*.<sup>11</sup> [I] am the **Good Shepherd**: the Good Shepherd gives His life for the sheep.<sup>12</sup> But *he who is* a hireling, and not the shepherd, who does not own the sheep, sees the wolf coming, and leaves the sheep, and flees: and the wolf catches them, and scatters the sheep.<sup>13</sup> The hireling flees, because He is a hireling, and *does not care for the sheep*.<sup>14</sup> [I] am the Good Shepherd, and know My *sheep*, and am known of Mine.<sup>15</sup> As the Father knows Me, *even so know I [the Father: and I lay down my life for the sheep]*.<sup>16</sup> And other sheep I have, which are not of this fold: I must bring [them] also, and they shall hear My voice; and there shall *be one fold, and one Shepherd*.<sup>17</sup> Therefore does My Father love Me, because [I] lay down my life, that I might take it again.<sup>18</sup> *No man takes it from Me, but [I] lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received from My Father.*"

<sup>19</sup> THERE was a division therefore again among the Jews *because of these sayings*.<sup>20</sup> And many of them said, "He has a demon, and is mad; why *do you hear Him?*"<sup>21</sup> Others said, "These are not the words of Him who has a demon. Can a demon open the eyes of the blind?"

### Luke 10.1-42

*The seventy sent before him.*

**AFTER** these *things* the LORD appointed another **seventy** also, and sent them two by two ahead of Him into every city and place, where He Himself would come.<sup>2</sup> He then said unto them, "The harvest truly *is great, but the labourers are few: pray you therefore to the LORD of the harvest, that He would send out*

labourers into His harvest."<sup>3</sup> Go your ways: behold, [I] send you forth as lambs among wolves.<sup>4</sup> Carry neither purse, nor bag, nor sandals: and greet no *man* along the way (road).<sup>5</sup> And into whatever house you enter, first say, 'Peace *be to this house.*'<sup>6</sup> And if indeed the Son of peace is upon it, your peace shall rest upon it *as well*: but if not, on you it shall return. And in the same house remain, eating and drinking such *things* as they give: for the labourer is worthy of his hire.<sup>8</sup> Go not from house to house.<sup>8</sup> And into whatever city you enter, and they receive you, eat such *things* as are set before you: and heal the sick that are in it, and say unto them, 'The kingdom of God has come near to you.'<sup>10</sup> But into whatever city you enter, and they receive you not, go *your ways* out into the streets of the same, and say,<sup>11</sup> 'Even the very dust of your city, which clings to us, we shake off against you: but be you sure of this, that the kingdom of God comes near to you.'<sup>12</sup> But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city."<sup>13</sup>

*Jesus denounces judgment on the cities.*

<sup>13</sup> "**Woe** to you(s), Chorazin, woe to you(s), Bethsaida: for if the mighty works had been done in Tyre and Sidon, which have been done in you, they would have a great while ago repented, sitting in sackcloth and ashes.<sup>14</sup> But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.<sup>15</sup> And [you(s), Capernaum, which are exalted to heaven, shall be thrust down to hell (Gk:hades).<sup>16</sup> He who hears you hears Me; and he who despises you despises Me; and he who despises Me despises Him who sent Me."

<sup>17</sup> AND the **seventy returned again** with joy, saying, "LORD, even the demons are subject unto us through Your(s) name."<sup>18</sup> And

## In the Steps of the Christ

He said unto them, “I observed Satan as lightning fall from heaven. <sup>19</sup> Behold, I give unto you authority to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. <sup>20</sup> But in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.”

<sup>21</sup> IN that hour Jesus rejoiced in the Spirit, and said, “I thank you<sup>(s)</sup>, O Father, LORD of heaven and earth, that you<sup>(s)</sup> have hid these things from the wise and prudent, and have **revealed** them unto babes: even so, Father; for so it seemed good in your<sup>(s)</sup> sight. <sup>22</sup> All things are delivered to Me from My Father: and no man knows who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal Him.”

<sup>23</sup> AND He turned Himself unto His disciples, and said privately, “Blessed are the eyes which see the things that you see: <sup>24</sup> for I tell you, that many prophets and kings have desired to see those things which you see, and have not seen them; and to hear those things which you hear, and have not heard them.”

### A lawyer questions Jesus.

<sup>25</sup> AND behold, a certain lawyer stood up, and tested Him, saying, “Master, what shall I do to inherit eternal life?” <sup>26</sup> He said unto him, “What is written in the law? How do you<sup>(s)</sup>, read it?”

<sup>27</sup> And he answering said,

“YOU<sup>(s)</sup> SHALL LOVE THE LORD YOUR<sup>(s)</sup> GOD WITH ALL YOUR<sup>(s)</sup> HEART, AND WITH ALL YOUR<sup>(s)</sup> SOUL, AND WITH ALL YOUR<sup>(s)</sup> STRENGTH, AND WITH ALL YOUR<sup>(s)</sup> MIND; AND YOUR<sup>(s)</sup> NEIGHBOUR AS YOURSELF.” {Deut.

6.5, Lev. 19.18}

<sup>28</sup> And He said unto him, “You<sup>(s)</sup> have answered right: this do, and you<sup>(s)</sup> shall live.” <sup>29</sup> But he, desiring to justify himself, said unto Jesus, “And who is my neighbour?”

### Parable of the good Samaritan.



<sup>30</sup> AND Jesus answering said, “A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, and wounded him, and departed, leaving him being half dead. <sup>31</sup> And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. <sup>32</sup> And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

<sup>33</sup> But a certain Samaritan, as he travelled, came where he was: and when he saw him, he had compassion on him, <sup>34</sup> and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own animal, and brought him to an inn, and took care of him. <sup>35</sup> And on the next day

## In the Steps of the Christ

when he was going out, he took out two denarii (day's wages), and gave them to the host, and said unto him, 'Take care of him; and whatever you(s) spend more, when I come again, [I] will repay you(s).' <sup>36</sup> Who now of these three, do you(s) think, was neighbour unto him who fell among the thieves?"

<sup>37</sup> And he said, "He who showed mercy on him." Then Jesus said unto him, "Go, and do [you](s) likewise."

### *Martha and Mary in contrast.*

<sup>38</sup> NOW it came to pass, as they went, that [He] entered into a certain village: and a certain woman named **Martha** received Him into her house. <sup>39</sup> And she had a sister called **Mary**, who also sat beside at Jesus feet, and heard His word. <sup>40</sup> But Martha was encumbered (worried and distracted) about *and doing* much serving, and came to Him, and said, "LORD, do you(s) not care that my sister has left me to serve alone? Bid her therefore that she *should* help me."

<sup>41</sup> And Jesus answered and said unto her, "**Martha, Martha, you(s) are full of cares and troubled about many things:** <sup>42</sup> but one *thing* is needful: and Mary has chosen *that* good part, which shall not be taken away from her."

### **Luke 11.1-54**

#### *Jesus' doctrine of prayer.*

**AND** it came to pass *that*, as He was praying in a certain place, when He finished, one of His disciples said unto Him, "LORD, **teach us to pray**, as John also taught his disciples." <sup>2</sup> And He said unto them, "**When you pray**, say,

**Our Father** who is in heaven,

Hallowed (Holy) be Your(s) name.

Your(s) kingdom come.

Your(s) will be done, as in heaven,  
so in earth.

<sup>3</sup> Give us day by day our daily bread.

<sup>4</sup> And forgive us our sins;  
for we also forgive everyone who is indebted to us.

And lead us not into temptation;  
but deliver us from evil."

#### *Parable of the importunate friend.*

<sup>5</sup> And He said unto them, "Who of you shall have a friend, and shall go to him at midnight, and say unto him, 'Friend, lend me three loaves; <sup>6</sup> for a friend of mine in *his* journey comes to me, and I have nothing to set before him;' <sup>7</sup> and he from within shall answer and say, 'Do not trouble me: the door is now shut, and my children are with me in bed; I cannot rise and give it to you(s);' <sup>8</sup> I say unto you, 'though he will not rise and give it to him, because *he* is his friend, yet because of his persistence he will rise and give him as many as he needs.' <sup>9</sup> And [I] say unto you, '**Ask**, and it shall be given you; **seek**, and you shall find; **knock**, and it shall be opened unto you.' <sup>10</sup> For everyone who asks receives; and he who seeks finds; and to him who knocks it shall be opened.' <sup>11</sup> If a son shall ask for bread from any of you who is a father, will he give him a stone? Or if *he* asks for a fish, will he for a fish give him a serpent? <sup>12</sup> Or if he shall ask for an egg, will he offer him a scorpion? <sup>13</sup> If [you] then, being evil, know how to give good gifts to your children: how much more shall *your* heavenly Father give the Holy Spirit to those who ask Him?"

#### *Jesus charged with casting out demons by Beelzebub.*

<sup>14</sup> AND He was casting out a demon, and it was mute. And it came to pass, when the demon was gone out, the mute spoke; and the people marvelled. <sup>15</sup> But some of them said, "He casts out demons through **Beelzebub** the chief of the

## In the Steps of the Christ

demons.”<sup>16</sup> And other, testing *Him*, sought of Him a sign from heaven.<sup>17</sup> But [He], knowing their thoughts, said unto them, “Every kingdom divided against itself is brought to desolation; and a house divided against a house falls.<sup>18</sup> If Satan also is divided against himself, how shall his kingdom stand? Because you say that I cast out demons through Beelzebub.<sup>19</sup> And if [I] by Beelzebub cast out demons, by whom do your sons cast *them* out? Because of this [they] shall be your judges.<sup>20</sup> But if I with the finger of God cast out demons, then the kingdom of God comes upon you.

<sup>21</sup> WHEN a **strong** armed *man* guards his dwelling, his goods are in peace:<sup>22</sup> but when one stronger than he shall come upon *him*, and overcomes him, he takes *from him* all his armour in which he trusted, and divides his spoils.<sup>23</sup> He who is not with Me is against Me: and he who gathers not with Me scatters.”

### Worthlessness of self-reformation.

<sup>24</sup> “WHEN the **unclean spirit** has gone out of a man, he walks through dry places, seeking rest; and finding none, he says, ‘I will return unto my house from where I came out.’<sup>25</sup> And when he comes, he finds *it* swept and garnished.<sup>26</sup> Then he goes, and takes with *him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.”

<sup>27</sup> AND it came to pass, as He spoke these *things*, a certain woman of the company lifted up her voice, and said unto him, “Blessed *is* the womb that bore you<sup>(s)</sup>, and the breasts which you<sup>(s)</sup> have nursed.”<sup>28</sup> But He said, “**yes but** rather, **‘blessed are the ones who hear the Word of God, and keep it.’**”

### The sign of Jonah.

<sup>29</sup> AND when the crowds were gathered thick together, He began to say, “This is an evil generation: they seek a sign; and there shall *be* no sign be given it, but the **sign of Jonah** the prophet.<sup>30</sup> For as Jonah was a sign unto the Ninevites, so shall also the Son of Man be to this generation.<sup>31</sup> *The* queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the farthest regions of the earth to hear the wisdom of Solomon; and behold, one greater than Solomon *is* here.<sup>32</sup> *The* men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater *one* than Jonah *is* here.”

### Parable of the lighted candle.

<sup>33</sup> “NO *man*, when he has lighted a **lamp**, puts *it* in a secret place, neither under a bushel, but on a lampstand, that the ones who come in may see the light.<sup>34</sup> The light of the body is the eye: therefore when your<sup>(s)</sup> **eye** is **healthy**, your<sup>(s)</sup> whole body also is full of light; but when your<sup>(s)</sup> *eye* is evil, your<sup>(s)</sup> body also *is* full of darkness. Take heed therefore that the light which is in you<sup>(s)</sup> is not darkness.<sup>36</sup> If your<sup>(s)</sup> whole body therefore *is* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a lamp gives you<sup>(s)</sup> light.”

<sup>37</sup> AND as *He* spoke, a certain **Pharisee** asked Him to dine with him: and He went in, and sat down to dine.<sup>38</sup> And when the Pharisee saw *it*, he marvelled that He had not first washed before dinner.

### Jesus denounces woes upon the Pharisees.

<sup>39</sup> And the LORD said unto him, “Now do [you] Pharisees make

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clean the outside of the cup and the platter; but your inward part is full of extortion and wickedness.<sup>40</sup>

You fools, did not He who made the outside make the inside also?

<sup>41</sup> But rather give charity [alms], *from* such *things* as you have; and behold, all *things* are clean unto you.<sup>42</sup> But woe to you, Pharisees! For you tithe (1/10th) mint and rue (a herb) and all *manner* of herbs, and pass over the justice and the love of God: these things you must do, but *you ought* not to leave the other undone.”

<sup>43</sup> “Woe to you, Pharisees! For you love the most high seats in the synagogues, and greetings in the market places.”

<sup>44</sup> “Woe to you, scribes and Pharisees, hypocrites! For you are as graves which appear not, and the men that walk over *them* are not aware of *them*.”

*Jesus denounces woes upon the lawyers.*

<sup>45</sup> THEN one of the lawyers answered, and said unto Him, “Master, in saying these things You(s) insult us.”<sup>46</sup> And He said,

“Woe to you also, you lawyers! For you load up men *with* grievous burdens to be borne, and you yourselves touch not the burdens with one of your fingers.”

<sup>47</sup> “Woe to you! For you build the tombs of the prophets, and your fathers killed them.<sup>48</sup> Truly you testify that you allow the deeds of your fathers: for they indeed killed *them*, and you build their tombs.<sup>49</sup> Therefore God *in* His wisdom also said, ‘I will send them prophets and apostles, and *some* of them they shall slay and drive out:<sup>50</sup> that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;<sup>51</sup> from the blood of Abel unto the blood of Zechariah, who perished between the altar and the temple:

truly I say unto you, It shall be required of this generation.”

<sup>52</sup> “Woe to you, lawyers! For you have taken away the key of knowledge: you entered not in yourselves, and those who were entering in you hindered.”

<sup>53</sup> And as He said these *things* unto them, the scribes and the Pharisees began to oppose *Him* vehemently, and to provoke Him to speak of many *things*:<sup>54</sup> laying wait for Him, and seeking to catch something out of His mouth, that they might accuse Him.

### Luke 12.1-59

*Jesus warns of the leaven of the Pharisees.*

IN the mean time, when there were gathered together an innumerable multitude of people, such that *they* were treading one upon another, He began to say unto His disciples “**F**irst of all, **M**ake [yourselves] aware of the **l**eaven of the **Ph**arisees, which is hypocrisy.<sup>2</sup> For there is nothing covered, that shall not be revealed; neither hidden, that shall not be known.<sup>3</sup> Therefore whatever you have spoken in darkness shall be heard in the light; and *that* which you have spoken in the ear in private rooms shall be proclaimed upon the housetops.<sup>4</sup> And I say unto you My friends, ‘Be **not afraid** of those who kill the body, and after that have no more that *they* can do.’<sup>5</sup> But I will forewarn you of whom you shall fear: ‘Fear him, who after *he* has killed has power to cast into hell (Gk:gehenna);’<sup>6</sup> yes, I say unto you, ‘Fear [Him].’<sup>6</sup> Are not five sparrows sold for two Assarions (1/6th days wage), and not one of them is forgotten before God?<sup>7</sup> But even the *very* hairs of your head are all numbered. Fear not therefore: you are of more value than many sparrows.<sup>8</sup> Also I say unto you, ‘Whoever shall **confess** Me before men, the Son of

## In the Steps of the Christ

Man shall also confess him before the angels of God: <sup>9</sup> but he who denies Me before men shall be denied before the angels of God. <sup>10</sup> And whoever shall speak a word against the Son of Man, it shall be forgiven him: but to him who **blasphemes** (irreverently insults) against the Holy Ghost it shall not be forgiven. <sup>11</sup> And when they bring you unto the synagogues, and *unto* magistrates, and authorities, do not be anxious *about* how or what *thing* you shall answer, or what you shall say: <sup>12</sup> for the Holy Ghost shall teach you in the same hour what you ought to say.”

<sup>13</sup> And one out of the multitude said unto Him, “Master, speak to my brother, that *he should divide* the inheritance with me.”

<sup>14</sup> And He said unto him, “Man, who made me a judge or a divider over you?” <sup>15</sup> And He said unto them, “Take heed, and beware of **covetousness**: for a man’s life *does* not consist in the abundance of the *things* which he possesses.”

### Parable of the rich fool.

<sup>16</sup> And He spoke a parable unto them, saying, “The ground of a certain **rich man** brought forth plentifully: <sup>17</sup> and he thought within himself, saying, ‘What shall I do, because I have no room in which to store my crops?’ <sup>18</sup> And he said, ‘This I will do: I will pull down my barns, and build larger; and there will I store all my produce and my goods. <sup>19</sup> And I will say to my soul, ‘Soul, you<sub>(s)</sub> have many goods laid up for many years; take your<sub>(s)</sub> ease, eat, drink, and be merry.’ <sup>20</sup> But God said unto him, ‘You<sub>(s)</sub> fool, this night your<sub>(s)</sub> soul shall be required of you<sub>(s)</sub>: then whose shall *those things* be, <sup>21</sup> which you<sub>(s)</sub> have provided?’ <sup>21</sup> So *is* he who lays up treasure for himself, and is not rich towards God.”

<sup>22</sup> And He said unto His disciples, “Therefore I say unto you, ‘Take no thought for your life, what you shall eat; neither for the body, what you shall put on.’ <sup>23</sup> The life is more than *for* food, and the body is more than *for* clothing. <sup>24</sup> Consider the **ravens**: for they neither sow nor reap; which neither have storehouse nor barn; and God feeds them: how much more are you better than the birds? <sup>25</sup> And who of you with taking thought can add one cubit (mans elbow<sub>6</sub> to fingertip, approx 22”) to his height? <sup>26</sup> If you then are not able *to do that thing which is* least, why *do* you take thought for the rest?”

<sup>27</sup> Consider the **lilies** how they grow: they toil not, they spin not; and yet I say unto you, *that* Solomon in all his glory was not arrayed like one of these. <sup>28</sup> If then God so clothes the grass, which is today in the field, and tomorrow is cast into the oven; how much more *will He clothe* you, O you of little faith? <sup>29</sup> And seek you not what you shall eat, or what you shall drink, neither be of doubtful mind. <sup>30</sup> For all these *things* do the nations of the world seek after: and your Father knows that you have need of them. <sup>31</sup> But rather you seek the kingdom of God; and all these *things* shall be added unto you. <sup>32</sup> **Fear not**, little flock; for it is Your Father’s good pleasure to give you the kingdom. <sup>33</sup> Sell what you have, and give charity <sub>[alms]</sub>; Make for yourselves purses which *do* not grow old, a treasure in the heavens that *does* not fail, where no thief can approach, nor moth can corrupt. <sup>34</sup> For where your treasure is, there will your heart be also.”

### Parable and warnings connected with the second coming.

<sup>35</sup> “**Let your waist be girded** about, and **your lamps burning**; <sup>36</sup> and you yourselves like men that wait for their lord, when he will

## In the Steps of the Christ

return from the wedding; that when *he* comes and knocks, they may open to him immediately.<sup>37</sup> Blessed *are* those bond-servants, whom the lord when he comes shall find watching: truly I say unto you, that he shall gird himself, and make them to sit down to eat, and will come out and serve them.<sup>38</sup> And if he shall come in the second watch (9 pm to midnight), or come in the third watch (midnight to 3 am), and find *them* so, blessed are those bond-servants.<sup>39</sup> And this know, that if the master of the house had known what hour the thief would come, he would have watched, and not have allowed his house to be broken through.<sup>40</sup> Be you therefore ready also: for the Son of Man comes at an hour when you think not.”

<sup>41</sup> THEN Peter said unto Him, “LORD, *do* You<sup>(s)</sup> speak this parable unto us, or even to all?”

*Parable of the steward and his servants.*

<sup>42</sup> And the LORD said,

“Who then is *that* faithful and wise steward, whom *his* lord shall make **ruler** over his **household**, to give *them* *their* portion of food in due season?<sup>43</sup> Blessed *is* that bond-servant, whom his lord when he comes shall find so doing.<sup>44</sup> Truly I say unto you, that he will make him ruler over all that he has.<sup>45</sup> But if that bond-servant says in his heart, ‘My lord delays his coming; and shall begin to beat the menservants and maidservants, and to eat and drink, and to be drunken;’<sup>46</sup> the lord of that bond-servant will come in a day when he looks not for *him*, and at an hour when he is not aware, and will cut him apart, and will appoint *him* his portion with the unbelievers.<sup>47</sup> And that bond-servant, who knew his lord’s will, and *did* not prepare *himself*, neither did according to his will, shall be beaten with many *stripes* (lashes of the

*whip*).<sup>48</sup> But he who knew not, and committed *things* worthy of stripes, shall be beaten with few *stripes*. For unto whoever much is given, of him shall be much required: and to whom *men* have committed much, of him they will ask *all* the more.”

*Christ a divider of men.*

<sup>49</sup> “I have come to send fire on the earth; and what will I *do*, if it is already kindled?<sup>50</sup> But I have a baptism to be baptized (immersed) *with*; and how I am constrained until it is accomplished!<sup>51</sup> *Do* you suppose that I have come to give peace on earth? I tell you, ‘no;’ but rather **division**:<sup>52</sup> for from now on there shall be five in one house divided, three against two, and two against three.<sup>53</sup> The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.”

<sup>54</sup> And He said also to the people, “When you see the cloud rise out of the west, immediately you say, ‘There comes a shower;’ and so it is.<sup>55</sup> And when you *see* the south wind blow, you say, ‘There will be heat;’ and it comes to pass.<sup>56</sup> You hypocrites, you can discern the face of the sky and of the earth; but how *is it that* you do not **discern** this time?<sup>57</sup> Yes, and why even of yourselves *do* you not judge what *is* right?<sup>58</sup> When you<sup>(s)</sup> go with your<sup>(s)</sup> adversary to the magistrate, *while* you<sup>(s)</sup> are on the way (road), give diligence that you<sup>(s)</sup> may be delivered from him; lest he haul you<sup>(s)</sup> to the judge, and the judge deliver you<sup>(s)</sup> to the officer, and the officer cast you<sup>(s)</sup> into prison.<sup>59</sup> I tell you<sup>(s)</sup> *that* you<sup>(s)</sup> shall not depart from there, until you<sup>(s)</sup> have paid the very last mite (1 hr. wage).”

## In the Steps of the Christ

### Luke 13.1-21

*Men are not to judge, but repent.*

THERE were present at that season some that told Him of the Galileans, whose blood Pilate had mingled with their sacrifices. <sup>2</sup> And Jesus answering said unto them, “*Do you suppose that these Galileans were sinners above all the Galileans, because they suffered such things?*” <sup>3</sup> I tell you, ‘no:’ but, unless you repent, you shall all likewise perish. <sup>4</sup> Or those eighteen, upon whom the tower in Siloam fell, and killed them, *do you think that [they] were sinners above all men that dwelt in Jerusalem?*” <sup>5</sup> I tell you, ‘no:’ but unless you repent, you shall all likewise perish.”

*Parable of the barren fig tree. (Cf. Isa. 5.1-7).*

<sup>6</sup> He spoke also this parable; “A certain *man* had a **fig tree** planted in his vineyard; and he came and sought fruit on it, and found none. <sup>7</sup> Then he said unto the dresser of his vineyard, ‘Behold, *these* three years I *have* come seeking fruit on this fig tree, and find none: cut it down; why *dogs* it even encumber the ground?’” <sup>8</sup> And he answering said unto him, ‘Lord, let it alone this year also, until I shall dig about it, and fertilize it:’ <sup>9</sup> and if it bear fruit, *well*: and if not, *then* after that you<sub>(s)</sub> shall cut it down.”

*The woman loosed from her infirmity.*

<sup>10</sup> AND He was teaching in one of the synagogues on the Sabbath. <sup>11</sup> And behold, there was a woman who had a **spirit of infirmity** eighteen years, and was bent over, and could in no way lift *herself* up. <sup>12</sup> And when Jesus saw her, He called *her* to *Him*, and said unto her, “**Woman, you<sub>(s)</sub> are freed from your<sub>(s)</sub> infirmity.**” <sup>13</sup> And He laid *His* hands on her: and immediately she was made straight, and glorified God. <sup>14</sup> And the ruler of the synagogue

answered with indignation, because Jesus had healed on the Sabbath day, and said unto the people, “There are six days in which *men* ought to work: in them therefore come and be healed, but not on the Sabbath day.” <sup>15</sup> The LORD then answered him, and said, “**You<sub>(s)</sub> hypocrite, does not each one of you on the Sabbath free his ox or *his* donkey from the stall, and lead *him* away for watering?**” <sup>16</sup> And ought not this *woman*, being a daughter of Abraham, whom Satan has bound, behold *these* eighteen years, be freed from this, **shackle on the Sabbath day?**” <sup>17</sup> And when He had said these *things*, all His adversaries were ashamed: and all the people rejoiced for all the glorious *things* that were done by Him.

*Parable of the mustard seed.*

<sup>18</sup> THEN He said, “**Unto what is the kingdom of God like?** And to what shall I compare it?” <sup>19</sup> It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and became a great tree; and the birds of the air lodged in its branches.”

*Parable of the leaven.*

<sup>20</sup> And again He said, “**To what shall I liken the kingdom of God?**” <sup>21</sup> It is like **leaven**, which a woman took and hid in three measures of meal, till the whole was leavened.”

### John 10.22-42

*Jesus asserts His deity.*

<sup>22</sup> And it was at Jerusalem the *feast* of the dedication, and it was winter. <sup>23</sup> And Jesus *was* walking in the temple in Solomon’s porch. <sup>24</sup> Then the Jews came round about Him, and said unto Him, “How long do You<sub>(s)</sub> make us to doubt? If |You|<sub>(s)</sub> are the **Christ** (Messiah), tell us plainly.” <sup>25</sup> Jesus answered them, “**I told you, and you do not believe: the works that |I| do in My Father’s name, they**

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testify of Me. <sup>26</sup> But [you] *do not believe, because you are not of My sheep, as I said unto you.* <sup>27</sup> ‘My sheep hear My voice, and [I] know them, and they follow Me;’ <sup>28</sup> and [I] give to them eternal life; and they shall never perish, neither shall anyone pluck them out of My hand. <sup>29</sup> My Father, who gave *them to Me, is greater than all; and no one is able to pluck them out of My Father’s hand.* <sup>30</sup> [I] and My Father are one.” <sup>31</sup> Then the Jews took up stones again to stone Him. <sup>32</sup> Jesus answered them, “Many good works have I shown you from My Father; for which of those works do you stone Me?” <sup>33</sup> The Jews answered Him, saying, “We stone You<sub>(s)</sub> not for a good work; but for blasphemy (irreverent insult); and because [You<sub>(s)</sub>]; being a man, make Yourself God.” <sup>34</sup> Jesus answered them, “Is it not written in your law,

‘[I] SAID, YOU ARE GODS?’ (Psa 82.6)

<sup>35</sup> If He called [them] gods, to whom the Word of God came, and the Scripture cannot be broken; <sup>36</sup> *do /you /say of Him, whom the Father has sanctified (made holy), and sent into the world, You<sub>(s)</sub> blaspheme (give irreverent insult); because, I said, ‘I am the Son of God?’* <sup>37</sup> If I do not *do the works of My Father, do not believe Me.* <sup>38</sup> But if I do, though you *do not believe Me, believe the works: that you may know, and believe, that the Father is in Me, and [I] in Him.*” <sup>39</sup> Therefore they sought again to take Him: but He escaped out of their hand,

### THE PREPARATION OF THE DISCIPLES BY THE KING

*Jesus goes to the place where He was baptized.*

<sup>40</sup> and went away again beyond Jordan into the place where John at first baptized; and there He resided. <sup>41</sup> And many came to

Him, and said, “John did no miracle: but all *things* that John spoke of this *man* were true.” <sup>42</sup> And many believed on Him there.

### Luke 13.22-35

*Teaching on the way to Jerusalem.*

<sup>22</sup> AND He went through the cities and villages, teaching, and journeying towards Jerusalem. <sup>23</sup> Then one said unto Him, “LORD, are there few being saved?” And He said unto them, <sup>24</sup> “Strive to enter in at the **narrow gate**: for I say unto you, many will seek to enter in, and shall not be able. <sup>25</sup> When once the master of the house has risen up, and has shut to the **door**, and you begin to stand outside, and to knock at the **door**, saying, ‘Lord, Lord, open unto us;’ and He shall answer and say unto you, ‘I *do not* know you. From where you are.’” <sup>26</sup> then shall you begin to say, ‘We have eaten and drunk in your<sub>(s)</sub> presence, and You<sub>(s)</sub> have taught in our streets.’ <sup>27</sup> But He shall say, I tell you, ‘I *do not* know you from where you are; depart from me, all you workers of wickedness [iniquity].’ <sup>28</sup> There shall be weeping and grinding of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. <sup>29</sup> And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God. <sup>30</sup> And behold, there are last ones who shall be first, and there are first ones who shall be last.”

<sup>31</sup> THE same day there came some of *the* Pharisees, saying unto Him, “Get Yourself out, and depart from here: for **Herod** (Herod Antipas, <sup>so<sub>2</sub></sup> of Herod the great) will kill You<sub>(s)</sub>.” And He said unto them, “Go you, and tell that fox, ‘Behold, I cast out demons, and I *do* cures today and the next

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morning, and the third morning I shall have finished.<sup>33</sup> Nevertheless I must walk today, and the next day, and the following day: for it cannot be that a prophet perish outside of Jerusalem.”

### Jesus' lament over Jerusalem.

<sup>34</sup> “O Jerusalem, Jerusalem, you who kill the prophets, and stone those who are sent to you(s); how often would I have gathered your(s) children together, as a hen does gather her brood under her wings, and you would not have it?<sup>35</sup> Behold, your house is left to you desolate: and truly I say unto you, ‘You shall not see Me, until the time comes when you shall say,

BLESSED IS HE WHO COMES IN THE NAME OF THE LORD.” {Psa. 118.26}

### Luke 14.1-35

#### Jesus heals on the Sabbath.

AND it came to pass, as He went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched Him.<sup>2</sup> And behold, there was a certain man before Him, who had the oedema.<sup>3</sup> And Jesus answering spoke unto the lawyers and Pharisees, saying, “Is it lawful to heal on the Sabbath day?”<sup>4</sup> And they held their peace. And He took him, and healed him, and let him go;<sup>5</sup> and answered them, saying, “Which of you shall have an donkey or an ox fallen into a pit, and will not immediately pull him out on the Sabbath day?”<sup>6</sup> And again they could not answer to Him for these things.

#### Parable of the ambitious guest.

<sup>7</sup> AND He put forth a parable to those who were invited, when He marked how they chose out the chief places; saying unto them,<sup>8</sup> “When you(s), are invited by any man to a wedding, do not sit down in the highest place; lest a more honourable man than you(s), be

invited by him;<sup>9</sup> and he who invited you(s) and him who was invited come and say to you(s), ‘Give this man your place;’ and you(s) begin with shame to take the lower place.<sup>10</sup> But when you(s) are invited, go and sit down in the lower place; that when he who invited you(s) comes, he may say unto you(s), ‘Friend, go up higher;’ then you(s) shall have praise in the presence of those who sit to eat with you(s).<sup>11</sup> For whoever exalts himself shall be humbled; and he who humbles himself shall be exalted.”

<sup>12</sup> THEN He also said to him who invited Him, “When you(s) make a dinner or a supper, do not call your(s) friends, nor your(s) brethren, neither your(s) kinsmen, nor your(s) rich neighbours; lest they also invite you(s) again, and a repayment be made you(s).<sup>13</sup> But when you(s) give a feast, call the poor, the maimed, the lame, the blind;<sup>14</sup> and you(s) shall be blessed; for they cannot repay you(s): for you(s) shall be repaid at the resurrection of the righteous.”

<sup>15</sup> AND when one of the ones who sat to dine with Him heard these things, he said unto Him, “Blessed is he who shall eat bread in the kingdom of God.”

#### Parable of the great supper.

<sup>16</sup> Then He said unto him, “A certain man made a great supper, and invited many;<sup>17</sup> and sent his bond-servant at supper time to say to those who were invited, ‘Come; for all things are now ready.’<sup>18</sup> And they all with one consent began to make excuses. The first said unto him, ‘I have bought a piece of ground, and I of necessity must go and see it; I beg you(s) have me excused.’<sup>19</sup> And another said, ‘I have bought five yoke of oxen, and I go to test them; I beg you(s) have me excused.’<sup>20</sup> And another said, ‘I have married a

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wife, and therefore I cannot come.’

<sup>21</sup> So that bond-servant came, and repeated these *things* to his lord. Then the master of the house being angry said to his bond-servant, ‘Go out quickly into the streets and lanes of the city, and bring in here the poor, and the maimed, and the lame, and the blind.’ <sup>22</sup> And the bond-servant said, ‘Lord, it is done as you<sup>(s)</sup> have commanded, and yet there is room.’ <sup>23</sup> And the lord said unto the bond-servant, ‘Go out into the *highways* and hedges, and compel *them* to come in, that my house may be filled.’ <sup>24</sup> For I say unto you, That none of those men who were invited shall taste of my supper.’”

<sup>25</sup> AND there went great multitudes with Him: and He turned, and said unto them, <sup>26</sup> “If any *man* comes to Me, and hates not his father, and mother, and wife, and children, and brothers, and sisters, yes, and his own life also, he cannot be My **disciple**.<sup>27</sup> And whoever does not carry his cross, and follow after Me, cannot be My disciple.”

### *Parable of the tower.*

<sup>28</sup> “FOR who of you, intending to build a **tower**, *does* not sit down first, and count the cost, *to see* whether he *would* have sufficient *funds* to finish it? <sup>29</sup> Lest it should happen, after he has laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him, <sup>30</sup> saying, ‘This man began to build, and was not able to finish.’ <sup>31</sup> Or what king *who is*, going to make **war** against another king, *does* not sit down first, and consult whether he *would* be able with ten thousand to meet him who comes against him with twenty thousand? <sup>32</sup> Or else, while the other is yet a great way off, he sends a delegation *of* ambassadors, and asks for conditions of peace.

<sup>33</sup> So likewise, whoever among

you who *does* not forsake all that he has, he cannot be My disciple.

### *Parable of the savourless salt.*

<sup>34</sup> **Salt** is good; but if the salt has lost *its* taste, with what shall it be seasoned? <sup>35</sup> It is neither fit for the land, nor yet for the dunghill; *but men* cast it out. He who has ears to hear, let him hear.”

## Luke 15.1-32

### *The grumbling Pharisees.*

THEN all the tax collectors and sinners drew near to Him in order to hear Him. <sup>2</sup> And the Pharisees and scribes grumbled, saying, “This *man* receives sinners, and eats with them.”

### *Parable of the lost sheep.*

<sup>3</sup> AND He spoke this parable unto them, saying, <sup>4</sup> “What man of you, having an **hundred sheep**, if he loses one of them, does not leave the ninety nine in the wilderness, and go after that which is lost, until he finds it? <sup>5</sup> And when he has found *it*, he lays *it* on his shoulders, rejoicing. <sup>6</sup> And when he comes home, he calls together *his* friends and neighbours, saying unto them, ‘Rejoice with me; for I have found my sheep which was lost.’ <sup>7</sup> I say unto you, that likewise *there* shall be joy in heaven over one sinner that repents, *more* than over ninety nine just *persons* who need no repentance.”

### *Parable of the lost coin.*

<sup>8</sup> “AGAIN what woman having **ten pieces of silver** (likely the Didrachma, worth 2 days wages), if she loses one piece, does not light a candle, and sweep the house, and seek diligently till she finds *it*? <sup>9</sup> And when she has found *it*, she calls *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. <sup>10</sup> Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repents.”

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### *Parable of the lost son.*

<sup>11</sup> AND He said, "A certain man had **two sons**:

#### *(The departure)*

<sup>12</sup> and the **younger** of them said to *his* father, 'Father, give me the portion of goods that falls to *me*.' And he divided unto them *his* living. <sup>13</sup> And not many days later the younger son gathered *it* all together, and took his journey into a far country, and there wasted his substance with riotous living.

#### *(The misery of the far country).*

<sup>14</sup> And when he had spent *it* all, there arose a mighty famine in that land; and he began to be in need. <sup>15</sup> And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. <sup>16</sup> And he would gladly have filled his belly with the husks that the swine ate: and no *man* gave unto him.

#### *(The repentance).*

<sup>17</sup> And when he came to himself, he said, 'How many hired *servants* of my father's have bread enough and to spare, and I perish with hunger?' <sup>18</sup> I will arise and go to my father, and will say unto him, 'Father, I have sinned against heaven, and before you<sup>(s)</sup>, <sup>19</sup> and am no more worthy to be called your<sup>(s)</sup> son: make me as one of your<sup>(s)</sup> hired *servants*.' '

#### *(The return and the father.)*

<sup>20</sup> And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. <sup>21</sup> And the son said unto him, 'Father, I have sinned against heaven, and in your<sup>(s)</sup> sight, and am no more worthy to be called your<sup>(s)</sup> son.' <sup>22</sup> But the father said to his bond-servants, 'Bring forth the best robe, and put *it* on him; and put a ring on his hand, and sandals on *his* feet:

#### *(the rejoicing).*

<sup>23</sup> and bring here the fatted calf, and kill *it*; and let us eat, and be merry: <sup>24</sup> for this my son was dead, and is alive again; he was lost, and is found.' And they began to be merry.

#### *(The Pharisee).*

<sup>25</sup> Now his elder son was in the field: and as he came and drew near to the house, he heard music and dancing. <sup>26</sup> And he called one of the bond-servants, and asked what these *things* meant. <sup>27</sup> And he said unto him, 'Your<sup>(s)</sup> brother *has* come; and your<sup>(s)</sup> father has killed the fatted calf, because he has received him *safe and sound*.' <sup>28</sup> And he was angry, and would not go in: therefore his father came out and entreated him. <sup>29</sup> And he answering said to *his* father, 'Behold, these many years I have served you<sup>(s)</sup>, neither *have* I transgressed at any time your<sup>(s)</sup> commandment: and yet you<sup>(s)</sup> never gave me a young goat <sup>[kid]</sup>, that I might make merry with my friends: <sup>30</sup> but as soon as this son of yours<sup>(s)</sup> came, who has devoured your<sup>(s)</sup> living with harlots, you<sup>(s)</sup> have killed for him the fatted calf.' <sup>31</sup> And he said unto him, 'Son, you<sup>(s)</sup> are ever with me, and all that I have is yours<sup>(s)</sup>. <sup>32</sup> It was appropriate that *we* should make merry, and be glad: for this brother of yours<sup>(s)</sup> was dead, and is alive again; and was lost, and is found.' "

## Luke 16.1-31

### *Parable of the unjust steward.*

AND He said also unto His disciples, "There was a certain rich man, who had a **steward**; and the same was accused unto him that he had wasted his goods. <sup>2</sup> And he called him, and said unto him, 'How *is it that* I hear this about you<sup>(s)</sup>? Give an account of your<sup>(s)</sup> stewardship; for you<sup>(s)</sup> may no longer be steward.' Then the steward said within himself, 'What

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shall I do? For my lord takes away from me the stewardship: I cannot dig; I am ashamed to beg. <sup>4</sup> I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

<sup>5</sup> So he called everyone of his lord's debtors unto *himself*, and said unto the first, 'How much *do* you<sub>(s)</sub> owe unto my lord?' <sup>6</sup> And he said, 'An hundred measures of oil.' And he said unto him, 'Take your<sub>(s)</sub> bill, and sit down quickly, and write fifty.' <sup>7</sup> Then he said to another, 'And how much *do* you<sub>(s)</sub> owe?' And he said, 'A hundred measures of wheat.' And he said unto him, 'Take your<sub>(s)</sub> bill, and write eighty.' And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. <sup>9</sup> And [I] say unto you, 'Make to yourselves friends of the material riches <sub>[mammōn]</sub> of unrighteousness; that, when you fail, they may receive you into everlasting habitations. <sup>10</sup> He who is faithful in *that which is* least is faithful also in much: and he who is unjust in the least is unjust also in much. <sup>11</sup> If therefore you have not been faithful in the unrighteous material riches <sub>[mammōn]</sub>, who will commit to your trust the true riches? <sup>12</sup> And if you have not been faithful in that which is another *man's*, who shall give you that which is your own?

<sup>13</sup> NO bond-servant can serve **two masters**: for either he will hate the one, and love the other; or else he will cling to the one, and despise the other. You cannot serve God and material riches <sub>[mammōn]</sub>."

*Jesus answers the Pharisees.*

<sup>14</sup> AND the Pharisees also, who were covetous, heard all these *things*: and they ridiculed Him. <sup>15</sup> And He said unto them, "[you] are the ones who justify yourselves before men; but God knows your

hearts: for that which is highly esteemed amongst men is abomination in the sight of God.

<sup>16</sup> THE 'law and the prophets' <sub>(Scriptures)</sub> were until John came: since that time 'the kingdom of God' is preached, and everyone presses into it. <sup>17</sup> And it is easier for heaven and earth to pass, than one tittle <sub>(small part of a letter)</sub> of the law to fail.

*Jesus and divorce. ( 1 Cor. 7.10-15).*

<sup>18</sup> WHOEVER puts away <sub>(divorces)</sub> his wife, and marries another, commits adultery: and whoever marries her that is put away from *her* husband commits adultery."

*The rich man and Lazarus.*

<sup>19</sup> "THERE was a certain **rich man**, who was clothed in purple and fine linen, and fared sumptuously every day: <sup>20</sup> and there was a certain **beggar** named Lazarus, who was laid at his gate, full of sores, <sup>21</sup> and desiring to be fed with the crumbs which fell from the rich *man's* table: moreover the dogs came and licked his sores. <sup>22</sup> And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich *man* also died, and was buried; <sup>23</sup> and in hell <sub>(Gk:hades)</sub> he lifted up his eyes, being in torments, and sees **Abraham** afar off, and Lazarus in his bosom. <sup>24</sup> And he cried and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.' <sup>25</sup> But Abraham said, 'Son, remember that you<sub>(s)</sub> in your<sub>(s)</sub> lifetime received your<sub>(s)</sub> good *things*, and likewise Lazarus evil *things*: but now he is comforted, and you<sub>(s)</sub> are tormented. <sup>26</sup> And besides all this, between us and you there is a great gulf fixed: so that those who would pass from there to you cannot; neither can they pass to us, that

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would come from there.’<sup>27</sup> Then he said, ‘I plead with you<sub>(s)</sub> therefore, father, that you<sub>(s)</sub> would send him to my father’s house:<sup>28</sup> for I have five brothers; that he may testify to them, lest they also come into this place of torment.’<sup>29</sup> Then Abraham said unto him, ‘They have Moses and the prophets; let them hear them.’<sup>30</sup> And he said, ‘No, father Abraham: but if one went unto them from the dead, they will repent.’<sup>31</sup> And he said unto him, ‘If they *do* not hear Moses and the prophets, even if one should rise from the dead, they will not be persuaded.’”

### Luke 17.1-10

#### *An instruction in forgiveness.*

**THEN** He said unto the disciples, “It is impossible that no **offences** will come: but woe *to him*, through whom they come.<sup>2</sup> It would be better for him that a millstone were hanged about his neck, and he *were* cast into the sea, than that he should cause one of these little ones to stumble.

<sup>3</sup> **TAKE** heed to yourselves: If your<sub>(s)</sub> brother trespasses against you<sub>(s)</sub>, rebuke him; and if he repents, forgive him.<sup>4</sup> And if he trespasses against you<sub>(s)</sub>, seven times in a day, and seven times in a day turns again to you<sub>(s)</sub>, saying, ‘I repent;’ you<sub>(s)</sub> shall forgive him.”

<sup>5</sup> **AND** the apostles said unto the LORD, “Increase our faith.”

<sup>6</sup> **AND** the LORD said, “If you had **faith** as a grain of mustard seed, you might say unto this sycamine (mulberry) tree, ‘Be you<sub>(s)</sub> plucked up by the root, and be you<sub>(s)</sub> planted in the sea;’ and it should obey you.

#### *A parable of service.*

<sup>7</sup> But which of you, having a bond-servant ploughing or feeding cattle, will say *unto him* later on, when he comes from the field, ‘Go and sit

down to dine?’<sup>8</sup> And will not *rather* say unto him, ‘Make ready with which I may sup, and gird yourself, and serve me, till I have eaten and drunken; and afterward you<sub>(s)</sub> shall eat and drink?’<sup>9</sup> Does he think that bond-servant because he did the *things* that were commanded him? I think not.<sup>10</sup> So likewise [you], when you shall have done all those *things* which are commanded you, say, ‘We are unprofitable bond-servants: we have done *that* which was our duty to do.’”

### John 11.1-54

#### *The raising of Lazarus.*

**NOW** a certain *man* was sick, named **Lazarus**, of Bethany, the town of Mary and her sister Martha.<sup>2</sup> It was *that* Mary who anointed the LORD with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.)<sup>3</sup> Therefore *his* sisters sent unto Him, saying, “LORD, behold, he whom You<sub>(s)</sub> love is sick.”<sup>4</sup> When Jesus heard *this*, He said, “**This sickness is not unto death, but for the glory of God, that the Son of God might be glorified by it.**”<sup>5</sup> Now Jesus loved Martha, and her sister, and Lazarus.<sup>6</sup> Therefore when He had heard therefore that he was sick, He remained two days *still* in the *same* place where He was.<sup>7</sup> Then after that He said to *His* disciples, “**Let us go into Judea again.**”<sup>8</sup> *His* disciples said unto Him, “Master, the Jews of late sought to stone You<sub>(s)</sub>; and You<sub>(s)</sub> *would* go there again?”<sup>9</sup> Jesus answered, “**Are there not twelve hours in the day? If any *man* walks in the day, he *does* not stumble, because he sees the light of this world.<sup>10</sup> But if a *man* walks in the night, he stumbles, because there is no light in him.**”<sup>11</sup> These *things* He said: and after He said unto them, “**Our friend Lazarus sleeps; but I go, that**

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I may awake him out of sleep.”

<sup>12</sup> Then His disciples said, “LORD, if he sleeps, he shall do well.”

<sup>13</sup> However Jesus spoke of his death: but |they| thought that He had spoken about taking of rest in sleep. <sup>14</sup> Then Jesus said unto them plainly, “Lazarus is dead.

<sup>15</sup> And I am glad for your sakes that I was not there, to the intent that you may believe; nevertheless let us go to him.” <sup>16</sup> Then Thomas, who is called Didymus, said unto his fellow disciples, “Let us also go, that we may die with him.”

<sup>17</sup> Then when Jesus came, He found that he had *lain* in the grave four days already. <sup>18</sup> Now **Bethany** was near Jerusalem, about fifteen furlongs (1 furlong = 1/8 Mile, 1 3/4 miles) off: <sup>19</sup> and many of the Jews came to Martha and Mary, to comfort them concerning their brother.

<sup>20</sup> Then Martha, as soon as she heard that Jesus was coming, went and met Him; but Mary sat *still* in the house. <sup>21</sup> Then Martha said unto Jesus, “LORD, if you(s) had been here, my brother *would* not have died. <sup>22</sup> But I know, that even now, whatever you(s) will ask of God, God will give *it* to you(s).”

<sup>23</sup> Jesus said unto her, “Your(s) brother shall rise again.” <sup>24</sup> Martha said unto Him, “I know that he shall rise again in the resurrection at the last day.” <sup>25</sup> Jesus said unto her, “[I] am the resurrection, and the life: he who believes in Me, though he were dead, yet he shall live: <sup>26</sup> and whoever lives and believes in Me shall never die. Do you(s) believe this?” <sup>27</sup> She said unto Him, “Yes, LORD: [I] believe that |You|(s) are the Christ (Messiah), the Son of God, which should come into the world.”

<sup>28</sup> And when she had so said, she went her way, and called Mary her sister secretly, saying, “The Master comes, and calls for you(s).” <sup>29</sup> As soon as she heard *that*, she arose quickly, and came to Him.

<sup>30</sup> Now Jesus had not yet come into the town, but was in *that* place where Martha met Him.

<sup>31</sup> The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, “She goes to the grave to weep there.” <sup>32</sup> Then when Mary had come where Jesus was, and saw Him, she fell down at His feet, saying unto Him, “LORD, if You(s) had been here, my brother *would* not have died.”

<sup>33</sup> When Jesus therefore saw her wailing, and the Jews also wailing who came with her, He groaned in the spirit, and was troubled, <sup>34</sup> and said, “Where have you laid him?” They said unto Him, “LORD, come and see.” <sup>35</sup> Jesus wept. <sup>36</sup> Then the Jews said, “Behold, how He loved him.” <sup>37</sup> And some of them said, “Could not this *man*, who opened the eyes of the blind, have caused that even this *man* should not have died?”

### Jesus at the grave of Lazarus.

<sup>38</sup> Jesus therefore again groaning in Himself came to the grave. It was a cave, and a stone lay upon it.

<sup>39</sup> Jesus said, “Take you away the stone.” Martha, the sister of him who was dead, said unto Him, “LORD, by this time he stinks: for he has been *dead* four days.”

<sup>40</sup> Jesus said unto her, “Did I not say unto you(s), that, if you(s) would believe, you(s) should see the glory of God?” <sup>41</sup> Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up His eyes, and said, “Father, I thank You(s) that You(s) have heard Me. <sup>42</sup> And [I] know that You(s) always hear Me: but because of the people which stand by I said *it*, that they may believe that |You|(s) have sent Me.” <sup>43</sup> And when He had thus spoken, He cried with a loud voice, “Lazarus, come out.” <sup>44</sup> And he who was dead came out, bound hand and foot with grave clothes: and his face was bound about with

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a cloth. Jesus said unto them, **“Loose him, and let him go.”**

### *The friends of Mary of Bethany are converted.*

<sup>45</sup> THEN many of the Jews which came to Mary, and had seen *the things* which Jesus did, believed on Him. <sup>46</sup> But some of them went their ways to the Pharisees, and told them what *things* Jesus had done.

### *The Pharisees plot to put Jesus to death.*

<sup>47</sup> Then the chief priests and the Pharisees gathered a Sanhedrin, and said, “What *should* we do? For this man does many miracles. <sup>48</sup> Thus if we leave Him alone, all *men* will believe on Him: and the Romans shall come and take away both our place and nation.” <sup>49</sup> And one of them, *named Caiaphas*, being the high priest that *same* year, said unto them, “[You] know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and *that* the whole nation *should* not perish.” <sup>51</sup> And he *did* not speak this of himself: but being high priest that year, he prophesied that Jesus should die for *that* nation; <sup>52</sup> And not for *that* nation only, but that also he should gather together in one the children of God that were scattered abroad. <sup>53</sup> Then from that day onward they took counsel together in order to put Him to death. <sup>54</sup> Jesus therefore no longer walked openly among the Jews; but went from there to a district near to the wilderness, into a city called Ephraim, and there *He* continued with His disciples.

<sup>55</sup> AND the Jewish **Passover** was near at hand: and many went out of the district up to Jerusalem before the **Passover**, to purify themselves. <sup>56</sup> Then they sought for Jesus, and spoke among themselves, as they stood in the temple, “What *do* you think, that *He* will not come to the feast?” <sup>57</sup> Now both the chief priests and

the Pharisees had given a commandment, that, if any *man* knew where He was he should reveal *it*, that they might take Him.

### **Luke 17.11-37**

#### *Ten lepers healed.*

<sup>11</sup> AND it came to pass, as He went to Jerusalem, that [He] passed through the midst of Samaria and Galilee. <sup>12</sup> And as He entered into a certain village, there met Him **ten** men *that were lepers*, who stood afar off: <sup>13</sup> and [they] lifted up *their* voices, and said, “Jesus, Master, have mercy on us.” <sup>14</sup> And when He saw *them*, He said unto them, **“Go show yourselves unto the priests.”** And it came to pass *that*, as they went, they were cleansed. <sup>15</sup> And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, <sup>16</sup> and fell down on *his* face at His feet, giving Him thanks: and he was a Samaritan. <sup>17</sup> And Jesus answering said, **“Were there not ten cleansed? But where *are* the nine? <sup>18</sup> Were there not any found that returned to give glory to God, other than this stranger?”** <sup>19</sup> And He said unto Him, **“Arise, go your(s) way: your(s) faith has made you(s) whole (well).”**

#### *The kingdom in its spiritual aspect.*

<sup>20</sup> AND when the Pharisees demanded of Him to know, when the **kingdom of God** should come, [He] answered them and said, **“The kingdom of God *does* not come with observation: <sup>21</sup> Neither shall they say, behold *it is* here: or, behold *it is* there: for behold, the kingdom of God is in the midst of you.”**

#### *Jesus foretells his second coming (Deut. 30. 3; Acts 1.9-11, note).*

<sup>22</sup> And He said unto the disciples, **“The days will come, when you shall desire to see one of the days of the **Son of Man**, and you shall not see *it*. <sup>23</sup> And they shall say to**

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you, 'See *it is* here; or, see *it is* there.' go not after *them*, nor follow *them*.<sup>24</sup> For as the lightning, that illumines out of the one *part* under heaven, shines unto the other *part* under heaven; so shall also the Son of Man be in His day.<sup>25</sup> But first He must suffer (allow) many *things*, and be rejected by this generation.<sup>26</sup> And as it was in the **days of Noah**, so shall it be also in the days of the Son of Man.<sup>27</sup> They ate, they drank, they married *wives*, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed *them* all.<sup>28</sup> Likewise also as it was in the **days of Lot**; they ate, they drank, they bought, they sold, they planted, they built;<sup>29</sup> but the *same* day that Lot went out of Sodom it rained fire and sulphur from heaven, and destroyed *them* all.<sup>30</sup> *This* is how it shall be in the day when the Son of Man is revealed.<sup>31</sup> In that **day**, he who shall be upon the housetop, and his goods in the house, let him not come down to take them away: and he who is in the field, let him likewise not return back.<sup>32</sup> Remember Lot's wife.<sup>33</sup> Whoever shall seek to save his life shall lose it; and whoever shall lose *his life* shall preserve it.<sup>34</sup> I tell you, in that **night** there shall be two in one bed; the one shall be taken, and the other shall be left.<sup>35</sup> Two *women* shall be grinding *grain* together; the one shall be taken, and the other left.<sup>36</sup> Two *men* shall be in the field; the one shall be taken, and the other left."<sup>37</sup> And they answered and said unto Him, "Where, LORD?" And He said unto them, "Wherever the body *is*, there will the eagles be gathered together."

### Luke 18.1-14

#### Parable of the unjust judge.

AND He spoke a parable unto them *to this end*, that *men* ought to always pray, and not to faint;<sup>2</sup> saying, "There was in a city a **judge**, who did not fear God, neither regarded man:<sup>3</sup> and there was a **widow** in that city; and she came to Him, saying,<sup>4</sup> 'Avenge me of my adversary.' And for a while he would not *do it*: but afterward he said within himself, 'Though I *do* not fear God, nor regard man; yet because this widow troubles me, I will avenge her, lest by her continual coming she *will weary* me.'"<sup>6</sup> And the LORD said, "Hear what the unjust judge says. And shall not God avenge His own elect, who cry day and night unto him, though he bear long with them?<sup>8</sup> I tell you that He will avenge them speedily. Nevertheless when the Son of Man comes, shall He find faith on the earth?"

#### Parable of the Pharisee and the tax collector.

<sup>9</sup> AND He spoke this parable unto certain *ones* who trusted in themselves that they were righteous, and despised others:<sup>10</sup> "Two men went up into the temple to pray; the one a **Pharisee**, and the other a **tax collector**.<sup>11</sup> The Pharisee stood and prayed thus with himself, 'God, I thank you(s), that I am not as other men are, extortioners, unjust, adulterers, or even as this tax collector.<sup>12</sup> I fast twice in the week, I give tithes (1/10ths) of all that I possess.'<sup>13</sup> And the tax collector, standing afar off, would not lift up so much as *his eyes* unto heaven, but beat upon his breast, saying, 'God be merciful to me a sinner.'<sup>14</sup> I tell you, this man went down to his house justified *rather* than the other: for everyone who exalts himself shall be humbled; and he

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who humbles himself shall be exalted.”

### Matthew 19.1

*Jesus again in Judea.*

AND it came to pass, *that* when Jesus had finished these sayings, He departed from Galilee, and came into the coasts of Judea beyond Jordan; <sup>2</sup> and great multitudes followed Him; and He healed them there.

### Mark 10.1b-2a

*Jesus' law of divorce. (1 Cor. 7.10-15).*

<sup>1</sup> ... and the people sought aid from Him again; and, as He was accustomed, He taught them again. <sup>2</sup> AND the Pharisees came to *Him*, and asked Him, ...

### Matthew 19.3

<sup>3</sup> ... “Is it lawful for a man to put away <sup>(divorce)</sup> his wife for every cause?”

### Mark 10.3-5

<sup>3</sup> And He answered and said unto them, “What did Moses command you?” <sup>4</sup> And they said, “Moses allowed to write a bill of divorce, and to put *her* away.”

### Matthew 19.4-6

<sup>4</sup> And He answered and said unto them, “Have you not read, that He *who made them* at the beginning

MADE THEM MALE AND FEMALE,

{Gen 1.27}

<sup>5</sup> and said,

‘FOR THIS CAUSE SHALL A MAN LEAVE *HIS* FATHER AND MOTHER, AND SHALL CLEAVE TO HIS WIFE: AND THE TWO SHALL BECOME ONE FLESH?’ {Gen 2.24}

<sup>6</sup> Because of this they are no longer two, but one flesh. What therefore God has joined together, let not man separate.”

### Mark 10.10-12

<sup>10</sup> And in the *house* His disciples asked Him again of the same *matter*.

### Matthew 19.7-11

<sup>7</sup> They said unto Him, “Why did Moses then command to give a letter of divorce, and to put her away?” <sup>8</sup> He said unto them, “Moses because of the hardness of your hearts allowed you to put away <sup>(divorce)</sup> your wives: but from the beginning it was not so. <sup>9</sup> And I say unto you, “Whoever shall put away his wife, except *it be* for fornication, and shall marry another, commits adultery: and whoever marries her *who is put away* does commit adultery.”

<sup>10</sup> His disciples said unto Him, “If the case of the man is so with *his* wife, it is not good to marry.”

<sup>11</sup> But He said unto them, “Not all *men* can receive this saying, except *the ones* to whom it is given. <sup>12</sup> For there are *some* eunuchs, who were so born from *their* mother’s womb: and there are *some* eunuchs, who were made eunuchs by men: and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven’s sake. He who is able to receive *it*, let him receive *it*.”

### Matthew 19.13-15

*Jesus receives and blesses little children.*

<sup>13</sup> THEN little children <sup>(infants, Luke 18.15)</sup> were brought to Him, that He should put *His* hands on them, and pray: and the disciples rebuked them.

### Mark 10.14-16

<sup>14</sup> But when Jesus saw *it*, He was much displeased, and said unto them, “Allow the little children to come unto Me, and forbid them not: for of such is the kingdom of God. <sup>15</sup> Truly I say unto you, ‘Whoever shall not receive the kingdom of God as a little child, he

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shall not (in no way, Luke 18.17) enter into it.”<sup>16</sup> And He took them up in His arms, put *His* hands upon them, and blessed them.



### Mark 10.17-18

#### *The rich young ruler.*

<sup>17</sup> AND when He had gone forth into the way, there came one running, and kneeled to Him, and asked Him, “**Good Master**, what shall I do that I may inherit eternal life?”<sup>18</sup> And Jesus said unto him, “**Why do you(s) call me good? There is none good but one, who is, God.**

### Matthew 19.17

<sup>17</sup> ... but if you(s) will enter into life, keep the commandments.”<sup>18</sup> He said unto Him, “Which?” Jesus said,

### Mark 10.19

<sup>19</sup> you(s) know the commandments, “DO NOT COMMIT ADULTERY, DO NOT MURDER [kill] {see Matt 19:13}, DO NOT STEAL,

DO NOT BEAR FALSE WITNESS, DEFRAUD NOT, HONOUR YOUR(s) FATHER AND MOTHER.” {Exod. 20.12-16}

### Matthew 19.19b

... AND, YOU(s) SHALL LOVE YOUR(s) NEIGHBOUR AS YOURSELF.” {Ex. 20. 12-16}

<sup>20</sup> The young man said unto Him, “All these *things* I have kept from my youth up: what *do* I yet lack?”

### Mark 10.21-31

<sup>21</sup> Then Jesus beholding (observing) him loved him, and said unto him, “**One thing you(s) lack: ...**

### Matthew 19.21b

... “If you(s) will be perfect, ...

### Mark 10.21b-31

<sup>21</sup> ... go your(s) way, sell whatever you(s) have, and give to the poor, and you(s) shall have treasure in heaven: and come, take up the cross, and follow Me.”

### Matthew 19.22

#### *The warning against riches.*

<sup>22</sup> But when the young man heard that saying, he went away sorrowful (distressed, Mark 10.22): for he had great possessions.

### Luke 18.24

<sup>24</sup> And when Jesus saw that he was very sorrowful, He said, “How with difficulty shall the ones who have riches enter into the kingdom of God!

### Matthew 19.23-27

<sup>23</sup> Then Jesus said unto His disciples, “Truly I say unto you, that a rich man shall with difficulty enter into the kingdom of heaven (God, Mark 10.23).”<sup>24</sup> And again I say unto you, “It is easier for a camel to go through the eye of a sewing-needle, than for a rich man to enter into the kingdom of God.”<sup>25</sup>

When His disciples heard it,

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they were exceedingly astonished, saying, "Who then can be saved?"<sup>26</sup> But Jesus looked at *them*, and said unto them, "With men this is impossible; but with God all *things* are possible."

### *The apostles' future place in the kingdom.*

<sup>27</sup> THEN Peter answered and said unto Him, "Behold, |we| have forsaken all, and followed You<sub>(s)</sub>; what shall |we| have therefore?"

<sup>28</sup> And Jesus said unto them, "Truly I say unto you, that you who have followed Me, in **the regeneration**, when the Son of Man shall sit in the throne of His glory, |you| also shall sit upon twelve thrones, judging the twelve tribes of Israel.

### **Mark 10.29-31**

<sup>29</sup> And Jesus answered and said, "Truly I say unto you, 'There is no *man* that has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's (Kingdom of God's, Luke 18.29) sake,<sup>30</sup> but he shall receive an **hundredfold** now in this time, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions; and in the age to come eternal life.<sup>31</sup> But many *that are* first shall be last; and the last first.'"

### **Mathew 20.1-16**

#### *Parable of the labourers in the vineyard.*

"**F**OR the kingdom of heaven is like a man *that is* a householder, who went out early in the morning to hire **labourers** into his **vineyard**.<sup>2</sup> And when he had agreed with the labourers for a denarius (day's wage) a day, he sent them into his vineyard.<sup>3</sup> And he went out about the third hour (9 am), and saw others standing idle in the marketplace,<sup>4</sup> and said unto them;

'Go |you| also into the vineyard, and whatever is right I will give you.' And they went their way.

<sup>5</sup> Again he went out about the sixth (12 am) and ninth hour (3 pm), and did the same.<sup>6</sup> And about the eleventh hour (5 pm) he went out, and found others standing idle, and said unto them, 'Why *do* you stand here all the day idle?'<sup>7</sup> They said unto him, 'Because no *man* has hired us.' He said unto them, 'You also go into the vineyard; and whatever is right, *that* shall you receive.'

<sup>8</sup> So when evening came, the lord of the vineyard said unto his manager, 'Call the labourers, and give them *their* hire, beginning from the last to the first.'<sup>9</sup> And when they came that *were* hired about the eleventh hour, every man received a denarius.<sup>10</sup> But when the first came, they supposed that they should have received more; and |they| likewise every man received a denarius.<sup>11</sup> And when they had received *it*, they grumbled against the master of the house,<sup>12</sup> saying, 'These last have worked *but* one hour, and you<sub>(s)</sub> have made them equal to us, who have borne the burden and heat of the day.'

<sup>13</sup> But he answered one of them, and said, 'Friend, I do you<sub>(s)</sub> no wrong: did not you<sub>(s)</sub> agree with me for a denarius?'<sup>14</sup> Take *what is* yours<sub>(s)</sub>, and go your<sub>(s)</sub> way: I will give to this last *one*, the same as to you<sub>(s)</sub>.<sup>15</sup> Is it not lawful for me to do what I will with my own *things*? Is your<sub>(s)</sub> eye evil, because |I| am good?'<sup>16</sup> So the last shall be first, and the first last: for many are called, but few chosen."

### **Mark 10.32**

#### *Jesus again foretells his death and resurrection.*

<sup>32</sup> AND they were along the way (road) going up to **Jerusalem**;

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and Jesus went before them: and they were astonished; and as they followed, they were afraid. And He took again the twelve, and began to tell them what *things* should happen to Him,

### Luke 18.31b

<sup>31</sup> ... and said unto them, “Behold, we go up to Jerusalem, and all *things* that are written by the prophets concerning the Son of Man shall be accomplished.

### Mark 10.33-34

<sup>33</sup> saying, “Behold, we go up to Jerusalem; and the Son of Man shall be **delivered** unto the chief priests, and to the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentile-Nations: <sup>34</sup> and they shall mock him, and shall scourge Him, and shall spit upon Him, and shall kill (crucify, Matthew 20.19) Him: and the third day he shall rise again.”

### Luke 18.34

<sup>34</sup> And they understood none of these *things*: and this saying was hidden from them, nor did they know the *things* which were spoken.

### Matthew 20.20a

*James and John, through their mother, make an ambitious request.*

<sup>20</sup> THEN the mother of Zebedee’s children ...

### Mark 10.35

<sup>35</sup> ... James and John, ...

### Matthew 20.20b-23

<sup>20</sup> ... came to Him with her sons, worshipping *Him*, and asking something of Him. <sup>21</sup> And He said unto her, “**What will you<sub>(s)</sub> have me do?**” She said unto Him, “Grant that these my two sons may sit, the one on Your<sub>(s)</sub> right

hand, and the other on the left, in Your<sub>(s)</sub> kingdom.”

*James and John, through their mother, make an ambitious request .*

<sup>22</sup> But Jesus answered and said, “**You know not what you ask. Are you able to drink of the cup that I shall drink of, and to be baptized (immersed) with the baptism that I am baptized with?**” They said unto Him, “We are able.” <sup>23</sup> And He said unto them, “**You shall drink indeed of My cup, and be baptized with the baptism that I am baptized with: but to sit on My right hand, and on My left, is not Mine to give, but it shall be given to them for whom it is prepared by My Father.**”

### Mark 10.41-47

*The desire of James and John to be first.*

<sup>41</sup> And when **the ten** heard *it*, they began to be *very* much displeased with James and John. <sup>42</sup> But Jesus called them to *Himself*, and said unto them, “**You know that the ones who are accounted to rule over the Gentile-Nations exercise lordship over them; and their great ones exercise authority upon them.** <sup>43</sup> **But it shall not be so among you: but whoever will be **great** among you, shall be your ministering-servant: <sup>44</sup> and whoever of you would be the chief, shall be bond-servant of all. <sup>45</sup> For even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.”**

*Bartimeus receives his sight.*

<sup>46</sup> AND they came to **Jericho**: and as He went out of Jericho with His disciples and a great number of people, **blind Bartimeus**, the son of Timeus, sat by the *road* side begging.

### Luke 18.36-43

<sup>36</sup> and hearing the multitude pass by, he asked what it meant. <sup>37</sup> And

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they told him, that Jesus of Nazareth passes by.

### Mark 10.47

<sup>47</sup> And when he heard that it was Jesus of Nazareth, he began to cry out, and say, "Jesus, You<sub>(s)</sub> Son of David, have mercy on me."

### Mark 10.46-28a

#### *Bartimaeus receives his sight.*

<sup>48</sup> And many commanded him that he should hold his peace: but he cried out even more, "You<sub>(s)</sub> Son of David, have mercy on me."<sup>49</sup> And Jesus stood still, and commanded him to be summoned. And they summoned the blind man, saying unto him, "Be of good comfort, rise; He summons you<sub>(s)</sub>."<sup>50</sup> And he, casting away his garment, rose, and came to Jesus.<sup>51</sup> And Jesus answered and said unto him, "**What will you<sub>(s)</sub> have that I should do unto you<sub>(s)</sub>?**" The blind man said unto Him, "LORD, that I might receive my sight."<sup>52</sup> And Jesus said unto him, "**Go your<sub>(s)</sub> way; ....**

### Luke 18.42-43

<sup>42</sup> And Jesus said unto him, "**Receive your<sub>(s)</sub> sight: your<sub>(s)</sub> faith has saved you<sub>(s)</sub>.**"<sup>43</sup> And immediately he received his sight, and followed Him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

### Matthew 20.29-34

#### *The healing of two blind men.*

<sup>30</sup> And behold, **two blind men** sitting by the wayside, when they heard that Jesus passed by, cried out, saying, "Have mercy on us, O LORD, You<sub>(s)</sub> Son of David."<sup>31</sup> And the multitude rebuked them, that they should hold their peace: but they cried the more, saying, "Have mercy on us, O LORD, You<sub>(s)</sub> Son of David."<sup>32</sup> And Jesus stood still, and called them, and said, "What would you

*desire that I should do for you?*"

<sup>33</sup> They said unto Him, "LORD, that our eyes may be opened."

<sup>34</sup> So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed Him.

### Luke 19.1-28

#### *Conversion of Zaccheus.*

**AND** *Jesus* entered and passed through Jericho.<sup>2</sup> And behold, *there was* a man named **Zaccheus**, who was *the* chief among the tax collectors, and he was rich.<sup>3</sup> And he sought to see Jesus who He was; and could not because of the crowd, *and* because he was little in height.<sup>4</sup> And he ran ahead, and climbed up into a sycamine (mulberry) tree to see Him: for He was to pass that way.<sup>5</sup> And when Jesus came to the place, He looked up, and saw him, and said unto him, "**Zaccheus, make haste, and come down; for today I must abide at your<sub>(s)</sub> house.**"<sup>6</sup> And he made haste, and came down, and received Him joyfully.<sup>7</sup> And when they saw *it*, they all grumbled, saying, that "He has gone to be guest with a man *that is* a sinner."<sup>8</sup> And Zaccheus stood, and said unto the LORD; "Behold, LORD, the half of my goods I give to the poor; and if I have taken anything from anyone by false accusation, I restore *them* fourfold."<sup>9</sup> And Jesus said unto him, "**This day salvation has come to this house, for in so much as he also is a son of Abraham.**"<sup>10</sup> **For the Son of Man has come to seek and to save that which was lost.**

*Parable of the ten pounds: the postponed kingdom. (Acts 1.6-8, note.)*

<sup>11</sup> AND as they heard these things, He added and spoke a parable, because He was near to Jerusalem, and *because* they thought that the kingdom of God should immediately appear.<sup>12</sup> He

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said therefore, “A certain **nobleman** went into a far country to receive for himself a kingdom, and to return.<sup>13</sup> And he called his ten bond-servants, and delivered them **ten minas** (100 days wages each), and said unto them, ‘Keep busy until I come.’<sup>14</sup> But his citizens hated him, and sent a message after him, saying, ‘We will not have this *man* to reign over us.’<sup>15</sup> And it came to pass, that when he had returned, having received the kingdom, then he commanded these bond-servants to be called unto him, to whom he had given the money, that he might know how much every *man* had gained by trading.<sup>16</sup> Then the first came, saying, ‘Lord, your<sub>(s)</sub> mina has gained ten minas.’<sup>17</sup> And he said unto him, ‘Well, you<sub>(s)</sub> good bond-servant: because you<sub>(s)</sub> have been faithful in a very little, have you<sub>(s)</sub> authority over ten cities.’<sup>18</sup> And the second came, saying, ‘Lord, your<sub>(s)</sub> mina has gained five minas.’<sup>19</sup> And he said likewise to him, ‘Be, you<sub>(s)</sub> also over five cities.’<sup>20</sup> And another came, saying, ‘Lord, behold, *here is* your<sub>(s)</sub> mina, which I have kept laid up in a cloth:<sup>21</sup> for I feared you<sub>(s)</sub>, because you<sub>(s)</sub> are an austere man: you<sub>(s)</sub> take up that *which* you<sub>(s)</sub> laid not down, and reap what you<sub>(s)</sub> did not sow.’<sup>22</sup> And he said unto him, ‘Out of your<sub>(s)</sub> own mouth will I judge you<sub>(s)</sub>, you<sub>(s)</sub> wicked bond-servant. You<sub>(s)</sub> knew that I was an austere man, taking up that I laid not down, and reaping what I did not sow:<sup>23</sup> Because of this then you<sub>(s)</sub> gave not my money into the bank, that at my coming [I] might have required *mine own* with interest?’<sup>24</sup> And he said unto those who stood by, ‘Take from him the mina, and give *it* to him who has ten minas.’<sup>25</sup> (And they said unto him, ‘Lord, he has ten minas.’)<sup>26</sup> For I say unto you, that unto everyone who has shall be given;

and from him who has not, even that he has shall be taken away from him.<sup>27</sup> But those my enemies, who desire not that I should reign over them, bring here, and slay *them* before me.”

### *The triumphal entry.*

<sup>28</sup> AND when He had thus spoken, He went ahead, ascending up to Jerusalem.

## THE OFFICIAL PRESENTATION OF THE KING

### John 11.55-57

<sup>55</sup> AND the Jewish **Passover** was near at hand: and many went out of the district up to Jerusalem before the **Passover**, to purify themselves.<sup>56</sup> Then they sought for Jesus, and spoke among themselves, as they stood in the temple, “What *do* you think, that He will not come to the feast?”<sup>57</sup> Now both the chief priests and the Pharisees had given a commandment, that, if any *man* knew where He was he should reveal *it*, that they might take Him.

### John 12.1

#### *The supper at Bethany.*

**T**HEN Jesus six days before the **Passover** came to **Bethany**, where Lazarus was who had been dead, whom He raised from the dead.

### John 12.9-11

<sup>9</sup> MANY of the Jewish people therefore knew that He was there: and they came not for Jesus’ sake only, but that they might see Lazarus also, whom He had raised from the dead.<sup>10</sup> But the chief priests consulted that they might put Lazarus also to death;<sup>11</sup> because he was the reason that many of the Jews went away *from them*, and believed on Jesus.

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### Matthew 21.1-4

*The King's public offer of himself as King (Zech. 9.9).*

AND when they drew near to Jerusalem, and had come to Bethpage, unto the mount of Olives, then Jesus sent two disciples, <sup>2</sup> saying unto them, “Go into the village *that is across from you, and immediately you shall find a donkey tied, and a colt with her: loose them, and bring them to Me.* <sup>3</sup> And if any *man* says something unto you, you shall say, ‘The LORD has need of them;’ and immediately he will send them.” <sup>4</sup> All this was done, that it might be fulfilled which was spoken by the prophet, saying,

### John 12.15a

<sup>15</sup> FEAR NOT, DAUGHTER OF ZION: BEHOLD, YOUR<sup>(S)</sup> KING COMES, SITTING ON AN DONKEY'S COLT. {Zech 9.9}

### Matthew 21.6

<sup>6</sup> And the disciples went, and did as Jesus commanded them,

### Mark 11.4-7

<sup>4</sup> And they went their way, and found the colt tied by the door outside in a place where two roads meet; and they untied him. <sup>5</sup> And some of those who stood there said unto them, “What *are* you doing, releasing the colt?” <sup>6</sup> And they said unto them even as Jesus had commanded: and they let them go. <sup>7</sup> And they brought the colt to Jesus, and cast their garments on it; and He sat upon it.

### John 12.12-13

*The triumphal entry.*

<sup>12</sup> ON the next day many people that had come to the feast, when they heard that Jesus was coming to Jerusalem, <sup>13</sup> took branches of palm trees, and went out to meet Him, ...

### Luke 19.36-37

<sup>36</sup> And as He went, they spread their clothes in the way <sup>(road)</sup>-  
<sup>37</sup> And when He had come near, *even* now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

### Matthew 21.9b

<sup>9</sup> ... “HOSANNA <sup>(we pray a shout of praise)</sup> TO THE SON OF DAVID: ...

### Luke 19.38b

<sup>38</sup> saying,  
“BLESSED *BE* THE KING THAT COMES IN THE NAME OF THE LORD: PEACE IN HEAVEN, AND

### Matthew 21.9c

<sup>9</sup> ... BLESSED *IS* HE WHO COMES IN THE NAME OF THE LORD; HOSANNA <sup>(GLORY, Luke 19.38)</sup> in the highest.” {Psa. 118.25-26}

### Luke 19.39-44

<sup>39</sup> And some of the Pharisees from among the multitude said unto Him, “Master, rebuke your<sup>(S)</sup> disciples.” <sup>40</sup> And He answered and said unto them, “*I tell you who, if these should hold their peace, the stones would immediately cry out.*”

### Matthew 21.10

<sup>10</sup> And when He had come into Jerusalem, all the city was moved, saying, “Who is this?” <sup>11</sup> And the multitude said, “This is Jesus the prophet of Nazareth of Galilee.”

### Mark 11.11

<sup>11</sup> And Jesus entered into Jerusalem, and into the **temple**: ...

### Matthew 21.14-17

<sup>14</sup> And *the* blind and *the* lame came to Him in the temple; and He healed them. <sup>15</sup> And when the chief priests and scribes saw the wonderful *things* that He did, and the children crying *out* in the

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temple, and saying, “Hosanna to the Son of David”; they were exceedingly displeased,<sup>16</sup> and said unto Him, “Do you<sup>(s)</sup> hear what these *people* say?” And Jesus said unto them, “yes; have you never read,

‘OUT OF THE MOUTH OF BABES AND SUCKLINGS YOU<sup>(s)</sup> HAVE PERFECTED PRAISE?’” (Ps 8.2 Septuagint)

### Mark 11.11

<sup>11</sup> ... and when He had looked round about upon all *things*, and now the evening had come, He went out unto **Bethany** with the twelve.

### Matthew 21.14-17b

<sup>17</sup> ... and He lodged there.

### John 12.16-19

<sup>16</sup> These *things* His disciples *did* not understand at the first: but when Jesus was glorified, then they remembered that these *things* were written of Him, and *that* they had done these *things* to Him.

<sup>17</sup> The people therefore that were with Him when He called Lazarus out of *his* grave, and raised him from the dead, bore witness.<sup>18</sup> For this cause the people also met Him, because they heard that He had done this miracle.<sup>19</sup> The Pharisees therefore said among themselves, “Do you perceive how you accomplish nothing? Behold, the world is following Him.”

### Luke 19.41-44

*Jesus weeps over Jerusalem (This prophecy was fulfilled in A.D. 70 (64)).*

<sup>41</sup> And when He had come near, He observed the **city**, and wept over it,<sup>42</sup> saying, “If you<sup>(s)</sup> had known, even |you|<sup>(s)</sup>, at least in this your<sup>(s)</sup> day, the *things* which belong unto your<sup>(s)</sup> peace! But now they are hidden from your<sup>(s)</sup> eyes.<sup>43</sup> For the days shall come upon you<sup>(s)</sup>, that your<sup>(s)</sup> enemies shall

build a rampart to you and will encircle you<sup>(s)</sup> round about, and hedge you<sup>(s)</sup> in on every side,<sup>44</sup> and shall level you<sup>(s)</sup> and your<sup>(s)</sup> children within you<sup>(s)</sup> even with the ground: and they shall not leave in you<sup>(s)</sup> one stone upon another; because you<sup>(s)</sup> *did* not know the time of your<sup>(s)</sup> visitation.”

### Mark 11.12-13

*The barren fig tree.*

<sup>12</sup> AND on the next day, when they had come from Bethany, He was hungry:<sup>13</sup> and seeing a **fig tree** afar off having leaves, He came, if it should happen He might find anything on it: and when He came to it, He found nothing but leaves; for the time of figs was not yet.<sup>14</sup> And Jesus answered and said unto it, “*Let No man eat fruit from you<sup>(s)</sup> hereafter forever.*”

### Matthew 21.18b

... “Let no fruit grow on you<sup>(s)</sup> from now on *and* forever.” ...

### Mark 11.14b

<sup>14</sup> ... And His disciples heard *it*.

### Matthew 21.19b

<sup>19</sup> ... And immediately the fig tree withered away.

### Mark 11.15a

*Jesus purifies the temple.*

<sup>15</sup> AND they came to Jerusalem:

### Matthew 21.12a

*Jesus' second purification of the temple.*  
<sup>12</sup> AND Jesus went into the **temple** of God, ...

### Mark 11.15b

<sup>15</sup> ... and began to cast out those who sold and bought in the temple, and overthrew the tables of the money changers, and the seats of those who sold doves;<sup>16</sup> and He would not allow that

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anyone should carry *any* vessel (jar, pot) through the temple.

### Luke 19.47-48

<sup>47</sup> AND He taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy Him, <sup>48</sup> and could not find what they might do: for all the people were very attentive to hear Him.

### Mark 11.17-18

<sup>17</sup> And He taught, saying unto them, "**Is it not written,**

**'MY HOUSE SHALL BE CALLED BY ALL NATIONS THE HOUSE OF PRAYER!'** {Isa. 56.7}

but |you| have made it

**'A DEN OF THIEVES.'**" {Jer. 7.11}

<sup>18</sup> And the scribes and chief priests heard *it*, and sought how they might destroy Him: for they feared Him, because all the people was astonished at His doctrine.

### John 12.20-50

*Certain Greeks desired to see Jesus.*

<sup>20</sup> AND there were certain **Greeks** among those who came up to worship at the feast: <sup>21</sup> the same came therefore to Philip, which was of Bethsaida of Galilee, and desired *to see* Him, saying, "Sir, we desire to see Jesus." <sup>22</sup> Philip came and told Andrew: and again Andrew and Philip told Jesus.

*Jesus' answer.*

<sup>23</sup> And Jesus answered them, saying, "**The hour has come, that the Son of Man should be glorified.** <sup>24</sup> Truly, truly, I say unto you, unless a grain of wheat falls into the ground and dies, it abides alone: but if it dies, it brings forth much fruit. <sup>25</sup> He who loves his life shall lose it; and he who hates his life in this world shall keep it unto life eternal. <sup>26</sup> If any *man* serves Me, let him follow Me; and where I am, My ministering servant shall also be there: if any *man* serves Me, My Father will honour him.

<sup>27</sup> Now My soul is troubled; and what shall I say?' Father, save Me from this hour: but for this cause I came unto this hour. <sup>28</sup> Father, glorify Your<sub>(s)</sub> name." Then there came a voice from heaven, *saying,*

**I HAVE BOTH GLORIFIED IT, AND WILL GLORIFY IT AGAIN.**

<sup>29</sup> The people therefore, that stood *by*, and heard *it*, said that it thundered: others said, "An angel spoke to Him." <sup>30</sup> Jesus answered and said, "**This voice *did* not come because of Me, but for your sakes.**

<sup>31</sup> Now is the judgment of this world: now the ruler of this world shall be cast out. <sup>32</sup> And |I|, if I am lifted up from the earth, will draw all *men* unto Me." <sup>33</sup> This He said, signifying what death He should die. <sup>34</sup> The people answered Him, " |We| have heard out of the law that the Christ <sup>(Messiah)</sup> abides forever: and how *do* |you|<sub>(s)</sub> say, The Son of Man must be lifted up? Who is this Son of Man?" <sup>35</sup> Then Jesus said unto them, "**Yet a little while is the light with you. Walk while you have the light, lest darkness come upon you: for he who walks in darkness *does* not know where he goes. <sup>36</sup> While you have light, believe in the light, that you may be the sons of light.**" These *things* Jesus spoke, and departed, and hid Himself from them.

<sup>37</sup> But though He had done so many miracles before them, *yet* they *did* not believe on Him: <sup>38</sup> that the saying of Isaiah the prophet might be fulfilled, which He spoke,

LORD, WHO HAS BELIEVED OUR REPORT? AND TO WHOM HAS THE ARM OF THE LORD BEEN REVEALED? {Isa. 58.1}

<sup>39</sup> Therefore they could not believe, because Isaiah said again,

<sup>40</sup> HE HAS BLINDED THEIR EYES, AND HARDENED THEIR HEART;

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THAT THEY SHOULD NOT SEE WITH *THEIR* EYES, NOR UNDERSTAND WITH *THEIR* HEART, AND BE CONVERTED, AND I SHOULD HEAL THEM. {Isa.

6.9,10}

<sup>41</sup> These *things* Isaiah said, when he saw His glory, and spoke of Him. <sup>42</sup> Nevertheless among the *chief* rulers also many believed on Him; but because of the Pharisees they did not confess *Him*, lest they should be put out of the synagogue: <sup>43</sup> because they loved the praise of men more than the praise of God.

<sup>44</sup> Jesus cried out and said, "He who believes on Me, believes not on Me, but on Him who sent Me. <sup>45</sup> And he who sees Me sees Him who sent Me. <sup>46</sup> [I] have come as a light into the world, that whoever believes on Me should not remain in the darkness. <sup>47</sup> And if any *man* hears My words, and *does* not believe, I *do* not judge him: for I came not to judge the world, but to save the world. <sup>48</sup> He who rejects Me, and *does* not receive My words, has *One* that judges him: the Word that I have spoken, the same shall judge him in the last day. <sup>49</sup> For [I] have not spoken of Myself; but the Father who sent Me, [He] gave Me a commandment, of what I should say, and what I should speak. <sup>50</sup> And I know that His

commandment is life everlasting: whatever [I] speak therefore, even as the Father said unto Me, so I speak."

### Luke 21.37-38

<sup>37</sup> AND in the day time He was teaching in the temple; and at night He went out, and resided in the mount that is called *the mount* of Olives. <sup>38</sup> And all the people came early in the morning to Him in the temple, in order to hear Him.

### Mark 11.19-25

<sup>19</sup> And when evening came, He went out of the city.

<sup>20</sup> AND in the **morning**, as they passed by, they saw the **fig tree dried** up from the roots.

<sup>21</sup> And Peter calling to remembrance said unto Him, "Master, behold, the fig tree which you<sup>(s)</sup> cursed is withered away."

*The prayer of faith. (Cf. Jas. 5.15).*

<sup>22</sup> And Jesus answering said unto them, "**Have faith in God.**

<sup>23</sup> For truly I say unto you, that whoever shall say to this hill, 'Be you<sup>(s)</sup> removed, and be you<sup>(s)</sup> cast into the sea;' and shall not doubt in his heart, but shall believe that *those things* which he says shall come to pass; he shall have whatever he says. <sup>24</sup> Therefore I say unto you, "Whatever things you desire, when you pray, believe that you receive *them*, and you shall have *them*." <sup>25</sup> And when you stand praying, **forgive**, if you have something against any: that your Father also who is in heaven may forgive you your transgressions (wicked deeds)-

### Mark 11.27a

*Jesus' authority questioned.*

<sup>27</sup> AND they came again to Jerusalem: ...

### Luke 20.1-2

AND it came to pass, *that* on one of those days, as He taught the people in (was walking into, Mark 11.27) the temple, and preached the gospel, the chief priests and the scribes came upon Him with the elders, <sup>2</sup> and spoke unto Him, saying, "Tell us, by what authority You<sup>(s)</sup> do these *things*? Or who is He who gave you<sup>(s)</sup> this **authority**?"

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### Mark 11.27-28

#### *Jesus' authority questioned.*

<sup>27</sup> AND they came again to Jerusalem: and as He was walking in the temple, there came to Him the chief priests, and the scribes, and the elders, <sup>28</sup> and said unto Him, "By what **authority** do You<sup>(s)</sup> do these *things*? And who gave You<sup>(s)</sup> this authority to do these *things*?"

### Matthew 21.24-32

<sup>24</sup> And Jesus answered and said unto them, "I also will ask you one thing, which if you tell Me, I in like manner will tell you by what authority I do these *things*.<sup>25</sup> 'The baptism of John, where did it come from? From heaven, or from men?'" And they reasoned with themselves, saying, "If we shall say, 'From heaven;' He will say unto us, 'Why did you not then believe Him?'" <sup>26</sup> But if we shall say, 'From men;' we fear the people; for all hold John as a prophet."<sup>27</sup> And they answered Jesus, and said, "We cannot tell." And [He] said unto them, "Neither do I tell you by what authority I do these *things*."

#### *Parable of the two sons.*

<sup>28</sup> "BUT what do you think? A certain man had **two sons**; and he came to the first, and said, 'Son, go work today in my vineyard.'<sup>29</sup> He answered and said, 'I will not;' but afterward he repented, and went.<sup>30</sup> And he came to the second, and said likewise. And he answered and said, 'I go, sir;' and went not.<sup>31</sup> Which of the two did the will of his father?" They said unto Him, "The first". Jesus said unto them, "Truly I say unto you, that the tax collectors and the harlots go into the kingdom of God before you.<sup>32</sup> For John came to you in the Way of righteousness, and you did not believe him: but the tax collectors and the harlots believed him: and you, when you had seen

*it, did not repent afterward, that you might believe him."*

### Matthew 21.33-46

#### *Parable of the householder demanding fruit from his vineyard ( Isa. 5.1-7).*

<sup>33</sup> "Hear another parable: There was a certain householder, who planted a **vineyard**, and hedged it round about, and dug a winepress in it, and built a tower, and rented it out to **vinedressers**, and went into a far country:<sup>34</sup> and when the time of the fruit drew near, he sent his bond-servants to the vinedressers, that *they* might receive its fruits.<sup>35</sup> And the vinedressers took his bond-servants, and beat one, and killed another, and stoned another.<sup>36</sup> Again, he sent other bond-servants more than the first; and they did to them likewise.<sup>37</sup> But last of all he sent his son to them, saying,<sup>38</sup> 'They will reverence my son.'<sup>38</sup> But when the vinedressers saw the son, they said among themselves, 'This is the heir; come, let us kill him, and let us possess his inheritance.'<sup>39</sup> And they caught him, and cast *him* out of the vineyard, and slew *him*.<sup>40</sup> When the lord therefore of the vineyard comes, what will he do unto those vinedressers?"<sup>41</sup> They said unto Him, "He will miserably destroy those wicked *men*, and will lease *his* vineyard unto other vinedressers, who shall render him the fruits in their seasons."<sup>42</sup> Jesus said unto them, "Did you never read in the Scriptures,

'THE STONE WHICH THE BUILDERS REJECTED, THE SAME IS BECOME THE HEAD OF THE CORNER:' THIS IS THE LORD'S DOING, AND IT IS MARVELLOUS IN OUR EYES?' {Psa. 118.22,23}

<sup>43</sup> Therefore I say unto you, 'The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth its fruits.'<sup>44</sup> And whoever shall fall

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on this stone shall be broken to pieces: but on whoever it shall fall, it will grind him to powder.””

<sup>45</sup> And when the chief priests and the Pharisees had heard His parables, they perceived that He spoke of them. <sup>46</sup> But when they sought to lay hands on Him, they feared the multitude, because they took Him to be a prophet.

### Matthew 22.1-14

#### *Parable of the marriage feast.*

AND Jesus answered and spoke unto them again by parables, and said, <sup>2</sup> “The kingdom of heaven is like a certain king, who arranged a **marriage** feast for his son, and sent out his bond-servants to call those who were invited to the wedding; and they would not come. <sup>3</sup> Again, he sent forth other bond-servants, saying, ‘Tell the ones who are invited, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready; come unto the marriage feast.’” <sup>4</sup> But they made **light** of it, and went their ways, one to his farm, another to his merchandise *trading*: <sup>5</sup> and the few remaining took his bond-servants, and treated *them* spitefully, and slew *them*. But when the king heard of it, he was angry: and he sent out his armies, and destroyed those murderers, and burnt up their city. <sup>6</sup> Then he said to his bond-servants, ‘The wedding is ready, but the ones who were invited were not worthy. <sup>7</sup> Go you therefore into the **highways**, and as many as you shall find, invite to the marriage feast.’” <sup>8</sup> So those bond-servants went out into the *highways*, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. <sup>9</sup> And when the king came in to see the guests, he saw there a man who *did* not have on a **wedding garment**: <sup>10</sup> and he said unto him, ‘Friend,

how *did* you<sup>(s)</sup> come in here not having a wedding garment?’ And he was speechless. <sup>11</sup> Then the king said to the ministering servants, ‘Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and grinding of teeth. <sup>12</sup> For many are called, but few are chosen.””

### Matthew 22.15-17

#### *Jesus answers the Herodians.*

<sup>15</sup> THEN the **Pharisees** went and took counsel, how they might **entangle** Him in *His* talk.

### Luke 20.20a

<sup>20</sup> AND they watched *Him*, and sent out **spies**, ...

### Matthew 22.16b

<sup>16</sup> ... their disciples with the Herodians,

### Luke 20.20b

<sup>20</sup> ... who considered themselves righteous, that they might seize upon *one* of His words, that by *this* they might deliver Him unto the power and authority of the governor.

### Matthew 22.16c

<sup>16</sup> ... saying, “Master, we know that You<sup>(s)</sup> are true, and teach the Way of God in truth, neither *do* you<sup>(s)</sup> care concerning any *man*: for You<sup>(s)</sup> regard not the person of men. <sup>17</sup> Tell us therefore, ‘What do you<sup>(s)</sup> think? Is it lawful to give **tribute** unto **Caesar**, or not?’”

### Mark 12.13-15a

<sup>15</sup> Shall we give, or shall we not give?”

### Matthew 22.18-21

<sup>18</sup> But Jesus perceived their wickedness (craftiness, Luke 20.23), and said, “Why *do* you test Me, you hypocrites? <sup>19</sup> Show Me the coin.” And they brought a denarius (day’s wage) to Him. <sup>20</sup> And He said unto

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them, “Whose *is* this image and superscription?”<sup>21</sup> They said unto Him, “Caesar’s.” Then He said unto them, “Render therefore to Caesar the *things* which are Caesar’s; and unto God the *things* that are God’s.”

### Luke 20.26

<sup>26</sup> And they could not seize upon one of His words before the people: and they marvelled at His answer, and held their peace.

### Matthew 22.22

<sup>22</sup> ... and left Him, and went their way.

### Luke 20.27-33

*Jesus answers the Sadducees about the resurrection.*

<sup>27</sup> THEN some of the Sadducees, who deny that there is any resurrection came to Him; and they asked Him, <sup>28</sup> saying, “Master, Moses wrote unto us, ‘If any man’s brother dies, having a wife, and he dies without children, that his brother should take *his* wife, and raise up seed (children) unto his brother.’<sup>29</sup> There were therefore seven brothers: and the first took a wife, and died without children. <sup>30</sup> And the second took her as *his* wife, and he died childless. <sup>31</sup> And the third took her; and in like manner the seven also: and they left no children, and died. <sup>32</sup> Last of all the woman died also. <sup>33</sup> Therefore in the resurrection whose wife of them is she? For seven had her as *his* wife.”

### Luke 20.34a

<sup>34</sup> And Jesus answering said unto them, ...

### Mark 12.24

<sup>24</sup> And Jesus answering said unto them, “Do you not therefore err, because you know not the Scriptures, neither the power of God?”

### Luke 20.34b

<sup>34</sup> ... “The sons of this age marry, and are given in marriage: <sup>35</sup> but those who shall be accounted worthy to obtain that *future* age, and the resurrection from the dead, neither marry, nor are given in marriage: <sup>36</sup> neither can they die any more: for they are equal to the angels; and are the sons of God, being the sons of the resurrection. <sup>37</sup> Now that the dead are raised, even Moses showed at the bush,

### Mark 12.25

<sup>26</sup> And as concerning the dead, that they rise: have you not read in the book of Moses, how in the bush God spoke unto him, saying,

‘[I] AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB?’ {Ex. 8.6}

<sup>27</sup> He is not the God of the dead, but the God of the living: you therefore do greatly err.”

### Luke 2.38b-40

<sup>38</sup> ...: for all live unto Him.”

*Jesus questions the scribes.*

<sup>39</sup> THEN some of the scribes answering said, “Master, You<sup>(s)</sup> have said well.” <sup>40</sup> And after that they dared not ask Him any question at all.

### Matthew 22.34-36

*Jesus answers the Pharisees / The great commandment.*

<sup>34</sup> BUT when the Pharisees had heard that He had put the Sadducees to silence, they were gathered together. <sup>35</sup> Then one of them, *who was* a lawyer (scribe, Mark 12.18), asked Him a question, testing Him, and saying, <sup>36</sup> “Master, tell us which *is* the great commandment in the law?”

### Mark 12.28-29a

<sup>28</sup> ... “Which is the first commandment of all?” <sup>29</sup> And

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Jesus answered him, “The first of all the commandments *is*,

‘HEAR, O ISRAEL; THE LORD OUR GOD IS ONE LORD: 30 AND YOU(S) SHALL LOVE THE LORD YOUR(S) GOD WITH ALL YOUR(S) HEART, AND WITH ALL YOUR(S) SOUL, AND WITH ALL YOUR(S) MIND, AND WITH ALL YOUR(S) STRENGTH.’ {Deut. 6.4,5} ...

### Matthew 22.38-40

<sup>38</sup> This is the first and great commandment. <sup>39</sup> And the second *is* similar to it,

‘YOU(S) SHALL LOVE YOUR(S) NEIGHBOUR AS YOURSELF.’ {Lev 19.18}

<sup>40</sup> On these two commandments hang all the law and the prophets.”

### Mark 12.31b

<sup>31</sup> ... There is no other commandment greater than these.”

<sup>32</sup> And the scribe said unto Him, “Well, Master, You(s) have said the truth: for there is one God; and there is none other but He: <sup>33</sup> and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.” <sup>34</sup> And when Jesus saw that He answered discreetly, He said unto him, “You(s) are not far from the kingdom of God.” And no man after that dared to ask Him any question.

### Matthew 22.41a

*Jesus questions the Pharisees.*

<sup>41</sup> WHILE the Pharisees were gathered together, ...

### Mark 12.35b

<sup>35</sup> ... Jesus answered and said, while He taught in the temple, “How *is it* the scribes say that the Christ (Messiah) is the Son of David?”

### Matthew 22.42b-46

<sup>42</sup> ... “What *do you think of the Christ* (Messiah)? Whose son is He?” They said unto Him, “The Son of David.” <sup>43</sup> He said unto them, “How then does David in *the Spirit* call Him LORD, saying,

<sup>44</sup> ‘The LORD said unto my LORD, SIT YOU(S) ON MY RIGHT HAND, TILL I MAKE YOUR(S) ENEMIES YOUR(S) FOOTSTOOL?’

{Psa. 110. 1}

<sup>45</sup> If David then calls Him LORD, how is he his son?” <sup>46</sup> And no one was able to answer Him a word, neither dared anyone from |that |day forth to ask Him any more questions.

### Luke 20.45a

<sup>45</sup> THEN in the hearing of all the people He said unto His disciples,

### Mark 12.38-40

<sup>38</sup> ... in His doctrine,

### Luke 20.46-57

<sup>46</sup> “Beware of the scribes, who desire to walk in long robes, and love greetings in the market places, and the highest seats in the synagogues, and the chief places at feasts; <sup>47</sup> which devour widows’ houses, and for a show make long prayers: the same shall receive greater condemnation.”

### Matthew 23.1-39

*The marks of a Pharisee.*

THEN Jesus spoke to the multitude, and to His disciples, <sup>2</sup> Saying, “The scribes and the Pharisees sit in Moses’ seat: <sup>3</sup> all things therefore whatever they bid you to observe, that observe and do; but do not follow after their works: for they say, and do not do. <sup>4</sup> For they bind heavy burdens and grievous to be borne, and lay them on men’s shoulders; but they themselves will not move them with one of their fingers. <sup>5</sup> But all their works they do in order to be

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seen of men: they make broad their phylacteries (Scripture verses in a holder strapped to arm or forehead), and enlarge the borders of their garments,<sup>6</sup> and love the uppermost places at feasts, and the chief seats in the synagogues,<sup>7</sup> and greetings in the market places, and to be called of men, Rabbi, Rabbi.<sup>8</sup> But do not be called Rabbi: for one is your leader *even* the Christ; and all [you] are brethren.<sup>9</sup> And call no *man* your father upon the earth: for one is your Father, who is in heaven.<sup>10</sup> Neither be called masters: for one is your Master, *even* the Christ (Messiah).<sup>11</sup> But he who is great among you shall be <sup>12</sup>your ministering-servant. And whoever shall exalt himself shall be humbled; and he who shall humble himself shall be exalted.”

**Jesus denounces woe upon the Pharisees.**

<sup>13</sup> “But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven before men: for [you] neither go in yourselves, neither *do* you allow those who are entering to go in.”

<sup>14</sup> “Woe to you, scribes and Pharisees, hypocrites! For you devour widows’ houses, and for a pretence make long prayers: therefore you shall receive the greater condemnation.”

<sup>15</sup> “Woe to you, scribes and Pharisees, hypocrites! For you circle sea and land to make one **convert**, and when he is made, you make him twofold more *the* child of hell (Gk:gehenna) than yourselves.”

<sup>16</sup> “Woe to you, you **blind guides**, who say, Whoever shall swear by the temple, it is nothing; but whoever shall **swear** by the gold of the temple, he is a debtor.”

<sup>17</sup> You fools and blind: for which is greater, the gold, or the temple that sanctifies the gold?<sup>18</sup> And, Whoever shall swear by the altar, it is nothing; but whoever swears by the gift that is upon it, he is bound.

<sup>19</sup> You fools and blind: for which *is* greater, the gift, or the altar that sanctified the gift?<sup>20</sup> Whoever therefore shall swear by the altar, swears by it, and by all *things* on it.<sup>21</sup> And whoever shall swear by the temple, swears by it,<sup>22</sup> and by Him who dwells in it.<sup>22</sup> And he who shall swear by heaven, swears by the throne of God, and by Him who sits on it.”

<sup>23</sup> “Woe to you, scribes and Pharisees, hypocrites! For you pay a **tithe** (1/10th) of mint and anise and cumin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these you ought to have done, and *you ought* not to leave the other undone.<sup>24</sup> You blind guides, who strain out a gnat, and swallow a camel.”

<sup>25</sup> “Woe to you, scribes and Pharisees, hypocrites! For you make clean the outside of the cup and of the platter, but within they are full of extortion and excess.<sup>26</sup> You(s) blind Pharisee, cleanse first the inside of the cup and platter, *so* that the outside of them may be clean also.”

<sup>27</sup> “Woe to you, scribes and Pharisees, hypocrites! For you are like **whited tombs**, which indeed appear beautiful outwardly, but are within full of dead *men’s* bones, and of all uncleanness.<sup>28</sup> *Even* so [you] also outwardly appear righteous unto men, but within you are full of hypocrisy and lawlessness.”

<sup>29</sup> “Woe to you, scribes and Pharisees, hypocrites! Because you build the **tombs** of the **prophets**, and garnish the tombs of the righteous,<sup>30</sup> and say, ‘If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.’<sup>31</sup> Because of this you are witnesses against yourselves, that you are the sons of the ones

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who killed the prophets. <sup>32</sup> Fill yourselves up then *with* the measure <sup>(of guilt)</sup> of your fathers. <sup>33</sup> you serpents, you offspring of vipers, how can you escape the condemnation of hell <sup>(Gk:gehenna)?</sup>”

<sup>34</sup> “Because of this behold, [I] send to you prophets, and wise men, and scribes; and *some* of them you shall kill and crucify; and *some* of them shall you scourge in your synagogues, and persecute *them* from city to city: <sup>35</sup> that upon you may come all the righteous bloodshed upon the earth, from the blood of righteous Abel unto the blood of Zechariah son of Barachiah, whom you slew between the temple and the altar. <sup>36</sup> Truly I say unto you, ‘All these *things* shall come upon this generation.’”

### *The lament over Jerusalem.*

<sup>37</sup> “O **Jerusalem**, Jerusalem, you<sub>(s)</sub> who kill the prophets, and stone those who are sent to you<sub>(s)</sub>, how often I would have gathered your<sub>(s)</sub> children together, even as a hen gathers her chickens under *her* wings, and you would not *have it*? <sup>38</sup> Behold, your house is *being* left to you desolate. <sup>39</sup> For I say unto you, ‘You shall not see me from now on, *until* you shall say,

**BLESSED IS HE WHO COMES IN THE NAME OF THE LORD.’**” {Psa. 118.26}

### **Mark 12.41**

#### *Jesus and the widow’s mite.*

<sup>41</sup> AND Jesus sat over across from the **treasury**, and observed how the people cast money into the treasury:

### **Luke 21.1**

AND He looked up, and saw the rich *men* casting their gifts into the treasury.

### **Mark 12.42-44**

<sup>42</sup> and And there came a certain poor **widow**, and she threw in two leptas <sup>[mites] (1/128th days wage)</sup>, which make a Kodrantes <sup>[farthing]</sup>. <sup>43</sup> And He called His disciples to *Himself*, and said unto them, “**Truly I say** unto you, that this poor widow has cast more in, than all those who have cast into the treasury:

### **Luke 21.4**

<sup>4</sup> for all these have of their abundance cast in unto the offerings of God: but she of her destitution has cast in all the living that she had.”

### **Matthew 24.1**

#### *The Olivet discourse: (1) destruction of the temple foretold.*

AND Jesus went out, and departed from the **temple**: and His disciples came to *Him* in order to show Him the buildings of the temple.

### **Mark 13.1**

<sup>1</sup> ... one of His disciples said unto him, “Master, see what manner of stones and what buildings *are here*.”

### **Luke 21.5**

#### *The Olivet discourse. (Cf. Mt. 23., 25.; Mk. 13).*

<sup>5</sup> AND as some spoke of the **temple**, how it was adorned with fine stones and gifts, ...

### **Mark 13.2**

<sup>2</sup> And Jesus answering said unto him, “**Do you<sub>(s)</sub> see these great buildings? There shall not be left one stone upon another, that shall not be thrown down.**”

#### *The Olivet discourse: (2) the threefold question.*

<sup>3</sup> And as He sat upon the **mount of Olives** across from the temple, Peter and James and John and Andrew asked Him privately,

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### Matthew 24.3b

<sup>3</sup> ... saying, "Tell us, when shall these *things* be? And what *shall be* the **sign** of Your<sup>(s)</sup> **coming**, and of the **end** of the age?"

### Mark 13.4b

<sup>4</sup> "... when all these *things* shall be fulfilled?"

### Matthew 24.4

*The Olivet discourse: (3) the course of this age.*

<sup>4</sup> And Jesus answered and said unto them, "Take heed that no *man* deceives you.

### Luke 21.8a

<sup>8</sup> And He said, "Take heed that you are not deceived: for many shall come in My name, saying, '[I-Am]';

### Matthew 24.5b

<sup>4</sup> ... the Christ ...

### Luke 21.8b

<sup>8</sup> ... and the time draws near:

### Mark 13.6

<sup>6</sup> ... and shall deceive many.

### Luke 21.8c

<sup>8</sup> ... *do* not go you therefore after them.

### Matthew 24.6a

<sup>6</sup> And you shall hear of **wars** and rumours of wars: see that you are not troubled: for all *these things* must come to pass,

### Luke 9b

<sup>9</sup> ... but the end *does* not come at once."

### Matthew 24.6b

<sup>6</sup> ... the end is not yet.

### Luke 21.10-11

<sup>10</sup> Then He said unto them, "Nation shall rise against nation, and kingdom against kingdom: <sup>11</sup> and great earthquakes shall be in various places, and famines, and pestilences; and fearful sights and

great signs shall there *will* be from heaven.

### Matthew 24.8

<sup>8</sup> All these *are* the beginning of sorrows."

### Mark 13.9a

<sup>9</sup> "BUT take heed to yourselves:

### Luke 21.12b

<sup>12</sup> ... before all these, they shall lay their hands on you, and persecute *you*, ...

### Mark 13.9b

<sup>9</sup> ... for they shall **deliver you up** to *religious* councils (Gk:Sanhedrims); and in the synagogues you shall be beaten: and you shall be brought before rulers and kings ...

### Luke 21.12c

<sup>12</sup> ... and into prisons,

### Mark 13.9.c

<sup>9</sup> ... for My sake, for a testimony against them. <sup>10</sup> And the gospel must first be proclaimed among all nations.

### Luke 21.13

<sup>13</sup> And it shall turn to you for a testimony.

### Mark 13.11a

<sup>11</sup> But when they shall lead *you*, and deliver you up, take no thought beforehand what you shall speak, neither do you premeditate: but whatever shall be given you in that hour, that you *shall* speak:

### Luke 21.15

<sup>15</sup> for [I] will give you a mouth and wisdom, which all your adversaries shall not be able to contradict nor resist.

### Mark 13.11b

<sup>11</sup> ... for it is not you who speak, but the Holy Ghost.

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### Mark 13.12

<sup>12</sup> Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

### Luke 21.16b

<sup>16</sup> ... and they shall cause *some* of you to be put to death.

### Luke 21.18-19

<sup>18</sup> But not a hair of your head shall perish. <sup>19</sup> In your patience you will gain your souls."

### Mark 13.13

<sup>13</sup> And you shall be hated by all *men* for My name's sake: but he who shall endure until the end, the same shall be saved."

### Luke 21.20-24

*The destruction of Jerusalem foretold.  
Prophecy Fulfilled in A.D. 70.*

<sup>20</sup> "AND when you shall see **Jerusalem surrounded** by **armies**, then know that its desolation is near. <sup>21</sup> Then let the ones who are in Judea flee to the hills; and let the ones who are in the midst of her depart; and let not the ones who are in the countries enter into it. <sup>22</sup> For these are *the* days of vengeance, that all *things* which are written may be fulfilled. <sup>23</sup> But woe to those who are with child <sup>(pregnant)</sup>, and to those who nurse *children*, in those days, for there shall be great distress in the land, and wrath upon this people. <sup>24</sup> And they shall fall by the edge of the sword, and shall be led away captive into all nations: and **Jerusalem shall be trodden down** by the Gentile-Nations, until the **times of the Gentile-Nations** are fulfilled."

### Matthew 24.9-14

<sup>9</sup> "Then they shall **deliver** you **up** to be afflicted, and shall kill you: and you shall be hated of all nations for My name's sake.

<sup>10</sup> And then many shall be caused to stumble, and shall betray one another, and shall hate one another.

<sup>11</sup> And many **false prophets** shall rise, and shall deceive many.

<sup>12</sup> And because lawlessness shall abound, the love of many shall grow cold. <sup>13</sup> But he who shall endure to the end, the same shall be kept safe. <sup>14</sup> And this gospel of the kingdom shall be preached in all the world for a testimony to all nations; and then shall the end come."

### Matthew 24.15a

*The Olivet discourse: (4) the great tribulation.*

<sup>15</sup> "Therefore when you shall see the **abomination of desolation**, spoken of by Daniel the prophet, stand in the holy place,

### Mark 13.14-23b

<sup>14</sup> ... where it ought not,

### Matthew 24.15b

<sup>15</sup> ... (whoever reads, let him understand:) <sup>16</sup> then let those who are in Judea flee into the hills: <sup>17</sup> let him who is on the housetop not come down to take anything out of his house:

### Mark 13.15

<sup>15</sup> and let him who is on the housetop not go down into the house, neither enter *into it*, to take anything out of his house:

### Matthew 24.18-21a

<sup>18</sup> neither let him who is in the field return back to take his clothes. <sup>19</sup> And woe to those who are with child <sup>(pregnant)</sup>, and to those who nurse in those days. <sup>20</sup> But pray your flight is not in the winter, neither on the Sabbath day: <sup>21</sup> for then *there* shall be **great tribulation** (affliction, Mark 13.19)

### Mark 13.19b-23

<sup>19</sup> ... such as was not *been* from the beginning of the creation (world, Matt.

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<sup>24,21</sup> which God created up to this time, nor shall be. <sup>20</sup> And if the LORD had not shortened *those* days, no flesh should be saved; but for the elect's sake, whom He has chosen, He has shortened the days. <sup>21</sup> And then if anyone shall say to you, behold, here *is* the Christ (Messiah); or behold, *He is* there; do not believe *them*: <sup>22</sup> for **false Christs** and false prophets shall rise, and shall show signs and wonders, to seduce, if *it were* possible, even the elect. <sup>23</sup> But take heed: behold, I have foretold you all *things*.”

### Matthew 24.26-28

<sup>26</sup> Because of this if they shall say unto you, ‘Behold, He is in a desert place;’ do not go out: or ‘Behold, *He is* in the secret chambers;’ do not believe *it*.

*The Olivet discourse: (5) the return of the King in glory.*

<sup>27</sup> For as the lightning comes out of the east, and shines *even* unto the west; so also shall the coming of the Son of Man be. <sup>28</sup> For wherever the carcass is, there the eagles will be gathered together.”

### Matthew 24.29-30

<sup>29</sup> “And Immediately after the tribulation of those days the **sun** shall be darkened, and the **moon** shall not give her light, and the **stars** shall fall from heaven, and the powers of the heavens shall be shaken:

### Luke 21.25b-26a

<sup>25</sup> ... “and upon the earth distress of nations, with perplexity; the sea and the waves roaring; <sup>26</sup> men's hearts failing them for fear, and *for* looking after those *things* which are coming on the earth: ...

### Matthew 24.30

<sup>30</sup> and then the sign of the Son of Man shall appear in heaven: and

then all the tribes of the earth shall mourn, and they shall see the **Son of Man coming** in the clouds of heaven with power and great glory.

### Luke 21.28

<sup>28</sup> And when these *things* begin to come to pass, *then* look up, and lift up your heads; for your redemption draws near.”

### Mark 13.27

<sup>27</sup> And then He shall send His angels, and shall gather together His **elect** from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

### Luke 21.28

<sup>28</sup> And when these *things* begin to come to pass, *then* look up, and lift up your heads; for your redemption draws near.”

### Matthew 24.32

*Parable of the fig tree (Mk. 13.28,29; Lk. 21.29-31).*

<sup>32</sup> Now learn a **parable of the fig tree**;

### Luke 21.29b

<sup>29</sup> ... and all the trees;

### Matthew 24.32b

<sup>32</sup> ... When its branch is yet tender, and puts forth leaves, you know that summer *is* near:

### Luke 21.31

<sup>31</sup> So likewise [you], when you see these *things* come to pass, know you who the kingdom of God is near at hand.

### Matthew 24.33

<sup>33</sup> ... *even* at the doors.

### Luke 21.32-33

<sup>32</sup> Truly I say unto you, ‘This generation shall not pass away, until all is fulfilled. <sup>33</sup> Heaven and earth shall pass away: but My words shall not pass away.’ ”

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### Mark 13.32-33

#### *Parable of the fig tree.*

<sup>32</sup> “BUT of that day and *that* hour no *man* knows, no, not the angels who are in heaven, nor the Son, but the Father *knows*.

<sup>33</sup> TAKE heed, **watch** and pray: for you *do* not know when the time is.

### Matthew 24.36

<sup>36</sup> “BUT of that day and hour no *man* knows, no, not the angels of heaven, but My Father only.

### Luke 21.34-35

#### *Warnings in view of the LORD's return..*

<sup>34</sup> “AND take heed to yourselves, lest at any time your hearts are overburdened with surfeiting (sickness from overeating), and drunkenness, and cares of *this* life, and so that day *would* come upon you unawares.<sup>35</sup> For as a snare it shall come on all those who dwell on the face of the whole earth.

### Matthew 24.37-42

<sup>37</sup> But as the **days of Noah** were, so shall also the coming of the Son of Man be. <sup>38</sup> For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, <sup>39</sup> and *they* knew not until the flood came, and took *them* all away; so also shall the coming of the Son of Man be. <sup>40</sup> Then two shall be in the field; the one shall be **taken**, and the other **left**. <sup>41</sup> Two *women* shall be grinding at the mill; *the* one shall be taken, and *the* other left.

### Luke 21.36

<sup>36</sup> **Watch** you therefore, and pray always, that you may be accounted worthy to escape all these *things* that shall come to pass, and to stand before the Son of Man.”

### Mark 13.33-37

<sup>33</sup> TAKE heed, **watch** and pray: for you *do* not know when the time is.

#### *Watchfulness in view of the return of the LORD.*

<sup>34</sup> *For the Son of Man* is as a man taking a far journey, who left his house, and gave authority to his bond-servants, and to every man his work, and commanded the door keeper to watch. <sup>35</sup> Watch therefore: for you know not when the master of the house comes, in the evening, or at midnight, or at the cock crow, or in the morning: <sup>36</sup> lest coming suddenly He finds you sleeping. <sup>37</sup> And what I say unto you I say unto all, *keep* watch.”

### Matthew 24.43-51

<sup>43</sup> “But know this, that if the master of the house had known in what time the **thief** would come, he would have watched, and would not have allowed his house to be broken into. <sup>44</sup> Therefore [you] also be ready: for in such an hour as you think not, the Son of Man comes.

<sup>45</sup> WHO then is a **faithful and wise bond-servant**, whom his lord has made ruler over his household, to give them food in due season? <sup>46</sup> Blessed *is* that bond-servant, whom his lord when he comes shall find *him* so doing. <sup>47</sup> Truly I say unto you, that he shall make him ruler over all his goods. <sup>48</sup> But if that **evil bond-servant** shall say in his heart, “My lord delays his coming;” <sup>49</sup> and shall begin to strike *his* fellow bond-servants, and to eat and drink with the drunkards; <sup>50</sup> the lord of that bond-servant shall come in a day when he looks not for *him*, and in an hour that he is not aware of, <sup>51</sup> and shall cut him in two, and appoint *him* his portion with the hypocrites: there shall be weeping and grinding of teeth.”

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### Matthew 25.1-46

*The Olivet discourse (6) the LORD's return tests the real state of the kingdom in mystery.*

“**T**HEN the kingdom of heaven shall be like **ten virgins**, who took their lamps, and went out to meet the bridegroom. <sup>2</sup> And five of them were **wise**, and five were **foolish**. <sup>3</sup> The ones who were foolish took their lamps, and took no oil with them: <sup>4</sup> but the wise took oil in their jars with their lamps. <sup>5</sup> While the bridegroom **delayed**, they all slumbered and slept. <sup>6</sup> And at midnight a cry was made, ‘**Behold**, the bridegroom comes; go you out to meet him.’ <sup>7</sup> Then all those virgins arose, and trimmed their lamps. <sup>8</sup> And the foolish said unto the wise, ‘Give us of your oil; for our lamps have gone out.’ <sup>9</sup> But the wise answered, saying, ‘*Not so*; lest there is not enough for us and you: but go you rather to those who sell, and buy for yourselves.’ <sup>10</sup> And while they went away to buy, **the bridegroom came**; and the ones *that were* ready went in with him to the marriage feast: and the door was shut. <sup>11</sup> **Afterward** the other virgins also came, saying, ‘Lord, Lord, open to us.’ <sup>12</sup> But he answered and said, ‘Truly I say unto you, I *do* not know you.’ <sup>13</sup> Watch therefore, for you know neither the day nor the hour in which the Son of Man comes.”

*The Olivet discourse: (7) the Lord's return tests the servants.*

<sup>14</sup> “**F**OR *the kingdom of heaven is* as a man travelling into a far country, *who* called his own bond-servants, and delivered to them his goods. <sup>15</sup> And to one he gave five **talents** <sup>(60 lbs each)</sup>, to another two, and to another one; to every man according to his individual ability; and immediately took his journey. <sup>16</sup> Then he who had received the **five talents** went and traded with it, and made *another* five talents.

<sup>17</sup> And likewise he who *had received* **two**, <sup>[he]</sup> also gained *another* two. <sup>18</sup> But he who had received **one** went away and dug in the earth, and hid his lord's money. <sup>19</sup> And After a long time the lord of those bond-servants came, and accounted with them. <sup>20</sup> And he who had received **five talents** came and brought *another* five talents, saying, ‘Lord, you<sup>(s)</sup> delivered five talents to me: behold, I have gained besides them five talents more.’ <sup>21</sup> His lord said unto him, ‘Well *done*, you<sup>(s)</sup> good and faithful bond-servant: you<sup>(s)</sup> have been faithful over a few *things*, I will make you<sup>(s)</sup> ruler over many *things*: enter you<sup>(s)</sup> into the joy of your<sup>(s)</sup> lord.’ <sup>22</sup> He also that had received **two talents** came and said, ‘Lord, you<sup>(s)</sup> delivered two talents to me: behold, I have gained two other talents besides them.’ <sup>23</sup> His lord said unto him, ‘Well *done*, good and faithful bond-servant; you<sup>(s)</sup> have been faithful over a few *things*, I will make you<sup>(s)</sup> ruler over many *things*: enter you<sup>(s)</sup> into the joy of your<sup>(s)</sup> lord.’ <sup>24</sup> Then he who had received the **one talent** came and said, ‘Lord, I knew you<sup>(s)</sup> that you<sup>(s)</sup> are a hard man, reaping where you<sup>(s)</sup> have not sown, and gathering where you<sup>(s)</sup> have not scattered: <sup>25</sup> and I was afraid, and went and hid your<sup>(s)</sup> talent in the earth: behold, *there* you<sup>(s)</sup> have *what is* yours.’ <sup>26</sup> His lord answered and said unto him, ‘You<sup>(s)</sup> wicked and slothful bond-servant, you<sup>(s)</sup> knew that I reap where I sowed not, and gather where I have not scattered: <sup>27</sup> you<sup>(s)</sup> ought therefore to have placed my money with the bankers, and *then* at my coming [I] would have received my own with interest. <sup>28</sup> Therefore take the talent from him, and give *it* to him who has the ten talents.’ <sup>29</sup> For unto everyone

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who has shall be given, and he shall have abundance: but from him who has not shall be taken away even *that* which he has.<sup>30</sup> And cast you the unprofitable bond-servant into outer darkness: there shall be weeping and grinding of teeth.”

*The Olivet discourse: (8) the LORD's return tests the Gentile nations.*

<sup>31</sup> “WHEN the **Son of Man** shall come in His glory, and all the holy angels with Him, then He shall sit upon the **throne** of His glory:<sup>32</sup> and before Him all nations shall be gathered: and He shall separate them one from another, as a shepherd divides *His sheep* from the **goats**:<sup>33</sup> and He shall set the sheep on His right hand, but the goats on the left.”

<sup>34</sup> “Then the King shall say unto them on his **right hand**, ‘**Come**, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:<sup>35</sup> for I was hungry, and you gave Me food: I was thirsty, and you gave Me drink: I was a stranger, and you took Me in:<sup>36</sup> naked, and you clothed Me: I was sick, and you visited Me: I was in prison, and you came to Me.’<sup>37</sup> Then the righteous shall answer Him, saying, ‘LORD when *did* we see You<sub>(s)</sub> hungry, and fed You<sub>(s)</sub>? Or thirsty, and gave You<sub>(s)</sub> drink?<sup>38</sup> When *did* we see You<sub>(s)</sub> a stranger, and took You<sub>(s)</sub> in? Or naked, and clothed You<sub>(s)</sub>?<sup>39</sup> Or when *did* we see You<sub>(s)</sub> sick, or in prison, and came to You<sub>(s)</sub>?’<sup>40</sup> And the King shall answer and say unto them, ‘Truly I say unto you, Inasmuch as you have done *it* to one of the least of these My brethren, you have done *it* unto Me.”

<sup>41</sup> “Then He shall also say unto them on the **left hand**, ‘**Depart** from Me, you cursed, into everlasting fire, prepared for the

devil and his angels:<sup>42</sup> for I was hungry, and you *did* not give Me food: I was thirsty, and you *did* not give Me a drink:<sup>43</sup> I was a stranger, and you *did* not take Me in: naked, and you *did* not clothe Me: sick, and in prison, and you *did* not visit Me.’<sup>44</sup> Then they shall also answer Him, saying, ‘LORD, when *did* we see You<sub>(s)</sub> hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to You<sub>(s)</sub>?’<sup>45</sup> Then He shall answer them, saying, ‘Truly I say unto you, ‘Inasmuch as you did not *do it* to one of the least of these, you did not *do it* to Me.’<sup>46</sup> And these shall go away into everlasting punishment: but the righteous into eternal life.”

### Luke 21.37-38

<sup>37</sup> AND in the day time He was teaching in the temple; and at night He went out, and resided in the mount that is called *the mount of Olives*.<sup>38</sup> And all the people came early in the morning to Him in the temple, in order to hear Him.

### Matthew 26.1-2

*The Jewish authorities consult to put Jesus to death.*

AND it came to pass, when Jesus had finished all these sayings, He said unto His disciples,<sup>2</sup> “You know that after two days is *the feast of the Passover*, and the Son of Man will be betrayed to be crucified.”

### Matthew 26.3-5

<sup>3</sup> THEN the chief priests, and the scribes, and the elders of the people assembled together, to the palace of the high priest, who was called **Caiaphas**,<sup>4</sup> and consulted that they might take Jesus by subtlety, and kill *Him*.<sup>5</sup> But they said, “Not on the feast *day*, lest there *will* be an uproar among the people.”

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### Luke 22.2

<sup>2</sup> ... for they feared the people.

### Mark 14.3a

*Jesus anointed by Mary of Bethany.*

<sup>3</sup> AND being in **Bethany** in the house of Simon the leper, ...

### John 12.2-8

<sup>2</sup> There they made Him a **supper**; and Martha served: but Lazarus was one of those who sat at the table with Him.

### Mark 14.3b

<sup>3</sup> ... as He sat to eat,

### John 12.3-8

<sup>3</sup> Then Mary took a pound of ointment of spikenard, very costly, and anointed the feet (head, Mark 14.3) of Jesus, and wiped His feet with her hair: and the house was filled with the odour of the ointment.

<sup>4</sup> Then one of His disciples, 'Judas Iscariot', Simon's *son*, who would betray Him said, <sup>5</sup> "Why was this ointment not sold for three hundred denarii (day's wages), and given to the poor?" <sup>6</sup> This he said, not that he cared for the poor; but because he was a thief, and had the moneybag, and carried away what was put *into it*.

### Matthew 26.8a

<sup>8</sup> But when His disciples saw *it*, they had indignation, saying, <sup>9</sup> "To what purpose *is* this waste?" For this ointment might have been sold for much, and given to the poor."

### Mark 14.4-9

*Jesus anointed by Mary of Bethany .*

<sup>6</sup> And Jesus said, "Let her alone; why do you trouble her? She has performed a good work on Me. <sup>7</sup> For you always have the poor with you, and whenever you wish you may do them good: but you

will not always have Me. <sup>8</sup> She has done what [she] could: she comes beforehand to anoint My body for the burial. <sup>9</sup> Truly I say unto you, 'Wherever this gospel shall be preached throughout the whole world, *this also this* that [she] has done shall be spoken of for a memorial of her.' <sup>3</sup>"

### Matthew 26.14-16

*Judas Iscariot sells the LORD.*

<sup>14</sup> THEN one of the twelve, called **Judas** Iscariot, went to the chief priests, <sup>15</sup> and said *unto them*, "What will you give me, and |I |will deliver Him to you?" And they covenanted with him for thirty pieces of silver (likely the Didrachma, worth 2 days wages). <sup>16</sup> And from that time he sought opportunity to betray Him.

### Luke 22.3-4

*Judas Iscariot sells the LORD.*

<sup>3</sup> THEN Satan entered into Judas surnamed Iscariot, being of the number of the twelve. <sup>4</sup> And he went his way, and conferred with the chief priests and captains, how he might betray Him unto them.

### Matthew 26.14-16

<sup>15</sup> and said *unto them*, "What will you give me, and |I |will deliver Him to you?" And they covenanted with him for thirty pieces of silver (likely the Didrachma, worth 2 days wages).

### Luke 22.5-6

<sup>5</sup> And they were glad, and covenanted to give him money. <sup>6</sup> And he promised, and sought opportunity to betray Him unto them in the absence of the multitude.

### Mark 14.12-13a

*The preparation of the Passover.*

<sup>12</sup> AND the first day of unleavened (without yeast) bread, when

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they killed the Passover *lamb*, His disciples said unto Him, "Where will you<sub>(s)</sub> *advise us that we go and prepare that you<sub>(s)</sub> may eat (celebrate) the Passover?*"<sup>13</sup> And He sent out two of His disciples, ...

### Luke 22.8b-11

<sup>8</sup> ... Peter and John, saying, "Go and prepare for us the Passover, that we may eat."<sup>9</sup> And they said unto Him, "Where will you<sub>(s)</sub> *have that we prepare?*"<sup>10</sup> And He said unto them, "Behold, when you have entered into the city, there a man shall meet you, carrying a pitcher of water; follow him into the house where he enters in.<sup>11</sup> And you shall say unto the master of the house,

### Matthew 26.18-19

<sup>18</sup> ... 'The Master says, My time is at hand; I will keep the Passover at your<sub>(s)</sub> house with My disciples.'

### Mark 14.14b-16a

<sup>14</sup> ... 'Where is the guest room, where I shall eat the Passover with My disciples?'<sup>15</sup> And [he] will show you a large upper room furnished and prepared: there make the Passover ready for us.'

<sup>16</sup> And His disciples went forth, ...

### Matthew 26.19a

<sup>19</sup> And ... did as Jesus had directed them; ...

### Mark 14.16

<sup>16</sup> ... and came into the city, and found as He had said unto them: and they made ready the Passover.

### Luke 22.14-16

<sup>14</sup> AND when the hour had come, He sat down, and the twelve apostles with Him.<sup>15</sup> And He said unto them, "With anticipation I have desired to eat this Passover with you before I suffer:<sup>16</sup> for I say unto you, 'I will not eat of it

anymore, until it is fulfilled in the kingdom of God.'"<sup>17</sup> And He took the cup, and gave thanks, and said, "Take this, and divide it among yourselves:<sup>18</sup> for I say unto you, 'I will not drink of the fruit of the vine, until the kingdom of God shall come.'"

### John 13.1-20

#### The last Passover.

**N**OW before the feast of the Passover, when Jesus knew that His hour had come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them until the end.

#### Jesus washes the disciples' feet.

<sup>2</sup> And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him;<sup>3</sup> Jesus knowing that the Father had given all things into His hands, and that He came from God, and goes away to God;<sup>4</sup> He rose from supper, and laid aside His garments; and took a towel, and clothed Himself.<sup>5</sup> After that, He poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which He was wrapped.

<sup>6</sup> Then He came to Simon Peter: and Peter said unto Him, "LORD, do |You|<sub>(s)</sub> wash |my| feet?"

<sup>7</sup> Jesus answered and said unto Him, "You<sub>(s)</sub> know not now what |I| do; but you<sub>(s)</sub> shall know these things after."<sup>8</sup> Peter said unto Him, "You<sub>(s)</sub> shall never wash my feet." Jesus answered him, "If I do not wash you<sub>(s)</sub>, you<sub>(s)</sub> have no part with Me."<sup>9</sup> Simon Peter said unto Him, "LORD, not my feet only, but also my hands and my head."

<sup>10</sup> Jesus said to him, "He who is washed does not need not to be washed again except to wash his feet, but he is clean entirely: and [you] are clean, but not all of you."

<sup>11</sup> For He knew who should betray

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Him; therefore He said, “You are not all clean.”

<sup>12</sup> SO after He had washed their feet, and had taken His garments, and was seated again, He said unto them, “**Do you Know what I have done to you?** <sup>13</sup> [You] call Me Master and LORD; and you say well; for *so* I am. <sup>14</sup> If [I] then, *your LORD* and Master, have washed your feet; you also <sup>15</sup> ought to wash one another’s feet. <sup>16</sup> For I have given you an example, that [you] should do as [I] have done for you. <sup>16</sup> Truly, truly, I say unto you, <sup>17</sup> The bond-servant is not greater than his lord; neither he who is sent greater than he who sent him.”

<sup>17</sup> If you know these *things*, happy are you if you do them. <sup>18</sup> I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled,

HE WHO EATS BREAD WITH ME HAS LIFTED UP HIS HEEL AGAINST ME. [Ps 41.9]

<sup>19</sup> Now I tell you before it *is* come, that, when it comes to pass, you may believe that [I-Am] <sup>(tetragrammaton, highest name for God.)</sup> *He*. <sup>20</sup> Truly, truly, I say unto you, ‘He who receives whoever I send receives [Me]; and he who receives Me receives Him who sent Me.’”

### Mark 14.17-21

*The last Passover.*

<sup>17</sup> AND in the **evening** He came with the twelve. <sup>18</sup> And as they sat and ate, Jesus said, “**Truly I say unto you, ‘One of you who eats with Me shall betray Me.’**”

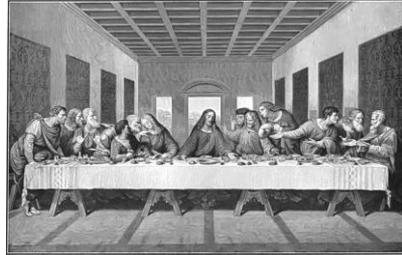
<sup>19</sup> And they began to be sorrowful, and to say unto Him one by one, “Is it [I]?” And another *said*, “Is it [I]?” <sup>20</sup> And He answered and said unto them, “**It is one of the twelve, that dips with Me in the dish.**

<sup>21</sup> The Son of Man indeed goes, as it is written of Him: but woe to that man by whom the Son of Man is betrayed: it would *be* good it for

that man if he had never been born.”

### Luke 22.19a

*The LORD’s supper instituted.*



<sup>19</sup> AND He took the **bread**, and gave thanks, and brake *it*, and gave unto them, saying, ...

### Matthew 26.26b

<sup>26</sup> ... “Take, eat; ...

### Luke 22.19b

<sup>19</sup> ... “This is My body which is given for you: this do in remembrance of Me.”

### John 13.21-26

*Jesus foretells his betrayal.*

<sup>21</sup> When Jesus had thus said, He was troubled in spirit, and testified, and said, “**Truly, truly, I say unto you, that one of you shall betray Me.**” <sup>22</sup> Then the disciples looked one on another, wondering of whom He spoke. <sup>23</sup> Now there was leaning on Jesus’ bosom one of His disciples, whom Jesus loved.

<sup>24</sup> Simon Peter therefore beckoned to [him], that *he* should ask who it should be of whom He spoke. <sup>25</sup> [He] then lying on Jesus’ breast said unto Him, “LORD, who is it?”

<sup>26</sup> Jesus answered, “**It [is] he, to whom [I] shall give a sop** (a piece of bread dipped in something liquid), **when I have dipped it.**” And when He had dipped the sop, He gave *it* to Judas Iscariot, *the son* of Simon.

### Matthew 26.24-25

<sup>25</sup> Then Judas, who betrayed Him, answered and said, “Master, is it

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|I|?” He said unto him, “[You]<sub>(s)</sub> have said it.”

### John 13.27-30

<sup>27</sup> And after the sop Satan entered into |him|. Then Jesus said unto him, “What you<sub>(s)</sub> do, do quickly.”  
<sup>28</sup> Now no man at the table knew for what intent He spoke this unto him. <sup>29</sup> For some of them thought, because Judas had the moneybag, that Jesus had said unto him, “Buy those things that we have need of against the feast;” or that he should give something to the poor. <sup>30</sup> |He| then having received the sop went immediately out: and it was night.

### Matthew 26.27-28

<sup>27</sup> And He took the cup, and gave thanks, and gave it to them, saying, “Drink you all of it; <sup>28</sup> for this is My blood of the new testament, which is shed for many (you, Luke 22.20) for the remission of sins.

### 1 Corinthians 11.25b-26

<sup>25</sup> ... THIS DO YOU, AS OFTEN AS YOU DRINK IT, IN REMEMBRANCE OF ME.” {Luke 22.20}

<sup>26</sup> For as often as you eat this read, and drink this cup, you do proclaim the LORD’s death until He comes.

### Matthew 26.29

<sup>29</sup> But I say unto you, “From now on I will not drink of this fruit of the vine, until that day when I drink it new with you in My Father’s kingdom.”

### Luke 22.24-30

*The strife which should be greatest.*

<sup>24</sup> AND there was also a strife among them, as to which of them should be accounted the greatest. <sup>25</sup> And He said unto them, “The kings of the Gentile-Nations exercise lordship over them; and the ones who exercise authority upon them are called benefactors.

<sup>26</sup> But you shall not be so: but he who is greatest among you, let him be as the younger; and he who is chief, as he who does serve. <sup>27</sup> For which is greater, he who sits to eat, or he who serves? Is not he who sits to eat? But I am among you as he who serves.

*The apostles’ place in the future kingdom..*

<sup>28</sup> |You| are the ones who have continued with Me in My trials. <sup>29</sup> And I appoint to you a kingdom, as My Father has appointed it to Me; <sup>30</sup> that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel.”

### John 13.31-35

<sup>31</sup> THEREFORE, when He had gone out, Jesus said, “Now is the Son of Man glorified, and God is glorified in Him. <sup>32</sup> If God has been glorified in Him, God shall also glorify Him in Himself, and immediately shall glorify Him. <sup>33</sup> Little children, I am with you yet a little while. You shall seek Me: and as I said unto the Jews, ‘Where |I| go, |you| cannot come;’ so now I say to you. <sup>34</sup> A new commandment I give unto you, that you love one another; as I have loved you, that |you| also love one another. <sup>35</sup> By this shall all men know that you are My disciples, if you have love one to another.”

### Matthew 26.31-32

<sup>31</sup> Then Jesus said unto them, “All of |you| shall be caused to stumble because of Me this night: for it is written,

I WILL STRIKE THE SHEPHERD, AND THE SHEEP OF THE FLOCK SHALL BE SCATTERED ABROAD.

{Zech 13.7}

<sup>32</sup> But after I am raised up, I will go before you into Galilee.”

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### John 13.36-37a

*Jesus foretells Peter's denial.*

<sup>36</sup> Simon Peter said unto Him, "LORD, where *do you*(s) go?" Jesus answered him, "**Where I go, you(s) can not follow Me now; but you(s) shall follow Me afterwards.**" <sup>37</sup> Peter said unto Him, "LORD, why can't I follow You(s) now? I will lay down my life for Your(s) sake."

### Luke 22.31-32

*Jesus predicts Peter's denial.*

<sup>31</sup> AND the LORD said, "**Simon, Simon, behold, Satan has asked to have you, that he may sift you as wheat:** <sup>52</sup> but I have prayed for you(s), that your(s) faith *will not fail: and when you(s) are converted* [Isa. 61.10], **strengthen your(s) brethren.**"

### Matthew 26.33-35

<sup>33</sup> Peter answered and said unto Him, "Though all *men* shall be caused to stumble because of You(s), *yet* [I] will never be caused to stumble."

### Luke 22.33-34

<sup>33</sup> And he said unto Him, "LORD, I am ready to go with You(s), both into prison, and to death."

### John 13.37b-38

<sup>37</sup> Peter said unto Him, "LORD, why can't I follow You(s) now? I will lay down my life for Your(s) sake."

### Mark 14.29-31

<sup>30</sup> And Jesus said unto Him, "**Truly I say unto you(s), That this day, even in this night, before the cock crow twice, you(s) shall deny Me thrice.**" <sup>31</sup> But he spoke the more vehemently, "*Even* if I should die with You(s), I will not deny You(s) in any way." They all also said likewise.

### Luke 22.35-38

*The disciples warned of coming conflicts.*

<sup>35</sup> AND He said unto them, "**When I sent you without purse, and bag, and sandals, did you lack anything?**" And they said, "Nothing." <sup>36</sup> Then He said unto them, "**But now, he who has a purse, let him take it, and likewise his bag: and he who has no sword, let him sell his garment, and buy one.**" <sup>37</sup> For I say unto you, that this that has been written must yet be accomplished in Me,

AND HE WAS COUNTED AMONG THE TRANSGRESSORS (doers of wickedness): [Isa. 53.12]

for the *things* concerning Me have an end." <sup>38</sup> And they said, "LORD, behold, here *are* two swords." And He said unto them, "**It is enough.**"

### Matthew 26.30

*Jesus foretells Peter's denial.*

<sup>30</sup> AND when they had sung a hymn, they went out into the **mount of Olives.**

### John 14.1-31

*Spoken in the Passover chamber: Jesus foretells his coming for his own. (Cf. 1 Thes. 4.14-17).*

**LET** not your heart be troubled: you believe in God, believe also in Me. <sup>2</sup> In My Father's house are many abiding places: if *it were not so*, I would have told you. **I go** to prepare a place for you. <sup>3</sup> And if I go and prepare a place for you, I will **come** again, and receive you unto Myself; that where [I] am, *there* you may be also. <sup>4</sup> And where [I] go you may know, and the Way you know." <sup>5</sup> Thomas said unto Him, "LORD, we *do* not know where You(s) go; and how can we know the Way?" <sup>6</sup> Jesus said unto him, "**[I] am the Way, the Truth, and the Life: no man comes to the Father, but by Me.**"

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### *Jesus and the Father are one.*

<sup>7</sup> If you had known Me, you should have known My Father also: and from now on you know Him, and have seen Him.”<sup>8</sup> Philip said unto Him, “LORD, show us the Father, and it suffices us.”<sup>9</sup> Jesus said unto him, “Have I been such a long time with you, and yet have You<sub>(s)</sub> not known me, Philip? He who has seen Me has seen the Father; and how do you<sub>(s)</sub> say then, ‘Show us the Father?’”<sup>10</sup> Do you<sub>(s)</sub> not believe that |I| am in the Father, and the Father in Me? The words that |I| speak to you, I do not speak from Myself: but the Father who dwells in Me, [He] does the works.<sup>11</sup> Believe Me that |I| am in the Father, and the Father in Me: or else believ<sup>e</sup> Me for the very works’ sake. Truly, truly, I say unto you, ‘He who believes on Me, the works that |I| do [he] shall do also; and greater works than these shall he do; because |I| go to My Father.’

### *The new promise and privilege in prayer.*

<sup>13</sup> And whatever you shall ask in My name, that will I do, that the Father may be glorified in the Son.<sup>14</sup> If you shall ask anything in My name, I will do it.”

<sup>15</sup> “If you love me, keep My commandments.

### *The promise of the Spirit.*

<sup>16</sup> And |I| will pray to the Father, and He shall give you another **Comforter**, that He may abide with you forever; <sup>17</sup> *Even* the Spirit of truth; whom the world cannot receive, because it *does* not see Him, neither knows Him: but [you] know Him; for He dwells with you, and shall be in you.<sup>18</sup> I will not leave you comfortless: I will come to you.<sup>19</sup> Yet a little while, and the world no longer sees Me; but [you] see Me: because |I| live, you shall also live.<sup>20</sup> At that day [you] shall know that |I| am in My Father, and [you] in Me, and |I| in you.<sup>21</sup> He who has My

commandments, and keeps them, He it is who loves Me: and he who loves Me shall be loved by My Father, and |I| will love him, and will **manifest** Myself to him.”

<sup>22</sup> Judas (not Iscariot), said unto Him, “LORD, how is it that You<sub>(s)</sub> will make Yourself known unto us, and not unto the world?”

<sup>23</sup> Jesus answered and said unto him, “If a man loves Me, he will keep My Word: and My Father will love him, and We will come to him, and make *Our* residence with him.<sup>24</sup> He who *does* not love Me *does* not keep My sayings: and the Word which you hear is not Mine, but the Father’s who sent Me.”

<sup>25</sup> “These *things* I have spoken unto you, *while still* being present with you.<sup>26</sup> But the Comforter, *who is* the Holy Ghost, whom the Father will send in My name, [He] shall teach you all *things*, and bring all *things* to your remembrance, whatever I have said unto you.<sup>27</sup> **Peace** I leave with you, My peace I give to you: not as the world gives, |I| give to you. Let not your heart be troubled, neither let it be afraid.<sup>28</sup> You have heard how |I| said unto you, ‘I go away, and come *again* unto you.’ If you loved Me, you would rejoice, because I said, ‘I go unto the Father:’ for my Father is greater than I.<sup>29</sup> And now I have told you before it comes to pass, that, when it comes to pass, you might believe.<sup>30</sup> After this I will not talk much with you: for the ruler of this world comes, and has nothing in Me.<sup>31</sup> But that the world may know that I love the Father; and as the Father gave Me commandment, *even so* I do. Arise, let us go from here.”

### John 15.1-27

*Spoken on the way to the garden: the vine and the branches.*

“**I** AM the true **vine**, and My Father is the vinedresser.<sup>2</sup> Every branch in Me that bears not fruit

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He takes away: and every *branch* that bears fruit, He prunes it, that it may bring forth more fruit.<sup>3</sup> Now [you] are clean through the word which I have spoken unto you.

<sup>4</sup> Abide in Me, and [I] in you. As the branch cannot bear fruit of itself, unless it abide in the vine; no more can [you], unless you abide in Me.<sup>5</sup> [I] am the vine, [you] are the branches: He who abides in Me, and [I] in him, the same brings forth much fruit: for without Me you can do nothing.<sup>6</sup> If a man abides not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.<sup>7</sup> If you abide in Me, and My words abide in you, you shall ask what you will, and it shall be done unto you.

<sup>8</sup> In this is My Father glorified, that you bear much fruit; so shall you become My disciples.<sup>9</sup> As the Father has loved Me, so have [I] loved you: continue you in My love.<sup>10</sup> If you keep My commandments, you shall abide in My love; even as [I] have kept My Father's commandments, and abide in [His] love."

<sup>11</sup> "These *things* I have spoken unto you, that My joy might remain in you, and *that* your joy might be full.<sup>12</sup> This is My commandment, That you love one another, as I have loved you.

<sup>13</sup> Greater love has no *man* than this, that a man lays down his life for his friends.<sup>14</sup> [you] are My friends, if you do whatever [I] command you.

### *The new intimacy.*

<sup>15</sup> From now on I call you not bond-servants; for the bond-servant knows not what his lord does: but I have called you friends; for all *things* that I have heard of My Father I have made known unto you.<sup>16</sup> [you] have not chosen Me, but [I] have chosen you, and ordained you, that you should go and bring forth fruit, and *that* your

fruit should remain: that whatever you shall ask of the Father in My name, He may give it you.<sup>17</sup> These *things* I command you, that you **love** one another.

### *The believer and the world.*

<sup>18</sup> If the world hates you, you know that it<sup>19</sup> hated Me before it *hated* you.<sup>20</sup> If you were of the world, the world would love its own: but because you are not of the world, but [I] have chosen you out of the world, therefore the world hates you.<sup>21</sup> Remember the word that [I] said unto you, 'The bond-servant is not greater than his lord.' If they have persecuted Me, they will also persecute you; if they have kept My Word, they will keep yours also.<sup>22</sup> But all these *things* they will do to you for My name's sake, because they *do* not know Him who sent Me.<sup>23</sup> If I had not come and spoken unto them, they *would* had not *have* had sin: but now they have no covering for their sin.

<sup>24</sup> He who *hates* Me hates My Father also.<sup>25</sup> If I had not done among them the works which no other *man* did, they would not have sinned: but now they have seen and hated both Me and My Father.<sup>26</sup> But *this comes to pass*, that the Word might be fulfilled that is written in their law,

THEY HATED ME WITHOUT A CAUSE. (Psa. 35.19)

### *The believer and the Spirit.*

<sup>27</sup> But when the Comforter comes, whom I will send to you from the Father, *even* the Spirit of truth, which proceeds from the Father, [He] shall testify of Me:<sup>28</sup> and [you] also shall testify, because you have been with Me from the beginning."

## John 16.1-33

### *The disciples warned of persecutions.*

"THESE *things* I have spoken unto you, that you should not be caused to stumble.<sup>2</sup> They shall put you out of the synagogues: yes, the

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time comes, that whoever kills you will think that he does service before God.<sup>3</sup> And these *things* they will do to you, because they have not known the Father, nor Me.<sup>4</sup> But I have told you these *things*, that when the time shall come, that you may remember that I told you of them. And these *things* I *did* not say unto you at the beginning, because I was with you.<sup>5</sup> But now I go My way to Him who sent Me; and none of you asks Me, 'Where *do* you<sup>(s)</sup> go?'<sup>6</sup> But because I have said these *things* unto you, sorrow has filled your heart.

### *Threefold work of the Spirit toward the world.*

<sup>7</sup> Nevertheless I tell you the truth; It is expedient for you that [I] go away: for if I *do* not go away, the **Comforter** will not come to you; but if I depart, I will send Him to you.<sup>8</sup> And when He comes, [He] will convict the world of sin, and of righteousness, and of judgment: of sin, because they do not believe on Me;<sup>10</sup> of righteousness, because I go to My Father, and you see Me no more;<sup>11</sup> of judgment, because the ruler of this world is judged."

### *New truth to be revealed by the Spirit.*

<sup>12</sup> "I have yet many *things* to say unto you, but you cannot bear *them* now.<sup>13</sup> However when [He], the Spirit of truth, comes, He will guide you into all truth: for He shall not speak from Himself; but whatever He shall hear, *that* He shall speak: and He will show you *things* to come.<sup>14</sup> [He] shall glorify Me: for He shall receive of Mine, and shall show *it* to you.<sup>15</sup> All *things* that the Father has are Mine: therefore I said, that He shall take of Mine, and shall show *it* to you.

### *Jesus speaks of His death, resurrection, and second advent.*

<sup>16</sup> **A little while**, and you shall not behold Me: and again, a little

while, and you shall see Me, because [I] go to the Father."

<sup>17</sup> Then *some* of His disciples said among themselves, "What is this that He says unto us, 'A little while, and you shall not see Me,' and again, 'a little while, and you shall behold Me,' and, 'Because I go to the Father?'"<sup>18</sup> They said therefore, "What is this that He says, 'A little while?'"<sup>19</sup> Now Jesus knew that they were desirous to ask Him, and said unto them, "**Do** you inquire among yourselves of [what] I said, 'A little while, and you shall not behold Me: and again, a little while, and you shall see Me?'"<sup>20</sup> Truly, truly, I say unto you, that [you] shall weep and lament, but the world shall rejoice: and [you] shall be sorrowful, but your sorrow shall be turned into joy.<sup>21</sup> A woman when she is in travail has sorrow, because her hour comes: but as soon as she delivers the child, she remembers no more the anguish, because of joy that<sup>22</sup> a man is born into the world.<sup>22</sup> And you now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no *man* takes from you.<sup>23</sup> And in that day you shall ask Me nothing. Truly, truly, I say unto you, 'Whatever you shall ask the Father in My name, He will give *it* you.'<sup>24</sup> To this day you have asked nothing in My name: ask, and you shall receive, that your joy may be full.<sup>25</sup> These *things* I have spoken unto you in proverbs: but the time comes, when I shall no longer speak to you in proverbs, but I shall show you plainly of the Father.<sup>26</sup> At that day you shall ask in My name: and I *do* not tell unto you, that [I] will pray *to* the Father for you: <sup>27</sup> for the Father Himself loves you, because [you] have loved Me, and have believed that [I] came forth from God.<sup>28</sup> **I came forth** from the Father, and have come into the

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world: again, I leave the world, and go to the Father.”

<sup>29</sup> His disciples said unto Him, “Behold, now You<sub>(s)</sub> speak plainly, and speak no proverb.” <sup>30</sup> Now we are sure that You<sub>(s)</sub> know all things, and need not that anyone should ask You<sub>(s)</sub>: by this we believe that You<sub>(s)</sub> came forth from God.” <sup>31</sup> Jesus answered them, “Do you now believe? <sup>32</sup> Behold, the hour comes, yes, it has now come, that you shall be scattered, every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me. <sup>33</sup> These things I have spoken unto you, that in Me you might have peace. In the world you shall have tribulation: but be of good cheer; I have overcome the world.”

### John 17.1-26

#### *The prayer of intercession.*

THESE words Jesus spoke, and He lifted up His eyes to heaven, and said, “**Father**, the hour has come; glorify Your<sub>(s)</sub> Son, that Your<sub>(s)</sub> Son also may glorify You<sub>(s)</sub>; as You<sub>(s)</sub> have given Him power <sup>(authority)</sup> over all flesh, that He should give eternal life to as many as You<sub>(s)</sub> have given Him. <sup>3</sup> And this is life eternal, that they might know You<sub>(s)</sub> the only true God, and Jesus Christ, whom You<sub>(s)</sub> have sent. <sup>4</sup> I have glorified You<sub>(s)</sub> on the earth: I have finished the work which You<sub>(s)</sub> gave Me to do. <sup>5</sup> And now, O Father, glorify |You|<sub>(s)</sub> Me with your<sub>(s)</sub> own self with the glory which I had with You<sub>(s)</sub> before the world was.”

<sup>6</sup> I have manifested Your<sub>(s)</sub> name to the men whom You<sub>(s)</sub> gave to Me out of the world: they were Yours<sub>(s)</sub>, and You<sub>(s)</sub> gave them to Me; and they have kept Your<sub>(s)</sub> Word. <sup>7</sup> Now they have known that all things whatever You<sub>(s)</sub> have given to Me are of

You<sub>(s)</sub>. <sup>8</sup> For I have given to them the words which You<sub>(s)</sub> gave Me; and they have received them, and have truly known that I came out from You<sub>(s)</sub>, and they have believed that You<sub>(s)</sub> did send Me.

<sup>9</sup> I pray for them: I pray not for the world, but for the ones whom You<sub>(s)</sub> have given me; for they are Yours<sub>(s)</sub>. <sup>10</sup> And all Mine are Yours<sub>(s)</sub>, and Yours<sub>(s)</sub> are Mine; and I am glorified in them. <sup>11</sup> And now I am no more in the world, but these are in the world, and I come to you<sub>(s)</sub>. Holy Father, keep through your<sub>(s)</sub> own name those whom You<sub>(s)</sub> have given to Me, that they may be one, as |We| are.

<sup>12</sup> While I was with them in the world, I was keeping them in Your<sub>(s)</sub> name: those whom You<sub>(s)</sub> gave to me I have kept, and none of them is lost, but the son of utter destruction; that the Scripture might be fulfilled. <sup>13</sup> And now I come to you<sub>(s)</sub>; and these things I speak in the world, that they might have My joy fulfilled in themselves. <sup>14</sup> I have given them Your<sub>(s)</sub> Word; and the world has hated them, because they are not of the world, even as I am not of the world. <sup>15</sup> I pray not that You<sub>(s)</sub> should take them out of the world, but that you<sub>(s)</sub> should keep them from the evil. <sup>16</sup> They are not of the world, even as I am not of the world. <sup>17</sup> Sanctify them through Your<sub>(s)</sub> truth: Your<sub>(s)</sub> Word is truth.

<sup>18</sup> As You<sub>(s)</sub> have sent Me into the world, even so have I, also sent them into the world. And for their sakes I sanctify Myself, that |they| also might be sanctified <sup>(made holy)</sup> through the truth. <sup>20</sup> Neither do I pray for these alone, but for the ones also who shall believe on Me through their word; <sup>21</sup> that they all may be one; as |You|<sub>(s)</sub>, Father, are in Me, and I in you<sub>(s)</sub>, that they also may be one in Us: that the world may believe that |Y|ou<sub>(s)</sub> have sent Me. <sup>22</sup> And the glory

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which you<sub>(s)</sub> gave Me I have given them; that they may be one, even as We are one: <sup>23</sup> I in them, and You<sub>(s)</sub> in Me, that they may be made perfect in one (union); and that the world may know that You<sub>(s)</sub> have sent Me, and have loved them, as You<sub>(s)</sub> have loved Me.

<sup>24</sup> Father, I will that they also, whom You<sub>(s)</sub> have given to Me, be with Me where |I| am; that they may behold My glory, which You<sub>(s)</sub> have given Me: for You<sub>(s)</sub> loved Me before the foundation of the world. <sup>25</sup> O righteous Father, the world has not known You<sub>(s)</sub>; but |I| have known You<sub>(s)</sub>, and these have known that You<sub>(s)</sub> have sent Me. <sup>26</sup> And I have declared unto them Your<sub>(s)</sub> name, and will declare *it*: that the love with which You<sub>(s)</sub> have loved Me may be in them, and |I| in them.”

### John 18.1

*Jesus arrives at Gethsemane.*

When Jesus had spoken these words, He went out with His disciples over the brook Kidron, where was a garden, into the which |He| entered, and His disciples.

### Matthew 26.36a

*Jesus' agony in the Garden.*

<sup>36</sup> THEN Jesus came with them to a place called **Gethsemane**,

### Luke 22.39-40

<sup>39</sup> AND He came out, and went, as He was accustomed, to the **mount of Olives**; and His disciples also followed Him. <sup>40</sup> And when He was at the place, He said unto them, “**Pray that you enter not into testing.**”

### Matthew 26.36b

<sup>36</sup> ... and *He* said unto the disciples, “**Sit you here, while I go and pray yonder.**” <sup>37</sup> And He took with *Him* Peter and the two sons of Zebedee, ...

### Mark 14.33b

<sup>33</sup> ... James and John ...

### Matthew 26.37b-46

<sup>37</sup> ... and began to be **sorrowful** (terrified, <sup>Mark 14.33</sup>) and very depressed. <sup>38</sup> Then He said unto them, “**My soul is exceedingly sorrowful, even unto death: stay here, and keep watch with Me.**”

### Mark 14.35a

*The first prayer.*

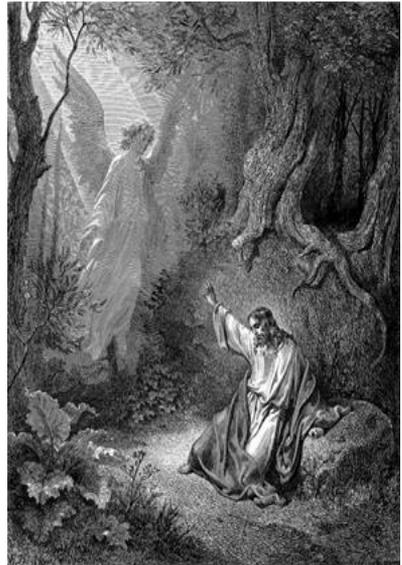
<sup>35</sup> And He went forward a little, ...

### Luke 22.39b-46

<sup>41</sup> And |He| was withdrawn from them about a stone's cast, and kneeled down (fell on the ground, <sup>ark 14.35</sup>) and prayed,

### Mark 14.35b

<sup>35</sup> ... that, if it were possible, the hour might pass from Him. <sup>36</sup> And He said, “**ABBA, Father, all things are possible unto You<sub>(s)</sub>; take away this cup from Me: nevertheless not what |I| will, but what |You<sub>(s)</sub> will.**”



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### Luke 22.39b-46

<sup>43</sup> And there appeared an angel unto Him from heaven, strengthening Him. <sup>44</sup> And being in an **agony** He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground. <sup>45</sup> And when He rose up from prayer, and had come to His disciples, He found them sleeping because of sorrow,

### Mark 14.37-39

<sup>37</sup> ... and said unto Peter, Simon, **“Do you(s) sleep? Could you(s) not watch for one hour? <sup>38</sup> Watch you and pray, lest you enter into testing. The spirit truly is ready, but the flesh is weak.”**

### Matthew 26.42-43

#### *The second prayer.*

<sup>42</sup> He went away again the **second** time, and **prayed**, saying, **“O My Father, if this cup may not pass away from Me, except I drink it, Your(s) will be done.”** <sup>43</sup> And He came and found them asleep again: for their eyes were heavy.

### Mark 14.40b

<sup>40</sup> ... (for their eyes were heavy,) neither *did* they know what to answer Him.

### Matthew 26.44-45a

#### *The third prayer.*

<sup>44</sup> And He left them, and went away again, and **prayed** the **third** time, saying the same words. <sup>45</sup> Then He came to His disciples,

### Mark 14.41b

<sup>41</sup> ... the third time,

### Matthew 26.45b

<sup>45</sup> ... and said unto them, **“Sleep on now, and take your rest: behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. <sup>46</sup> Rise up, let us be going: behold, He who is betraying Me is at hand.”**

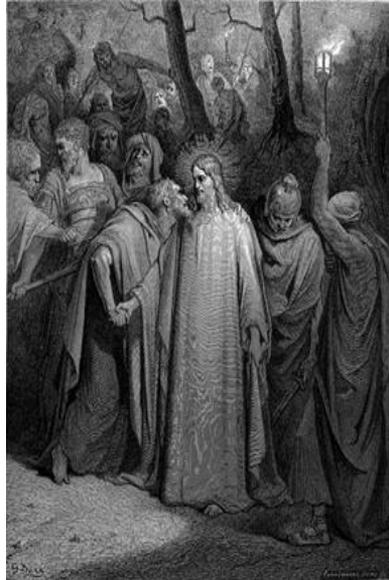
### John 18.2

#### *The betrayal and arrest.*

<sup>2</sup> And Judas also, who betrayed Him, knew the place: for Jesus often retreated there with His disciples.

### Luke 22.47a

#### *The betrayal and arrest of Jesus.*



<sup>47</sup> AND while He yet spoke, behold a multitude, and He who was called **Judas**, one of the twelve, ...

### John 18.3b

<sup>3</sup> ... having received a band *of men*, and officers from the chief priests and Pharisees, came there with lanterns and torches and weapons.

### Matthew 26.47b

<sup>47</sup> ... with swords and staffs,

### Luke 22.47b

<sup>47</sup> ... went before them, and drew near unto Jesus to kiss Him.

### John 18.4-9

<sup>4</sup> Jesus therefore, knowing all *things* that should come upon Him,

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went out, and said unto them, **“Whom do you seek?”** <sup>5</sup> They answered Him, “Jesus of Nazareth.” Jesus said unto them, **“[I-Am]** (tetragrammaton, highest name for God).” And Judas also, who betrayed Him, stood with them. <sup>6</sup> Then as soon as He had said unto them, **“[I-Am],”** they went backward, and fell to the ground. <sup>7</sup> Then He asked them again, **“Whom do you seek?”** And they said, “Jesus of Nazareth.” <sup>8</sup> Jesus answered, **“I have told you that [I-Am] [He: if therefore you seek Me, let these go their way.]”** <sup>9</sup> that the saying might be fulfilled, which He spoke, of the ones whom You<sub>(s)</sub> have given to me I have not lost even one.

### Matthew 26.48

<sup>48</sup> Now he who betrayed Him gave them a sign, saying, “Whoever I shall kiss, that *same* is He: hold Him fast.”

### Mark 14.44b

<sup>44</sup> ... take Him, and lead *Him* away safely.”

### Luke 22.47b

*Jesus betrayed by Judas; restores a severed ear.*

<sup>47</sup> AND while He yet spoke, behold a multitude, and He who was called **Judas**, one of the twelve, went before them, and drew near unto Jesus to kiss Him.

### Luke 22.48

<sup>48</sup> But Jesus said unto Him, **“Judas, do you<sub>(s)</sub> betray the Son of Man with a kiss?”**

### Matthew 26.49b-50

<sup>49</sup> ... and said, “Hail, master;” and kissed Him. <sup>50</sup> And Jesus said unto him, **“Friend, Is this why you<sub>(s)</sub> have come?”** Then they came, and laid hands on Jesus, and took Him.

### Luke 22.49

*Peter smites with the sword and follows afar off. Jesus forsaken by all.*

<sup>49</sup> When the ones who were about Him saw what would follow, they said unto Him, “LORD, shall we strike with the sword?”

### John 18.10

<sup>10</sup> Then Simon Peter having a sword drew it, and struck the high priest’s bond-servant, and cut off his right ear. The servant’s name was Malchus.

### John 18.11

<sup>11</sup> Then Jesus said unto Peter, **“Put up your<sub>(s)</sub> sword into the sheath: the cup which My Father has given Me, shall I not drink it?”**

### Matthew 26.52-54

**“for all those who take up the sword shall perish with the sword. <sup>53</sup> Do you<sub>(s)</sub> think that I cannot now pray to My Father, and He shall immediately give Me more than twelve legions of angels? <sup>54</sup> But how then shall the Scriptures be fulfilled, that it must be this way?”**

### Luke 22.51

<sup>51</sup> And Jesus answered and said, **“Allow you thus far.”** And He touched his ear, and healed him.

### Matthew 26.55a

<sup>55</sup> In that *same* hour Jesus said to the multitudes,

### Luke 22.52-53

<sup>52</sup> ... the chief priests, and captains of the temple, and the elders, which had come to Him,

### Mark 14.48b

<sup>48</sup> ... **“Have you come out, as against a thief, with swords and with staffs to take Me?”**

### Luke 22.5b

<sup>53</sup> When I was daily with you in the temple, you reached out no hands against me: but this is your hour, and the power of darkness.”

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### Mark 14.49b

<sup>49</sup> ... but the Scriptures

### Matthew 26.56b

<sup>56</sup> ... of the prophets ...

### Mark 14.49c

<sup>49</sup> ... must be fulfilled.”

### Matthew 26.56c

<sup>56</sup> ... Then all the disciples forsook Him, and fled.

### John 18.12

*Jesus brought before the high priest.*

<sup>12</sup> THEN the band and the captain and officers of the Jews took Jesus, and bound Him,

### Mark 14.51-52

<sup>51</sup> And a certain young man followed Him, having a linen cloth cast about *His* naked body; and the young men laid hold on him: <sup>52</sup> and he left the linen cloth, and fled from them naked.

### John 18.12-14

*Jesus brought before the high priest.*

<sup>12</sup> THEN the band and the captain and officers of the Jews took Jesus, and bound Him, <sup>13</sup> and led Him away to **Annas** first; for he was father in law to Caiaphas, who was the high priest that *same* year. <sup>14</sup> Now Caiaphas was the one, who gave counsel to the Jews, that it was expedient that one man should die for the people.

### John 18.19-23

*(Jesus before the high priest continued.)*

<sup>19</sup> THE high priest then asked Jesus about His disciples, and about His doctrine. <sup>20</sup> Jesus answered him, “[I] spoke openly to the world; [I] always taught in the synagogue, and in the temple, where the Jews gather; and I have said nothing in secret. <sup>21</sup> Why do you<sub>(s)</sub> ask Me? Ask the ones who heard Me, what I have said unto them; behold, they know what I said.” <sup>22</sup> And when He had thus

spoken, one of the officers who stood by struck Jesus with the palm of his hand, saying, “Do You<sub>(s)</sub> answer the high priest this way?” <sup>23</sup> Jesus answered him, “If I have spoken evil, testify of the evil: but if well, why do you<sub>(s)</sub> strike Me?”

### Matthew 26.57a

*Jesus brought before Caiaphas and the Sanhedrin.*

<sup>57</sup> AND the ones that had laid hold on Jesus led *Him* away to **Caiaphas** ...

### Luke 22.54b

<sup>54</sup> ... the high priest’s house.

### Mark 14.53

<sup>53</sup> ... and with him were assembled all the chief priests and the elders and the scribes.

### John 18.24

<sup>24</sup> Now Annas had sent Him bound unto Caiaphas the high priest.

### Matthew 26.57c

<sup>57</sup> ... AND **Peter** followed afar off.

### Matthew 26.59-60a

<sup>59</sup> NOW the chief priests, and elders, and all the Sanhedrin, sought **false testimony** against Jesus, *in order* to put Him to death; <sup>60</sup> but found none: even though many false witnesses came,

At the last came two false witnesses,

### Mark 14.56-59

<sup>56</sup> For many bore false testimony against Him, but *their* witness agreed not together. <sup>57</sup> And there arose certain *ones*, who bore false witness against Him, saying, <sup>58</sup> “[We] heard Him say, ‘I will destroy this temple that is made with hands, and within three days I will build another made without hands.’” <sup>59</sup> But neither in this did their testimony agree together.

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### Mark 14.60-65

<sup>60</sup> And the high priest stood up in the midst, and asked Jesus, saying, “Do You<sup>(s)</sup> not answer? What *is it* which these testify against you<sup>(s)</sup>?”

### Matthew 26.63-64a

<sup>63</sup> But Jesus held His peace. And the high priest answered and said unto Him, “I *put* You<sup>(s)</sup> under oath by the living God, that |You|<sup>(s)</sup> tell us whether you<sup>(s)</sup> are the Christ <sup>(Messiah)</sup>, the Son of God.”  
<sup>64</sup> Jesus said unto him, “|You|<sup>(s)</sup> have said *it*.”

### Mark 14.62b-65

<sup>62</sup> ... “I-AM: and you shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.”

### Matthew 26.64b-68

<sup>65</sup> Then the high priest tore His clothes, saying, “He has spoken blasphemy <sup>(irreverent insult)</sup>; what further need have we of witnesses? Behold, now you have heard His blasphemy. <sup>66</sup> What *do* you think?” They answered and said, “He is worthy of death.”

<sup>67</sup> Then they spat in His face, and punched Him; and others slapped Him with the palms of their hands, <sup>68</sup> saying, “Prophesy unto us, You<sup>(s)</sup> Christ <sup>(Messiah)</sup>, ‘Who is the one that slapped “You<sup>(s)</sup>?”’”

### John 18.15-16a

#### *Peter’s denial.*

<sup>15</sup> AND Simon Peter followed Jesus, ...

### Matthew 26.58b

<sup>58</sup> ... from a distance to the high priest’s court, ...

### John 18.15b

<sup>15</sup> ... and *so did* another disciple: that disciple was known to the high priest, ...

### Matthew 26.58c

<sup>58</sup> ... and went in with Jesus into the court of the high priest. <sup>16</sup> But Peter stood at the door outside.

### John 18.16b

<sup>16</sup> ... Then *that* other disciple, who was known to the high priest went out, and spoke unto her who kept <sup>(guarded)</sup> the door, and brought in Peter. <sup>17</sup> Then the servant girl that kept the door said unto Peter, “Are you<sup>(s)</sup> not also *one* of this man’s disciples?” |He| said, “I am not.” <sup>18</sup> And the bond-servants and officers stood *there*, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood <sup>(sat, Luke 22.55)</sup> with them, and warmed himself.

### Mark 14.66-68

#### *Peter denies his LORD.*



<sup>66</sup> AND as Peter was in the court below, there came *to Him* <sup>67</sup> one of the maids of the high priest: and when she saw Peter warming himself, she looked upon him, and said, “And you<sup>(s)</sup> also were with Jesus of Nazareth <sup>(Galilee, Matthew 26.69-</sup>

## In the Steps of the Christ

70).<sup>68</sup> But he denied, saying, “I do not know, nor do I understand what |you|<sub>(s)</sub> say.” And he went out into the porch; and *the* cock crew.

### John 18.25

25 ... They said therefore unto him, “Are not you<sub>(s)</sub> also *one* of His disciples?” |He| denied *it*, and said, “I am not.”

### Matthew 26.71b

71 ... when he had gone out into the porch, another *grrl* saw him, and said unto those who were there, “This *fellow* was also with Jesus of Nazareth.”

### Luke 22.58

58 ... And Peter said, “..., I am not.”

### Mark 14.69-71

69 And a girl; saw him again, and began to say to those who stood by, “This is *one* of them.”<sup>70</sup> And he denied *it* again. And a little after,

### Luke 22.59-60a

59 And about the space of one hour after another confidently affirmed, saying, “Truly this *fellow* also was with Him: for he is a Galilean.”<sup>60</sup> ... and your<sub>(s)</sub> accent agrees.”<sup>71</sup> But he began to curse and to swear, *saying*, “I know not this man of whom you speak.”

### John 18.26-27a

26 One of the bond-servants of the high priest, being *his* kinsman whose ear Peter cut off, said, “Did |I| not see you<sub>(s)</sub> in the garden with Him?”<sup>27</sup> Peter then denied again: and immediately *the* cock crowed.

### Luke 22.61-64

61 And the LORD turned, and looked upon Peter. And Peter remembered the word of the LORD, how He had said unto him, “Before *the* cock crow, you<sub>(s)</sub> shall

deny me thrice.”<sup>62</sup> And Peter went out, and wept bitterly.

### Jesus punched.

<sup>63</sup> AND the men that held **Jesus** **mocked** Him, and struck *Him*.<sup>64</sup> And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, “Prophecy, who is it that struck you<sub>(s)</sub>?”<sup>65</sup> And they spoke many other *things* blasphemously (irreverent and insulting) against Him.

### Mark 15.1a

#### Jesus sent before Pilate.

AND immediately in the **morning** the chief priests held a consultation with the elders and scribes and the whole Sanhedrin,

### Matthew 27.1b

<sup>1</sup> ... against **Jesus** to put Him to death:

### Mark 15.1b

<sup>1</sup> ... and bound Jesus, and carried *Him* away, and delivered *Him* to **Pilate**.

### Luke 22.66b-71

#### Jesus before the Sanhedrin.

<sup>66</sup> AND as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led Him into their Sanhedrin [<sub>council</sub>], saying,<sup>67</sup> “are |You|<sub>(s)</sub> **the Christ** (<sub>Messiah</sub>)?<sup>2</sup> Tell us.” And He said unto them, “**If I tell you, you will not believe:**<sup>68</sup> and if I also ask *you*, *you will not answer Me, nor let Me go.*<sup>69</sup> **Hereafter the Son of Man shall sit on the right hand of the power of God.**”<sup>70</sup> Then they all said, “Are |You|<sub>(s)</sub> then the Son of God?” And He said unto them, “|You| say that ‘|I-Am| <sup>†</sup>tetragrammatonmaton, highest name for God) ...’”<sup>71</sup> And they said, “What *do* we need any further witness? For we ourselves have heard *this* from His own mouth.”

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### Matthew 27.3-5

*Judas' unavailing remorse. (Cf. Acts 1.16-19).*

<sup>3</sup> THEN Judas, who had betrayed Him, when he saw that He was condemned, *had regret*, and brought again the thirty pieces of silver (likely the Didrachma, worth 2 days wages) to the chief priests and elders, saying, "I have sinned in that I have betrayed innocent blood." And they said, "What is *that* to us? |You|<sub>(s)</sub> see to that."<sup>5</sup> And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

### Matthew 27.6-8

<sup>6</sup> And the chief priests took the silver pieces, and said, "It is not lawful for *us* to put them into the treasury, because it is the price of blood."<sup>7</sup> And they took counsel, and bought with them the **potter's field**, to bury strangers in.<sup>8</sup> Therefore that field has been called, The field of blood, unto this day.

### Acts 1.18-19

<sup>16</sup> ... this Scripture of necessity must have been fulfilled, which the Holy Ghost by the mouth of David spoke before concerning **Judas**, who was a guide to those who took Jesus.<sup>17</sup> For he was numbered with us, and had obtained part of this ministry.<sup>18</sup> Now this *man* purchased a field with the reward of wickedness [iniquity]; and falling headlong, he burst apart in the midst, and all his entrails gushed out.<sup>19</sup> And it was known unto all the residents at Jerusalem; insomuch as that field is called in their proper language, 'Aceldama', that is to say, "The field of blood."<sup>20</sup> For it is written in the book of Psalms,

LET HIS HABITATION BE  
DESOLATE, AND LET NO MAN  
DWELL THEREIN: AND HIS

OVERSIGHT LET ANOTHER  
TAKE. [Psa. 69.25; 109.8]

### Matthew 27.9-10

<sup>9</sup> Then was fulfilled that which was spoken by the prophet [Jeremiah] (TR names Jeremiah, other manuscripts do not name the prophet or they name Zechariah), saying,

"AND THEY TOOK THE THIRTY PIECES OF SILVER, THE PRICE OF HIM WHO WAS VALUED, WHOM THEY OF THE CHILDREN OF ISRAEL DID VALUE;<sup>10</sup> AND GAVE THEM FOR THE POTTER'S FIELD, AS THE **LORD** APPOINTED ME."

[Zech. 11.2]

### John 18.28a

*Jesus brought before Pilate.*

<sup>28</sup> THEN they led Jesus from Caiaphas to the Praetorium [hall of judgment]:

### Luke 23.1a

*Jesus before Pilate.*

AND the whole multitude of them arose, ...

### Matthew 27.2

<sup>2</sup> and when they had bound Him, they led *Him* away, and **delivered** Him to **Pontius Pilate** the governor.

### John 18.28b

<sup>28</sup> ... and it was early; and they themselves *did* not go into the judgment hall, lest they should be defiled; but that they might eat (celebrate) the Passover.

### John 18.29-32

<sup>29</sup> **Pilate** then went out unto them, and said, "What accusation *do* you bring against this man?"<sup>30</sup> They answered and said unto him, "If [He] were not an evil doer, we would not have delivered Him up unto you<sub>(s)</sub>."<sup>31</sup> Then Pilate said unto them, "Take [you] Him, and judge Him according to your law." The Jews therefore said unto him, "It is not lawful for us to put

## In the Steps of the Christ

anyone to death.”<sup>32</sup> that the saying of Jesus might be fulfilled, which He spoke, signifying what death He should die.

### Luke 23.2

<sup>2</sup> And they began to accuse Him, saying, “We found this *fellow* perverting the nation, and forbidding to give tribute to Caesar, saying that He Himself is Christ a King.”

### John 18.33a

<sup>33</sup> THEN Pilate entered into the judgment hall again, and called Jesus, ...

### Matthew 27.11a

*Jesus interrogated by Pilate.*

<sup>11</sup> AND Jesus stood before the governor: and the governor asked Him, saying, “Are |You|<sub>(s)</sub> the King of the Jews?” And Jesus said unto him, “|You|<sub>(s)</sub> say it”.

### John 18.34b-38

<sup>34</sup> ... “Do |you|<sub>(s)</sub> say this *thing* from yourself, or did others tell *it* you<sub>(s)</sub> about Me?”<sup>35</sup> Pilate answered, “Am |I| a Jew? Your<sub>(s)</sub> own nation and the chief priests have delivered You<sub>(s)</sub> unto me: what have You<sub>(s)</sub> done?”<sup>36</sup> Jesus answered, “My kingdom is not according to this world: if My kingdom were of this world, then My bond-servants would fight, that I should not be delivered to the Jews: but now is My kingdom not from here.”<sup>37</sup> Pilate therefore said unto Him, “Are |You|<sub>(s)</sub> a king then?” Jesus answered, “|You|<sub>(s)</sub> say that |I| am a king. To this end I was born, and for this cause I came into the world, that I should testify to the truth. Everyone who is of the truth hears My voice.”<sup>38</sup> Pilate said unto Him, “What is truth?” And when he had said this, ...

### Luke 23.4

<sup>4</sup> Then Pilate said to the chief priests and to the people, “I find no fault in this man.”

### Luke 23.5

<sup>5</sup> But they were the more insistent, saying, “He stirs up the people, teaching throughout all Judaea, beginning from Galilee to this place.”

### Matthew 17.12

<sup>12</sup> And when He was accused by the chief priests and elders,

### Mark 15.3

<sup>3</sup> ... of many *things*: but He answered nothing.

### Mark 15.4

<sup>4</sup> And Pilate asked Him again, saying, “Do You<sub>(s)</sub> answer nothing? Behold how many *things* they witness against You<sub>(s)</sub>.”

### Matthew 27.14

<sup>14</sup> And He did not answer him a *single* word; so completely *silent* that the governor (Pilate, Mark 15.5) marvelled greatly.

### Luke 23.6-16

*Jesus sent before Herod.*

<sup>6</sup> When Pilate heard of Galilee, he asked whether the Man was a Galilean.<sup>7</sup> And as soon as he knew that He belonged to Herod’s jurisdiction, he sent Him to Herod, who himself also was in Jerusalem at that time.

<sup>8</sup> AND when Herod (Herod Antipas, son of Herod, the great) saw Jesus, he was exceedingly glad: for he was desirous to see Him for a long *time*, because *he* had heard many *things* about Him; and he had hoped to see some miracle done by Him.<sup>9</sup> Then he questioned Him with many words; but |He| answered him nothing.<sup>10</sup> And the chief priests and scribes stood and vehemently accused Him.<sup>11</sup> And Herod with his men of war treated

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Him without regard, and mocked *Him*, and arrayed Him in a gorgeous robe, and sent Him again to Pilate. <sup>12</sup> And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

*Jesus again before Pilate: Barabbas released, Jesus condemned.*

<sup>13</sup> AND **Pilate**, when he had called together the chief priests and the rulers and the people, <sup>14</sup> said unto them, "You have brought this Man to me, as one that perverts the people: and behold, |I|, having examined *Him* before you, have found no fault in this Man *regarding those things* of which you accuse Him: <sup>15</sup> no, nor yet Herod: for I sent you to him; and behold, nothing worthy of death is done *in the eyes* of him. <sup>16</sup> I will therefore chastise <sup>17</sup><sup>(beat)</sup> Him, and release *Him*. <sup>17</sup> (For of necessity he must release one to them at the feast.)

**Matthew 27.15a**

*Jesus or Barabbas?*

<sup>15</sup> NOW at *that* feast ...

**John 18.34b**

<sup>34</sup> ... The Passover ...

**Matthew 27.15b**

<sup>15</sup> ... (Pilate) the governor was accustomed to releasing to the people a prisoner, whomever they would *ask*. <sup>16</sup> And they had then a notorious prisoner, ...

**Mark 15.7b-8**

*Not Jesus but Barabbas.*

<sup>7</sup> ... *one* named **Barabbas**, *who along* with those who had made insurrection had been bound, *and* who in the insurrection had committed murder. <sup>8</sup> And the multitude crying aloud began to beg *him to do* as he <sup>(Pilate)</sup> had always done for them.

**Matthew 27.17**

<sup>17</sup> Therefore when they were gathered together, Pilate said unto them, "Whom will you *ask that* I release unto you? Barabbas, or Jesus who is called Christ?"

**Mark 15.9b-10**

<sup>9</sup> ... the King of the Jews?" <sup>10</sup> For he knew that the chief priests had delivered Him because of envy.

**Matthew 27.19-21a**

<sup>19</sup> When he was seated on the judgment seat, his **wife** sent unto him, saying, "Have nothing to do with that righteous <sup>[just]</sup> *man*: for I have suffered many *things* this day in a dream because of Him." <sup>20</sup> But the chief priests and the elders persuaded the multitude that they should *ask for* **Barabbas**, and destroy Jesus. <sup>21</sup> The governor answered and said unto them, "Which of the two will you *ask that* I release to you?" ...

**Luke 23.17-22**

<sup>18</sup> And they cried out all at once, saying, "Away with this *Man*, and release **Barabbas** to us:" <sup>19</sup> (who for a certain sedition made in the city, and *for* murder, was cast into prison.) <sup>20</sup> Pilate therefore, willing to release Jesus, spoke again to *them*. <sup>21</sup> But they cried, saying, "Crucify *Him*, crucify Him." <sup>22</sup> And He said unto them the third time, "Why, what evil has |He| done? I have found no cause for death in Him: I will therefore beat <sup>(chastise)</sup> Him, and let *Him* go."

**Matthew 27.22a**

<sup>22</sup> Pilate said unto them, "What shall I do then with Jesus the one who is called Christ?" ...

**John 18.39b**

<sup>39</sup> ... the King of the Jews. ...

**Matthew 27.22b-23**

<sup>22</sup> ... *They* all said unto him, "Let Him be crucified". <sup>23</sup> And the governor said, "Why, what evil

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has He done?" But they cried out all the more, saying, "Let Him be crucified."

### Luke 23.22b

<sup>22</sup> And He said unto them the third time, "Why, what evil has [He] done? I have found no cause for death in Him: I will therefore beat (chastise) Him, and let *Him* go."

### John 19.1-14

*Jesus crowned with thorns.*

**T**HEN Pilate therefore took **Jesus**, and **scourged Him**.<sup>2</sup> And the soldiers plaited a crown (wreath) of thorns, and put *it* on His head, and they put on Him a purple robe,<sup>3</sup> and said, Hail, King of the Jews: and they struck Him with their hands.

*Pilate brings Jesus before the multitude.*

<sup>4</sup> **Pilate** therefore went out again, and said unto them, "Behold, I bring Him out to you, that you may know that I find no fault in Him."<sup>5</sup> Then Jesus came out, wearing the crown of thorns, and the purple robe. And *Pilate* said unto them, "Behold the man."

<sup>6</sup> When the chief priests therefore and officers saw Him, they cried out, saying, "Crucify *Him*, crucify *Him*." Pilate said unto them, "[You] take Him, and crucify *Him*: for [I] find no fault in Him."

<sup>7</sup> The Jews answered him, "[We] have a law, and by our law He ought to die, because He made himself the Son of God."

<sup>8</sup> **WHEN** Pilate therefore heard that saying, he was the more afraid;<sup>9</sup> and went again into the judgment hall (Praetorium), and said unto Jesus, "From where are [You]<sub>(s)</sub>?" But Jesus gave Him no answer.<sup>10</sup> Then Pilate said unto Him, "Speak You<sub>(s)</sub> not unto me? Do You<sub>(s)</sub> not know that I have power to crucify You<sub>(s)</sub>, and have power to release You<sub>(s)</sub>?"<sup>11</sup> Jesus answered, "**You<sub>(s)</sub> could have no power at all against Me, except it**

**were given you<sub>(s)</sub> from above: therefore he who delivered Me unto you<sub>(s)</sub> has the greater sin."**

<sup>12</sup> And from then onward Pilate sought to release Him: but the Jews cried out, saying, "If you<sub>(s)</sub> let this *man* go, you<sub>(s)</sub> are not Caesar's friend: whoever makes himself a king speaks against Caesar."

<sup>13</sup> **WHEN** Pilate therefore heard that saying, he brought Jesus out, and sat down in the judgment seat in a place *that is* called the Pavement, but in the Hebrew, *it is called* Gabbatha.

*The final rejection of the King by the Jewish authorities and people.*

<sup>14</sup> And it was the preparation of the Passover, and about the sixth hour: and he said unto the Jews, "Behold your King."

### John 19.15

*Jesus crowned with thorns.*

**T**HEN Pilate therefore took **Jesus**, and **scourged Him**.

<sup>15</sup> But they cried out, "Away with *Him*, away with *Him*, crucify *Him*." Pilate said unto them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar."

### Matthew 27.24a

<sup>24</sup> When **Pilate** saw that he could gain nothing, but *that* rather an uproar was made, ...

### Luke 23.23

<sup>23</sup> And they were urgent with loud voices, requiring that He might be crucified. And the voices of them and of the chief priests prevailed.

### Matthew 27.24b-25

<sup>24</sup> ... he took water, and **washed his hands** before the multitude, saying, "I am innocent of the blood of this righteous *person*: [you] see to it."<sup>25</sup> Then all the people answered, and said, "*Let His blood be upon us, and upon our children.*"

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### Luke 23.24

<sup>24</sup> And **Pilate** gave sentence that it should be as they required.

### Matthew 27.26

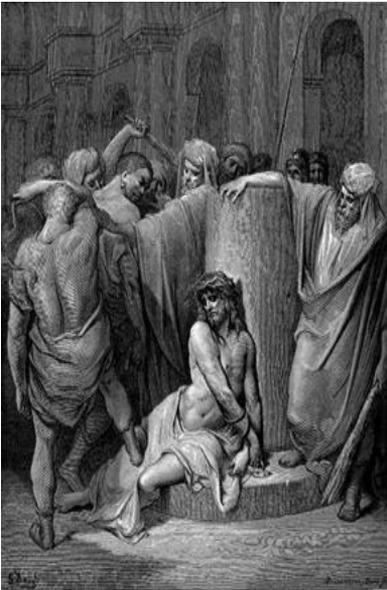
#### *Barabbas released.*

<sup>26</sup> Then he released Barabbas to them: and when he had **scourged** Jesus, he delivered *Him* to be crucified.

### Matthew 27.27-30

#### *The King crowned with thorns and led away to crucifixion.*

<sup>27</sup> THEN the **soldiers** of the governor took Jesus into the common hall (Praetorium), and gathered unto Him the whole band of *soldiers*.



### Matthew 27.28

<sup>28</sup> And they stripped Him, and put on Him a **scarlet** (purple, Mark 15.17) **robe**. <sup>29</sup> And when they had plaited a **crown of thorns**, they put *it* upon His head, and *put* a reed in His right hand: and they bowed the knee before Him, and

mocked Him, saying, “Hail, King of the Jews!”

### Mark 16.19

<sup>19</sup> And they struck Him on the head with a reed, and spat upon Him, and bowing *their* knees worshipped Him.

### Matthew 27.31-32

<sup>31</sup> And after that they had mocked Him, they took the robe off from Him, and put His own clothing on Him, and led Him away to crucify *Him*. <sup>32</sup> And as they came out, they found a man of Cyrene, **Simon** by name:

### Mark 15.21b

<sup>21</sup> ... who passed by, coming out of the country, the father of Alexander and Rufus, ...

### Matthew 27.32b

<sup>32</sup> ... they compelled |him| to carry His cross.

### Luke 23.27-31

#### *The crucifixion.*

<sup>27</sup> And there followed Him a great company of people, and of women, which also had sorrow over and lamented Him. <sup>28</sup> But Jesus turning to them, said, “**Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children.** <sup>29</sup> For behold, the days are coming, in the which they shall say, ‘Blessed *are* the barren, and the wombs that never bare, and the breasts which never nursed *children*.’ <sup>30</sup> Then they shall begin to say to the hills, ‘Fall on us;’ and to the hills, ‘Cover us.’ <sup>31</sup> For if they do these *things* in a green tree, what shall be done in the dry?”

### John 19.17

<sup>17</sup> AND He carrying His cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

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### Mark 15.22b

<sup>22</sup> ... which is, being interpreted, "The place of a skull."

### Luke 23.32-33a

<sup>32</sup> AND there were also two other, evil doers, led with Him to be put to death



<sup>33</sup> AND when they had come to the place, which is called **Calvary**, there they crucified Him, and the evil doers, one on the right hand, and the other on the left.

### Matthew 27.34

<sup>34</sup> they gave Him **vinegar** to drink mingled with **gall** (myrrh, Mark 15.23); and when He had tasted *of it*, He would not drink.

### John 19.18

<sup>18</sup> where they crucified Him, and two other with Him, on either side one, and Jesus in the midst.

### Mark 15.25

<sup>25</sup> And it was the third hour (9 am), and they crucified Him.

### Luke 23.34

<sup>34</sup> Then Jesus said, "**Father, forgive them; for they know not what they do.**" And they parted His clothing, and cast lots.

### John 19.23-24

<sup>23</sup> THEN the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and *also His coat*: now the coat was without seam, woven from the top throughout. <sup>24</sup> They said therefore among themselves, Let us not tear it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which says,

THEY PARTED MY CLOTHING AMONG THEM, AND FOR MY VESTURE THEY DID CAST LOTS.

{Psa. 22.18}

These *things* therefore the soldiers did.

### Matthew 27.36

<sup>36</sup> And sitting down they watched Him there;

### John 19.19-22

<sup>19</sup> AND Pilate wrote a title, and put *it* on the cross. And the writing was,

**JESUS OF NAZARETH THE KING OF THE JEWS.**

<sup>20</sup> This title then *was* read by many of the Jews: for the place where Jesus was crucified was near to the city: and it was written in Hebrew, *and* Greek, *and* Latin. <sup>21</sup> Then the chief priests of the Jews said to Pilate, "Write not, 'The King of the Jews;' but that |He| said, 'I am King of the Jews.'" <sup>22</sup> Pilate answered, "What I have written I have written."

### Mark 15.27-30

<sup>27</sup> And with Him they crucified **two thieves**; the one on *His* right hand, and the other on His left. <sup>28</sup> And the Scripture was fulfilled, which says,

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“AND HE WAS NUMBERED WITH THE LAWLESS.” [Isa. 53.12]

<sup>29</sup> AND those who passed by blasphemed (irreverently insulted) Him, wagging their heads, and saying, “Ah, You<sub>(s)</sub> that destroy the temple, and build *it* in three days,  
<sup>30</sup> save Yourself, and come down from the cross.”



**Matthew 27.39-40**  
<sup>39</sup> AND those who passed by, blasphemed (irreverently insulted)<sup>40</sup> Him, wagging their heads, and saying, “You<sub>(s)</sub> that destroy the temple, and build *it* in three days, save Yourself. If You<sub>(s)</sub> are the Son of God, come down from the cross.”

**Matthew 27.41-42b**  
<sup>41</sup> Likewise also the chief priests **mocking** Him, with the scribes and elders, said,<sup>42</sup> “He saved others; yet He cannot save Himself. If He is the King of Israel,

**Luke 23.35b**

<sup>35</sup> ... if |He| is the Christ (Messiah), the chosen of God.”

**Matthew 17.42b**

<sup>42</sup> ... let Him now come down from the cross, and we will believe Him.  
<sup>43</sup> He trusted in God; let Him deliver Him now, if He will have Him: for He said, ‘I am the Son of God.’”

**Luke 23.36-37**

<sup>36</sup> And the soldiers also mocked Him, coming to *Him*, and offering Him vinegar,<sup>37</sup> and saying, “If |You|<sub>(s)</sub> are the King of the Jews, save Yourself.”

**Luke 23.39-43**

*The repentant thief.*

<sup>39</sup> AND one of the **evil doers** which was hanged railed on Him, saying, “If You<sub>(s)</sub> are the Christ, save Yourself and us.”<sup>40</sup> But the **other** answering rebuked him, saying, “Do you<sub>(s)</sub> not fear God, seeing you<sub>(s)</sub> are in the same condemnation?<sup>41</sup> And we indeed *are treated* justly; for we receive the due reward of our deeds; but *this man* has done nothing amiss.”

<sup>42</sup> And he said unto Jesus, “LORD, remember me when You<sub>(s)</sub> come into Your<sub>(s)</sub> kingdom.”<sup>43</sup> And Jesus said unto him, “**Truly I say unto you<sub>(s)</sub>, Today you<sub>(s)</sub> shall be with me in paradise.**” (see 2 Cor. 12, Eph. 4.9)

**John 19.25a**

<sup>25</sup> NOW there stood **by the cross** of Jesus His mother, and His mother’s sister, Mary the *wife* of Cleopas, ...

**Mark 15.40-41a**

<sup>40</sup> There were also **women** looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; <sup>41</sup> (who also, when He was in Galilee, followed Him, and ministered to Him;)

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### Matthew 27.56b

<sup>56</sup> ... and the mother of Zebedee's children.

### Mark 15.41b

41 ... and many other *women* who came up with Him to Jerusalem.

### John 19.26-27

<sup>26</sup> When Jesus therefore saw *His* mother, and the disciple standing by, whom He loved, He said unto His mother, "**Woman, behold your<sub>(s)</sub> son.**" <sup>27</sup> Then He said to the disciple, "**Behold your<sub>(s)</sub> mother.**" And from that hour *that* disciple took her to his own *home*.

### Luke 23.44-45a

<sup>44</sup> AND it was about the sixth hour, and there was a **darkness** over all the earth until the ninth hour (3 pm). <sup>45</sup> And the sun was darkened, and the veil of the temple was torn in the midst.

### Mark 15.33

<sup>33</sup> AND when the sixth hour (12 am) had come, there was **darkness** over the whole land until the ninth hour (3 pm). <sup>34</sup> And at the ninth hour Jesus cried with a loud voice, saying,

**"ELOI, ELOI, LAMA SABACHTHANI?"**

which is, being interpreted,

**"MY GOD, MY GOD, WHY HAVE YOU<sub>(s)</sub> FORSAKEN ME?"** {Psa. 22.1}

### Matthew 27.47-49

<sup>47</sup> Some of those who stood there, when they heard *that*, said, "This *man* calls for Elijah." <sup>48</sup> And immediately one of them ran, and took a sponge, and filled *it* with **vinegar**, and put *it* on a reed, and gave Him to drink. <sup>49</sup> The rest said, "Let *Him* be, let us see whether Elijah will come to save Him."

### John 19.28-30a

<sup>28</sup> AFTER this, Jesus knowing that all *things* were now accomplished, that the Scripture might be fulfilled, said, "**I thirst.**" <sup>29</sup> Now there was seated an earthen vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to His mouth.

### Luke 23.46

*Jesus dismisses his spirit.*

<sup>46</sup> AND when **Jesus** had cried with a loud voice, He said, "**Father, into Your<sub>(s)</sub> hands I commend My spirit:**" ...

### John 19.30b

<sup>30</sup> When **Jesus** therefore had received the vinegar, He said, "**It is finished:**" and He bowed *His* head, and **gave up the ghost.**

### John 19.38b-41

*The entombment.*

<sup>38</sup> AND after this **Joseph** of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, pled with Pilate that he might take away the body of Jesus: and Pilate gave *him* permission. He came therefore, and took the body of Jesus. <sup>39</sup> And there came Nicodemus, also who at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pound *weight*. <sup>40</sup> Then they took the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. <sup>41</sup> Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, ...

### Matthew 27.60a

<sup>60</sup> ... his own new **tomb**, which he had cut out in the rock: ...

### John 19.41b

<sup>41</sup> ... in which *a* man was never yet laid.

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### Luke 23.53b

<sup>53</sup> And he **took** (His body) **down**, and wrapped it in linen, and **laid** it in a sepulchre ...

### Matthew 27.60b

<sup>60</sup> ... and he rolled a great stone to the door of the sepulchre, and departed.

### John 19.42

<sup>42</sup> There they laid Jesus therefore because of the Jews' preparation *day*; for the sepulchre was near at hand.

### Luke 23.54

<sup>54</sup> ... and the Sabbath drew on.

### Mark 15.47

<sup>47</sup> And Mary Magdalene and Mary *the mother of Joses* ...

### Luke 23.55-56

<sup>55</sup> And the **women** also, who came with Him from Galilee, followed after, and observed the sepulchre, and how His body was laid. <sup>56</sup> And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.

### Matthew 27.61

<sup>61</sup> And there was Mary Magdalene, and the other Mary, sitting across from the sepulchre.

### Matthew 27.62-66

#### *The sepulchre sealed and guarded.*

<sup>62</sup> Now the **morning**, that followed the *day of the* preparation, the chief priests and **Pharisees** came together unto Pilate, <sup>63</sup> Saying, "Sir, we remember [that] that deceiver said, while He was yet alive, 'After three days I will rise *again*.'" <sup>64</sup> Command therefore that the sepulchre be made secure until the third day, lest His disciples come by night, and steal Him *away*, and say unto the people, 'He is risen from the dead:' so the last deception shall

be worse than the first." <sup>65</sup> Pilate said unto them, "You have a watch (company of soldiers on guard): go your way, make *it* as secure as you can." <sup>66</sup> So they went, and made the **sepulchre secure**, sealing the stone, and setting a watch.

### Mark 16.1a

*The resurrection of Jesus Christ and the events of that day. (Mt. 28.1-15; Lk. 24.1-49; John 20. 1-23).*

And when the **Sabbath** was **past**, ...

### Matthew 28.1a

IN the **end** of the **Sabbaths**, as it began to dawn towards the first *day* of the week, Mary Magdalene and the other Mary ..

### Mark 16.1b

<sup>1</sup> ... the *mother* of James, and Salome, ...

### Matthew 28.1b

<sup>1</sup> ... came to see the sepulchre.

### Mark 16.1c

<sup>1</sup> ... (bringing) *sweet* spices, that they might come and anoint Him.

### Matthew 28.2-4

<sup>2</sup> And behold, there was a great earthquake: for *an* angel of the LORD descended from heaven, and came and rolled back the stone from the door, and sat upon it. <sup>3</sup> His face was like lightning, and His clothing white as snow: <sup>4</sup> and for fear of Him the keepers trembled, and became as dead *men*.

### John 20.1

*The resurrection of Jesus Christ.*

THE first *day* of the week Mary Magdalene came early, when it was yet dark, to the **sepulchre**, and saw the stone taken away from the sepulchre.

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### Luke 24.1a

**N**OW upon the **first** day of the week, very early in the morning, they came unto the **sepulchre**, ...

### Mark 16.2b

<sup>2</sup> ... at the rising of the sun.



### Luke 24.1b

<sup>1</sup> ... bringing the spices which they had prepared, and certain *others* with them.

### Mark 16.3-4

<sup>3</sup> And they said among themselves, "Who shall roll us away the stone from the door of the sepulchre?" <sup>4</sup> And when they looked, they saw that the stone was rolled away: for it was very great.

### Luke 24.3-4a

<sup>3</sup> And they entered in, and *did* not find the body of the LORD Jesus. <sup>4</sup> And it came to pass, as they were *very much* perplexed about this, ...

### Mark 16.2-5

<sup>5</sup> ... they saw a young man sitting on the right side, clothed

in a long white garment; and they were frightened.

### Luke 24.4b-8

<sup>4</sup> ... behold, two men stood by them in shining garments: <sup>5</sup> and as they were afraid, and bowed down *their* faces to the earth, ...

### Matthew 28.5-6

<sup>5</sup> And the angel answered and said unto the **women**, ...

### Luke 24.5b

<sup>5</sup> ... "Why *do* you seek the living among the dead?"

### Mark 16.6a

<sup>6</sup> And he said unto them, "Be not frightened: you seek Jesus of Nazareth, who was crucified: **He is risen**; ...

### Matthew 5c

<sup>5</sup> ... as He said *He would*. ...

### Mark 16.6b

<sup>6</sup> ... He is not here: ...

### Matthew 5d

<sup>5</sup> ... Come, see the place where the LORD lay.

### Luke 24.6b-8

<sup>6</sup> ... remember how He spoke unto you when He was yet in Galilee, <sup>7</sup> saying, "The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." <sup>8</sup> And they remembered His words,

### Matthew 28.7

<sup>7</sup> "And go quickly, and tell His disciples that **He is risen** from the dead; ...

### Mark 16.7b

<sup>7</sup> ... tell His disciples and Peter that he goes before you into Galilee: there you shall see Him, as He said unto you." <sup>8</sup> And they went out quickly, ...

### Matthew 28.7b-8

<sup>7</sup> ... with fear and great joy; and ran to bring His disciples word.

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### Mark 16.8b

<sup>7</sup> ... and fled from the sepulchre; for they trembled and were astonished: neither *did* they say anything to anyone; for they were afraid.

### Luke 24.9-12

<sup>9</sup> and returned from the sepulchre, and told all these *things* unto the eleven, and *to* all the rest.

### John 20.2b

<sup>2</sup> ... to Simon Peter, and to the other disciple, whom Jesus loved, and said unto them, "They have taken away the LORD out of the sepulchre, and we *do* not know where they have laid Him."

### Luke 24.10-11

<sup>10</sup> It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, who told these *things* unto the apostles. <sup>11</sup> And their words seemed to them as idle tales, and they *did* not believe them.

### John 20.3-7

<sup>3</sup> Peter therefore went out, and *that* other disciple, and came to the sepulchre. <sup>4</sup> So they both ran together: and the other disciple outran Peter, and came first to the sepulchre. <sup>5</sup> And stooping down, and looking in, he saw the linen clothes lying; yet he *did* not go in. <sup>6</sup> Then Simon Peter came following him, and went into the sepulchre, and saw the linen clothes lying *there*, <sup>7</sup> and the cloth, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself.

### Luke 24.12b

<sup>12</sup> ... and departed, wondering in himself about that which had come to pass.

### John 20.8-10

<sup>8</sup> Then *that* other disciple, who came first to the sepulchre went in also, and he saw, and believed. <sup>9</sup> For as yet they *did* not know the Scripture, that He must rise again from the dead. <sup>10</sup> Then the disciples went away again *each* unto their own *home*.

### Mark 16.9

*Jesus appears to Mary Magdalene.*

<sup>9</sup> NOW when *Jesus* was risen early the first *day* of the week, He **appeared** first to **Mary Magdalene**, out of whom He had cast seven demons.

### John 20.11b-16

<sup>11</sup> ... **Mary** stood outside of the sepulchre weeping: and as she wept, she stooped down, <sup>12</sup> and looked into the sepulchre, and saw two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. <sup>13</sup> And |they| said unto her, "Woman, why do you<sub>(s)</sub> weep?" She said unto them, "Because they have taken away my Lord, and I *do* not know where they have laid Him." <sup>14</sup> And when she had said these things, she turned herself around, and saw Jesus standing *there*, and *did* not know that it was Jesus. <sup>15</sup> Jesus said unto her, "**Woman, why do you<sub>(s)</sub> weep? Whom do you<sub>(s)</sub> seek?**" |She|, supposing Him to be the gardener, said unto Him, "Sir, if |You|<sub>(s)</sub> have carried Him from here, tell me where you<sub>(s)</sub> have laid Him, and |I| will take Him away." <sup>16</sup> Then he delivered Him therefore unto them to be **crucified**.

And they took Jesus, and led *Him* away.

### Mark 16.10-11

<sup>10</sup> And |she| went and told those who had been with Him, as they

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mourned and wept. <sup>11</sup> And |they|, when they had heard that He was alive, and had been seen of her, *did* not believe.

### Matthew 28.9-15

<sup>9</sup> And as they went to tell His disciples, behold, **Jesus met them**, saying, "**All hail**". And they came and held Him by the feet, and worshipped Him. <sup>10</sup> Then Jesus said unto them, "**Be not afraid: go tell my brethren that they go into Galilee, and there they shall see Me.**"

<sup>11</sup> NOW when they were going, behold, some of the **watch** (company of soldiers on guard) came into the city, and showed to the **chief priests** all the *things* that were done. <sup>12</sup> And when they were assembled with the elders, and had taken counsel, they gave large *sums of money* to the soldiers, <sup>13</sup> saying, "Say, 'His disciples came by night, and stole Him *away* while we slept.'" <sup>14</sup> And if this comes to the governor's ears, |we| will persuade him, and protect you." <sup>15</sup> So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

### Luke 24.13-32

#### Ministry of the risen Christ: (1) to the Emmaus disciples.

<sup>13</sup> AND behold, **two** of them went that same day to a village called **Emmaus**, which was from Jerusalem *about sixty furlongs* (1/8 Mile ea.). <sup>14</sup> And |they| talked together of all these *things* which had happened. <sup>15</sup> And it came to pass, that while they communed *together* and reasoned, Jesus Himself drew near, and went with them. <sup>16</sup> But their eyes were veiled that *they* should not recognize Him. <sup>17</sup> And He said unto them,

"**What manner of communications are these that you have one to another, as you walk, and are sad?"**

<sup>18</sup> And the one of *them*, whose name was Clopas, answering said unto Him, "Are |You|<sub>(s)</sub> only a stranger in Jerusalem, and have not known the *things* which have come to pass there in these days?"

<sup>19</sup> And He said unto them, "**What things?**" And they said unto Him, concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: <sup>20</sup> and how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. <sup>21</sup> But we trusted that it had been He which should have redeemed Israel: and beside all this, **today is the third day since** these *things* were done.

<sup>22</sup> Yes, and certain women *also* of our company astounded us, which were early at the sepulchre; <sup>23</sup> and when they found not His body, they came, saying, that *they* had also seen a vision of angels, which said that He was alive. And some of those who were with us went to the sepulchre, and found *it* exactly as the women had said: but they *did* not see Him." <sup>25</sup> Then |He| said unto them, "**O foolish ones, and slow of heart to believe all that the prophets have spoken:**

<sup>26</sup> **ought not the Christ (Messiah) to have suffered these things, and to enter into His glory?"** <sup>27</sup> And

beginning at Moses and all the prophets, He **expounded** unto them in all the **Scriptures** the *things* concerning Himself. <sup>28</sup> And they drew near to the village, where they went: and |He| made as though *He* would have gone further. <sup>29</sup> But they constrained Him, saying, "Abide with us: for it is towards evening, and the day is far spent." And He went in to stay with them. <sup>30</sup> And it came to pass, as He sat to eat with them, He took bread, and blessed and broke *it*, and gave *it* to them. <sup>31</sup> And their eyes were opened, and they

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recognized Him; and He vanished out of their sight.<sup>32</sup> And they said one to another, "Did not our heart burn within us, while He talked with us along the way, and while He opened to us the Scriptures?"

### Luke 24.33-35

<sup>33</sup> AND they rose up the same hour, and returned to **Jerusalem**, and found the eleven gathered together, and those who were with them,<sup>34</sup> saying, "The LORD is risen indeed, and has appeared to Simon."<sup>35</sup> And they told what things were done in the way, and how He was known of them in breaking by bread.

### Mark 16.14

<sup>14</sup> AFTERWARD He appeared unto the **eleven** as they sat to eat, and reproached them with their unbelief and hardness of heart, because they *did* not believed the ones who had seen him after He was risen.

### John 20.19

*Jesus appears to the disciples: Thomas not present (Lk. 24.36-49).*

<sup>19</sup> ... the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, **Jesus** came and stood **in the midst**, and said unto them, "**Peace be unto you.**"

### Luke 24.37-41

(2) *To the ten.*

<sup>37</sup> But they were terrified and frightened, and supposed that *they* had seen a spirit.<sup>38</sup> And He said unto them, "**Why are you troubled? And why do thoughts arise in your hearts?**"<sup>39</sup> Behold my hands and my feet, that it is **I** myself: handle me, and see; for a spirit has not flesh and bones, as you see I have."<sup>40</sup> And when He had thus spoken, He showed them *His* hands and *His* feet.<sup>41</sup> And

while they yet believed not for joy, and wondered, He said unto them, "**Have you anything to eat here?**"

### John 20.20-25

<sup>20</sup> And when He had so said, He showed unto them *His* hands and *His* side. Then were the disciples glad, when they saw the LORD.<sup>21</sup> Then Jesus said to them again, "**Peace be unto you: as My Father has sent Me, even so I send you.**"<sup>22</sup> And when He had said this, He breathed on *them*, and said unto them, "**Receive you the Holy Ghost:**"<sup>23</sup> **to whomever you remit their sins, they are remitted unto them; and to whomever you retain their sins, they are retained.**"

*Jesus appears to the disciples: Thomas present.*

<sup>24</sup> BUT Thomas, one of the twelve, called Didymus, was not with them when Jesus came.<sup>25</sup> The other disciples therefore said unto him, "We have seen the LORD." But he said unto them, "Unless I shall see in *His* hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into *His* side, I will not believe."

### John 20.26a

<sup>26</sup> AND after **eight days** again ...

### 1 Corinthians 15.5-7

<sup>5</sup> ... He was seen by Peter, then by the twelve:

### John 20.26b-31

<sup>26</sup> ... His disciples were inside, and Thomas with them: *then* Jesus came, the doors being shut, and stood in their midst, and said, "**Peace be unto you.**"<sup>27</sup> Then He said to Thomas, "**Reach here your<sub>(s)</sub> finger, and behold My hands; and reach here your<sub>(s)</sub> hand, and thrust it into My side: and be not faithless, but believing.**"<sup>28</sup> And Thomas answered and said unto Him, "My LORD and My God."<sup>29</sup> Jesus said unto him,

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**“Thomas, because you<sup>(s)</sup> have seen Me, you<sup>(s)</sup> have believed: blessed are the ones who have not seen, and yet have believed.”**

**Conclusion: why John’s Gospel was written.**

<sup>30</sup> AND many other signs Jesus truly did in the presence of His disciples, which are not written in this book: <sup>31</sup> but these are **written**, that you might **believe** that **Jesus** is the **Christ** (Messiah), the **Son of God**; and that believing you might have **life** through His name.

### John 21.1-25

**“If I will.” The risen Christ is Master of our service.**

**AFTER** these things **Jesus** showed himself again to the disciples at the sea of Tiberias; and in this manner He showed himself: <sup>2</sup> There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of His disciples.

**Service in self-will, under human leadership.**



<sup>3</sup> Simon Peter said unto them, “I am going fishing.” They said unto him, “|We| will also go with you<sup>(s)</sup>.” They went out, and entered into a boat immediately; and that night they caught nothing. <sup>4</sup> But when the morning had come, Jesus stood on the shore: but the disciples *did* not know that it was Jesus.

**Service in self-will tested: the barren result.**

<sup>5</sup> Then Jesus said unto them, **“Children, do you have any food?”** They answered Him, “No.”

**Christ-directed service, and the result.**

<sup>6</sup> And He said unto them, **“Cast the net on the right side of the boat, and you shall find.”** Then they cast the net, and now they were not able to draw it *because* of the multitude of fishes. <sup>7</sup> Therefore that disciple whom Jesus loved said unto Peter, “It is the LORD.” Now when Simon Peter heard that it was the LORD, he fastened *his* fisherman’s coat to himself, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little boat; (for they were not far from land, but as it were two hundred cubits (mans elbow to fingertip, 18” x 200 = 300 feet)) dragging the net with fishes. As soon then as they had come to land, they saw a fire of coals there, and fish laid thereon, and bread. <sup>10</sup> Jesus said unto them, **“Bring from the little fish which you have now caught.”** <sup>11</sup> Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty *and* three: and although there were so many, *yet* the net was not broken.

**(4) The Master enough for the need of his servants. (Phil. 4.19).**

<sup>12</sup> Jesus said unto them, **“Come and dine.”** And none of the disciples dared to ask Him, “Who are |You|<sup>(s)</sup>?” knowing that it was

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the LORD. <sup>13</sup> Jesus then came and took bread, and gave it to them, and fish likewise. <sup>14</sup> This is now the third time that Jesus showed himself to His disciples, after He was risen from the dead.

(5) *The only acceptable motive in service.*  
(Cf. 2 Cor. 5.14; Rev. 2.4,5).

<sup>15</sup> SO when they had dined, Jesus said to Simon Peter, “**Simon son of Jonah, do you<sub>(s)</sub> love Me more than these?**” He said unto Him, yes, “LORD; You<sub>(s)</sub> know that I have affection for You<sub>(s)</sub>.” He said unto him, “**Feed My lambs**” <sup>16</sup> He said to Him again the second time, “**Simon, son of Jonah, do you<sub>(s)</sub> love Me?**” He said unto Him, “Yes, LORD; |You|<sub>(s)</sub> know that I have affection for You<sub>(s)</sub>.” He said unto him, “**Shepherd My sheep**” <sup>17</sup> He said unto him the third time, “**Simon, son of Jonah, do you<sub>(s)</sub> have affection for Me?**” Peter was greatly distressed because He said unto him the third time, “**Do you<sub>(s)</sub> have affection for Me?**” And he said unto Him, “LORD, |You|<sub>(s)</sub> know all things; |You|<sub>(s)</sub> know that I have affection for You<sub>(s)</sub>.” Jesus said unto him, “**Feed My sheep.**”

(6) *The Master appoints the time and manner of the servant's death.*

<sup>18</sup> Truly, truly, I say unto you<sub>(s)</sub>, ‘When you<sub>(s)</sub> were young, you<sub>(s)</sub> clothed yourself, and walked where you<sub>(s)</sub> desired: but when you<sub>(s)</sub> shall be old, you<sub>(s)</sub> shall hold out your<sub>(s)</sub> hands, and another shall clothe you<sub>(s)</sub>, and carry you<sub>(s)</sub> where you<sub>(s)</sub> desire not.’” <sup>19</sup> This He spoke, signifying by what death he should glorify God. And when He had spoken this, He said unto him, “**Follow Me.**”

(7) *If the LORD returns the servants will not die.* (Cf. 1 Cor. 15.51,52; 1 Thes. 4.14-18).

<sup>20</sup> THEN Peter, turning about, saw the disciple whom Jesus loved following; who also leaned on His breast at supper, and said, “LORD, who is he who betrays You<sub>(s)</sub>?” <sup>21</sup> Peter seeing |Him| said to Jesus, “LORD, and what shall this man do?” <sup>22</sup> Jesus said unto him, “**If I will that he remains until I come, what is that to you<sub>(s)</sub>? Follow you<sub>(s)</sub> Me.**” <sup>23</sup> Then this saying went abroad among the brethren, that this disciple should not die: yet Jesus said not unto him, “He shall not die; but, If I will that he remain till I come, what is that to you<sub>(s)</sub>?”

<sup>24</sup> THIS is the disciple who testifies of these things, and wrote these things: and we know that His testimony is true. <sup>25</sup> And there are also many other things which Jesus did, the which, if everyone of them should be written, I suppose that even the world itself could not contain the books that should be written. Amen (Let it be true).

### Matthew 28.16-19a

*Jesus in Galilee: the great commission.*

<sup>16</sup> THEN the eleven disciples went away into Galilee, into a hill where Jesus had appointed them. <sup>17</sup> And when they saw Him, they worshipped Him: but some doubted. <sup>18</sup> And Jesus came and spoke unto them, saying, “All power (authority) is given unto Me in heaven and in earth. <sup>19</sup> Go you therefore, and **disciple (teach) all nations** (Gk:ethnos), ...”

### Mark 16.15-18

<sup>15</sup> ... preach the gospel to every created being, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: <sup>20</sup> teaching them to observe all things whatever I have commanded you: and behold, |I|

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am with you all the days, *even* until the end of the age.” Amen (Let it be true.)

### Mark 16.16-18

<sup>16</sup> He who believes and is baptized (immersed) shall be saved; but He who believes not shall be condemned. <sup>17</sup> And these **signs** shall follow those who believe; In My name shall they cast out demons; they shall speak with new languages; <sup>18</sup> they shall take up serpents; and if they drink any deadly *thing*, it shall not hurt them; they shall lay hands on the sick, and they shall recover.”

### 1 Cor. 15.6-7

<sup>6</sup> after that, He was seen by more than five hundred brethren at once; of whom the greater part remain until this present *time*, but some have fallen asleep. <sup>7</sup> After that, He was seen by James; then by all *of* the apostles.

### Acts 1.3

#### *The resurrection-ministry of Christ*

<sup>3</sup> to whom also He showed himself alive after His passion (suffering) by many infallible proofs, being seen of them forty days, and speaking of the *things* pertaining to the kingdom of God:

### Luke 24.44-49

<sup>44</sup> AND He said unto them, “*These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me.*” <sup>45</sup> Then He opened their understanding, that *they* might understand the Scriptures,

#### *The commission to evangelize.*

<sup>46</sup> and said unto them, “*Thus it is written, and thus the Christ desired to suffer, and to rise from the dead the third day; <sup>47</sup> and that repentance and remission of sins*

should be preached in His name among all nations, beginning at Jerusalem. <sup>48</sup> And you are witnesses of these *things*.”

### Acts 1.4-5

<sup>4</sup> and, being assembled together with them, commanded them that *they* should not depart from Jerusalem, but “*Wait for the promise of the Father,*” which, *He said,* “*You have heard from Me.*” <sup>5</sup> For John truly baptized (immersed) with water; but [you] shall be **baptized with the Holy Ghost** not many days from now.” <sup>6</sup> WHEN they therefore had come together, they asked of Him, saying, <sup>7</sup> “LORD, will You(s) at this time restore again the **kingdom** to Israel?” <sup>7</sup> And He said unto them, “*It is not for you to know the times or the seasons, which the Father has put in His own power* (authority).”

#### *The apostolic commission.*

<sup>8</sup> But you shall receive power, after the Holy Ghost comes upon you: and you shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the farthest part of the earth.”

### Luke 24.49

#### *The ascension of Jesus Christ.*

<sup>49</sup> AND behold, [I] send the **promise of My Father** upon you: but remain in the city of Jerusalem, until you are endowed with power from on high.”

### Luke 24.50-53

<sup>50</sup> AND He led them out as far as to Bethany, and He lift up His hands, and blessed them. <sup>51</sup> And it came to pass, while He blessed them, He was parted from them, and **carried up into heaven.**

### Acts 1.9-11

<sup>9</sup> ... and a cloud received Him out of their sight. <sup>10</sup> And while they looked steadfastly toward heaven as He went *up*, behold, two men

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stood by them in white apparel;  
11 who also said, "You men of Galilee, why *do* you stand gazing up into heaven? This *same* Jesus, who is taken up from you into heaven, shall so **come in** like manner as you have seen Him go into heaven."



### Mark 16.19-20

19 ... He was **received up** into heaven, and sat on the right hand of God.

### Luke 24.52a

52 And they worshipped Him, and returned to Jerusalem

### Acts 1.12

12 ... from the mount called Olivet, which is from Jerusalem a Sabbath day's journey.

### Luke 24.52b

52 ... with great joy: <sup>53</sup> and were continually in the temple, praising and blessing God. ...

### Mark 16.20

20 And they **went out**, and preached everywhere, the LORD working with *them*, and

confirming the Word with signs following. Amen. (Let it be true).

**Easter** - As Christianity spread throughout Europe many of the pagan religious practices were brought to an end by taking over their pagan holidays. One of them was the celebration of Easter, which occurs close to when Passover occurs. Subsequently the error of calling 'Passover', 'Easter' also entered into English Bibles, including the KJV. In {Acts 12.4} The underlying Greek word for 'Easter' (Gk:Pascha) is undeniably Passover. The SKJV has corrected this error in {Acts 12.4}, now rendering it as 'Passover'.

**Eye of the Sewing-Needle** {Mat. 19.24, Mark 10.25, Luke 18.25} The Greek word for Needle is 'Raphis'. It is the noun form of the Greek word Raphito which means to sew. Jesus said It is harder for a rich man to enter into heaven than it is for a camel to fit through the eye of a needle. {Mat 19.23 KJV}. The traditionally understood meaning for this word is a needle used for sewing. Additionally the word for eye is the Greek word 'tupematos' which means a perforated hole, possibly made by an awl.

(The picture shows some needles that were found in Samaria.)



Many today believe that the Needle refers to a small gate passageway to a walled city. This belief has come about because a gate was built during the middle ages in Jerusalem that was later made to be an artificial tourist attraction when someone said that one of its gateways was the 'The Eye of the Needle'. Since that time many travellers to the Holy Land have been duped into believing this legend. The first known quote regarding it comes from Thomas Aquinas. Jesus was simply using hyperbole. On another occasion He said "You strain out a gnat but you swallow a camel." {Mat. 23.24}

**Gentile-Nations** - The same Greek word 'Ethnos' is translated as 'gentile' in some cases and as 'nations' in other places in the KJV. It is the same word from which we get the meaning 'Ethnicity or Ethnic Group'. The Bible when it refers to

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the Ethnos contrasts it with the Jewish Nation. In a sense a good translation would be the non-Jews in the context of its usage. The SKJV has tried to combine the two definitions as 'Gentile-Nations' although we could equally have said non-Jewish-nations. A wonderful thing has happened: The Gentile-Nations have looked at the Lord Jesus Christ, as was prophesied would happen and have been astonished. {Isa. 52.14-15, Psa. 22} **Gentile-Nations** {Mat. 4.15, 6.7,32, 10.5, 18, 12.18, 21, 20.19, 25, 10.53, 42, Luke 2.32, 18.32, 21.24, 22.25, Acts 4.25, 27, 7.45, 9.15, 10.45, 11.1, 18, 13.42, 46, 47, 48, 14.2, 5, 27, 15.3, 7, 12, 14, 17, 19, 23, 18.6, 21.11, 19, 21, 25, 22.21, 26.7, 20, 23, 28.28, Rom. 1.13, 2.14, 24, 29, 9.24, 30, 11.11, 12, 13, 25, 15.9, 10, 11, 12, 16, 18, 27, 16.4, 1Cor. 5.1, 10.20, 11.26, Gal. 1.16, 2.9, 12, 14, 15, 3.8, 14, Eph. 1.11, 3.1, 6, 8, 4.17, Phil 3.2, Col 1.27, 1Thes. 2.16, 3.5, 1Tim. 2.7, 3.16, 2Tim. 1.11, 3.17, 1Pet. 2.12, 4.3, 3John 7, Rev. 11.2}

**Great Commission (the)** - Jesus prepared His disciples to preach the gospel {Mark 3 - 14}. Then He appointed twelve, that they might be with Him and that He might send them out to preach.} No one was exempt. All of them were chosen to do this. Then after His resurrection from the dead the Lord Jesus gave His disciples the great commission. {Mark 16 - 15b Go into all the world and preach the gospel to every creature.} {Matt 28 - 19 Go therefore and make disciples of all the nations.}

There is only one way to reach the world for Christ. It is through preaching. Jesus did not ask anyone to become a Christian. He asked them to become a disciple. Disciples are disciplined students of Christ and His Word (the Holy Bible). Disciples are to create disciples. Disciples are to learn from their mentors and then they are to mentor others with what they have learned. It's an endless loop. {2 Tim 2:2} (See 'True Worship')

**I-AM** - God is the self-existent One. Jesus called Himself 'I-AM' on several occasions which is a name that God gave to Himself {Exo. 3.14}. The Jews rightfully thought He made Himself equal with God by doing this. {Mark 14.62, Luke 21.8, 22.70, John 8.24,28,58, 13.19, 18.5,6,8, Rev. 2.23}

**Incarnation (the)** - Jesus was conceived by the Holy Spirit prior to Mary and Joseph consummating their marriage. Joseph chose not to know Mary until after Jesus was born. Jesus Christ a member of the Godhead did something unique. He was joined to sinful humanity when He was made flesh and dwelt among us. His becoming flesh is called the incarnation.

**Seed (the)** - Jesus is the fulfillment of a promise that was made to Eve. {Gen. 3 - 15 and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.} Later we read that, {Gen. 12 - 1 ... the LORD had said to Abram: ... 2 I will make you a great nation; ... in you all the families of the earth shall be blessed." God has a plan for the descendants of Isaac; the Jews. He also has a plan for the descendants of Ishmael (the Arabs).} {Gen. 21 - 12 ... for in Isaac your seed shall be called. 13 Yet I will also make a nation of the son of the bondwoman, because he is your seed." The sin of Ishmael was that he scoffed at Isaac. {Gen. 21:9} The Arabs today still scoff at Isaac and his descendants. It is an odd statement however in {Gen. 21:13} 'your seed shall be called'. Our Lord Jesus Christ was called a descendant of Isaac by his earthly father Joseph {Mat. 1:1-17}. In fact Jesus' ancestry cannot be traced by His paternal line to Joseph, as he was born by a Virgin Birth. (Isa. 7:10, Mat. 1:23) His ancestry is however traced to Joseph's brother Judah by his maternal line {Luke 3.33} In the New Testament we read {John 1 - 14 ... and we beheld His glory, the glory as of the **only begotten of the Father**, full of grace and truth. {Gal. 3 - 16 Now to Abraham and "HIS SEED" {Gen. 3.15} were the promises made. He does not say, "And to seeds," as of many; but as of one, And to your(s) seed, which is Christ.} It is through Christ (the Messiah) that all the world may be reconciled to God.