

Song 118 and Prayer | Opening Comments (1 min.)

 TREASURES FROM GOD'S WORD

“How Faith Makes Us Courageous”: (10 min.)

Spiritual Gems: (10 min.)

Nu 13:27—What did the spies report that should have strengthened Israel’s faith in Jehovah? (Le 20:24; *it-1* 740)

What spiritual gems from this week’s Bible reading would you like to share regarding Jehovah, the field ministry, or something else?

Bible Reading: (4 min.) Nu 13:1-20 (5)

 APPLY YOURSELF TO THE FIELD MINISTRY

Talk: (5 min.) w15 9/15 14-16 ¶8-12—Theme: Questions That We Can Use to Examine Our Faith. (14)

“Increase Your Joy in the Ministry—Ask Questions”: (10 min.) Discussion. Play the video *Experience the Joy of Disciple-Making—Improve Your Skills—Asking Questions*.

 LIVING AS CHRISTIANS

Song 73

**Why True Christians Need Courage—To Preach:** (8 min.) Discussion. Play the video (video category PROGRAMS AND EVENTS). Then ask the audience: What struggle did Kitty Kelly have? What helped her to develop courage? What blessings resulted from having courage?

**Why True Christians Need Courage—To Maintain Neutrality:** (7 min.) Discussion. Play the video (video category PROGRAMS AND EVENTS). Then ask the audience: What challenges did Ayenge Nsilu encounter? What did he do that helped him to remain courageous? What understanding helped him to rely on Jehovah?

**Congregation Bible Study:** (30 min.) *rr* chap. 6 ¶14-19

 How Faith Makes Us Courageous

The spies who gave a bad report lacked faith (Nu 13:31-33; 14:11)

The lack of faith of the ten spies disheartened their brothers (Nu 14:1-4)

The spies who maintained courage had strong faith (Nu 14:6-9; w06 10/1 16-17 ¶5-6)

The Israelites had already witnessed Jehovah’s saving acts in their behalf. This should have strengthened their faith that he would help them conquer Canaan.



# "Give Us More Faith"

(Luke 17:5)

*E♭m7/D♭ D♭ma7 E♭m7/D♭ D♭ma7 E♭m7/D♭ D♭ma7 E♭m7/D♭ D♭ma7*

Be - cause we are im - per - fect, O Je - ho - vah, The in - cli -  
A - part from faith, no one can ful - ly please you. We must be -

*E♭m7/D♭ D♭ma7 E♭m7/D♭ D♭ma7*

na - tion of our heart is flawed. There is a  
lieve our faith will be re - paid. And as a

*E♭m/C F7+5 B♭m B♭m7*

sin shield, that eas - i - ly en - snares us— A lack of  
our faith pro - vides a ref - uge. We face the

*Chorus*  
*D♭/E♭ E♭9 E♭m7 G♭/A♭*

faith in you, the liv - ing God. Give us more  
fu - ture firm and un - a - fraid.

# "Give Us More Faith"

D<sup>b</sup>ma7
E<sup>b</sup>m/C
F7+5
B<sup>b</sup>m9
B<sup>b</sup>m
D<sup>b</sup>/A<sup>b</sup>
Fm/A<sup>b</sup>

faith, we beg of you, Je - ho - vah. Please help us

G<sup>b</sup>ma7
G<sup>b</sup>6
A<sup>b</sup>m/F
B<sup>b</sup>7<sup>b</sup>9<sup>b</sup>13
E<sup>b</sup>m
G<sup>b</sup>/D<sup>b</sup>

out ac - cord - ing to our need. Give us more

Cm11<sup>b</sup>5
F7
B<sup>b</sup>m9
B<sup>b</sup>m9/A<sup>b</sup>
A<sup>b</sup>/G<sup>b</sup>
G<sup>b</sup>
G<sup>b</sup>ma7
G<sup>o</sup>

faith, ac - cord - ing to your mer - cy, That we may

D<sup>b</sup>/A<sup>b</sup>
G<sup>b</sup>/A<sup>b</sup>
A<sup>b</sup>7
D<sup>b</sup>

hon - or you in word and deed.

(See also Gen. 8:21; Heb. 11:6; 12:1.)

tent and called Aaron and Mir'iam. Both of them went forward. **6** He then said: "Hear my words, please. If there was a prophet of Jehovah among you, I would make myself known to him in a vision,<sup>a</sup> and I would speak to him in a dream.<sup>b</sup> **7** But it is not that way with my servant Moses! He is being entrusted with all my house."<sup>c</sup> **8** Face-to-face\* I speak to him,<sup>d</sup> openly, not by riddles; and the appearance of Jehovah is what he sees. Why, then, did you not fear to speak against my servant, against Moses?"

**9** So Jehovah's anger burned against them, and he departed from them. **10** The cloud moved away from over the tent, and look! Mir'iam was struck with leprosy as white as snow.<sup>e</sup> Then Aaron turned toward Mir'iam, and he saw that she was struck with leprosy.<sup>f</sup> **11** Immediately Aaron said to Moses: "I beg you, my lord! Please do not hold this sin against us! We have acted foolishly in what we have done. **12** Please, do not let her continue like someone dead, whose flesh is half eaten away at birth!" **13** And Moses began to cry out to Jehovah, saying: "O God, please heal her! Please!"<sup>g</sup>

**14** Jehovah replied to Moses: "If her father would spit directly in her face, would she not be humiliated for seven days? Let her be quarantined for seven days outside the camp,<sup>h</sup> and afterward she may be brought back in." **15** So Mir'iam was quarantined outside the camp for seven days,<sup>i</sup> and the people did not break camp until Mir'iam was brought back in. **16** Then the people departed from Ha-ze'roth/

12:7 \*Lit., "In all my house, he is proving himself faithful." 12:8 \*Lit., "Mouth to mouth."

## CHAP. 12

a Ge 15:1  
Ge 46:2  
Ex 24:9-11

b Ge 31:10, 11

c Heb 3:2, 5

d Ex 33:11  
De 34:10

e De 24:9

f 2Ch 26:19

g Ex 32:11  
Jas 5:16

h Le 13:45, 46  
Nu 5:2

i De 24:9

j Nu 11:35  
Nu 33:18

## Second Col.

a Nu 10:12

## CHAP. 13

b Ex 18:25  
De 1:15

c De 1:22, 23

d Nu 12:16  
De 1:19

e Nu 13:30  
Nu 14:30, 38  
Nu 34:18, 19  
1Ch 4:15

f Nu 11:28  
Nu 13:16  
Nu 14:30  
Nu 34:17

g Ge 48:5

h Ge 48:17, 19

i Ex 17:9

j De 1:7

k Ex 3:8  
De 8:7

and began camping in the wilderness of Pa'ran.<sup>a</sup>

**13** Jehovah now spoke to Moses, saying: **2** "Send out men to spy\* out the land of Ca'naan, which I am giving to the Israelites. You are to send out one man from each ancestral tribe, each one a chieftain<sup>b</sup> among them."<sup>c</sup>

**3** So Moses sent them out from the wilderness of Pa'ran<sup>d</sup> at the order of Jehovah. All the men were heads of the Israelites. **4** These are their names: of the tribe of Reu'ben, Sham-mu'a the son of Zac'cur; **5** of the tribe of Sim'e-on, Sha'phat the son of Ho'ri; **6** of the tribe of Judah, Ca'leb<sup>e</sup> the son of Je-phun'neh; **7** of the tribe of Is'sa-char, I'gal the son of Joseph; **8** of the tribe of E'phra-im, Ho-she'a<sup>f</sup> the son of Nun; **9** of the tribe of Benjamin, Pal'ti the son of Ra'phu; **10** of the tribe of Zeb'u-lun, Gad'di-el the son of So'di; **11** of the tribe of Joseph,<sup>g</sup> for the tribe of Ma-nas'seh,<sup>h</sup> Gad'di the son of Su'si; **12** of the tribe of Dan, Am'mi-el the son of Ge-mal'li; **13** of the tribe of Ash'er, Se'thur the son of Mi'cha-el; **14** of the tribe of Naph'ta-li, Nah'bi the son of Voph'si; **15** of the tribe of Gad, Geu'el the son of Ma'chi. **16** These are the names of the men whom Moses sent to spy out the land. And Moses gave the name Joshua<sup>i</sup> to Ho-she'a the son of Nun.

**17** When Moses was sending them to spy out the land of Ca'naan, he said to them: "Go up there into the Neg'eb, and then go up into the mountainous region.<sup>j</sup> **18** You must see what kind of land it is<sup>k</sup> and whether the people who are dwelling in it are strong or weak, few or many,

13:2 \*Or "to scout." 13:16 \*Or "Jehoshua," meaning "Jehovah Is Salvation."

19 and whether the land is good or bad and whether the cities they are dwelling in are encampments or fortifications. 20 And find out whether the land is rich\* or poor<sup>#a</sup> and whether there are trees in it or not. You must be courageous<sup>b</sup> and take some of the fruitage of the land." Now it was the season of the first ripe grapes.<sup>c</sup>

21 So they went up and spied out the land from the wilderness of Zin<sup>d</sup> to Re'hob<sup>e</sup> to Le'bo-ha'math.<sup>#f</sup> 22 When they went up into the Neg'eb, they came to Heb'ron,<sup>g</sup> where A-hi'man, She'shai, and Tal'mai,<sup>h</sup> the An'a-kim,<sup>i</sup> were living. Incidentally, Heb'ron had been built seven years before Zo'an of Egypt. 23 When they came to the Valley\* of Esh'col,<sup>j</sup> there they cut down a branch with one cluster of grapes, which two of the men had to carry on a bar, as well as some of the pomegranates and figs.<sup>k</sup> 24 They called that place the Valley\* of Esh'col<sup>#l</sup> because of the cluster that the Israelites cut down from there.

25 At the end of 40 days,<sup>m</sup> they returned from spying out the land. 26 So they came back to Moses and Aaron and all the assembly of the Israelites in the wilderness of Pa'ran, at Ka'desh.<sup>n</sup> They brought back a report to all the assembly and showed them the fruitage of the land. 27 This is what they reported to Moses: "We entered the land into which you sent us, and it is indeed flowing with milk and honey,<sup>o</sup> and this is its fruitage.<sup>p</sup> 28 Nevertheless, the people who dwell in the land are strong, and the fortified cities are very great. We also saw the

13:20 \*Lit., "fat." #Lit., "lean." 13:21 \*Or "the entrance of Hamath." 13:23, 24 \*Or "Wadi." 13:24 #Meaning "Cluster of Grapes."

## CHAP. 13

- a Ne 9:25  
Eze 20:6  
b De 31:6  
Jos 1:6, 9  
c Nu 13:23  
d Nu 34:2, 3  
Jos 15:1  
e 2Sa 10:6, 8  
f Nu 34:8  
g Ge 13:18  
Jos 15:13  
Jos 21:11, 12  
h Jg 1:10  
i De 9:1, 2  
Jos 11:21  
j Nu 32:9  
k De 1:25  
De 8:7-9  
l De 1:24  
m Nu 14:33, 34  
n De 1:19  
o Ex 3:8  
Le 20:24  
p De 1:25

## Second Col.

- a Nu 13:22, 33  
De 1:27, 28  
b Ge 36:12  
Ex 17:8  
1Sa 15:3  
c Nu 13:17  
d Jg 1:21  
2Sa 5:6, 7  
e Ge 10:15, 16  
f Ex 23:23  
De 7:1  
De 20:17  
g Ge 10:19  
h Jos 14:7, 8  
i Nu 32:9  
j Nu 14:36  
k Am 2:9  
l De 1:28  
De 9:1, 2

## CHAP. 14

- m De 1:32, 33  
n De 1:27  
Ps 106:25  
o Ps 78:40  
p Nu 14:31  
De 1:39  
q Nu 11:5  
r Ne 9:17

An'a-kim there.<sup>a</sup> 29 The A-mal'-ek-ites<sup>b</sup> are dwelling in the land of the Neg'eb,<sup>c</sup> and the Hit'tites, of the Jeb'u-sites,<sup>d</sup> and the Am'or-ites<sup>e</sup> are dwelling in the mountainous region, and the Ca'naan-ites<sup>f</sup> are dwelling by the sea<sup>g</sup> and along the Jordan."

30 Then Ca'leb tried to calm the people as they stood before Moses by saying: "Let us go up immediately, and we are sure to take possession of it, because we can surely conquer it."<sup>h</sup> 31 But the men who went up with him said: "We are not able to go up against the people, because they are stronger than we."<sup>i</sup> 32 And they kept on giving the Israelites a bad report<sup>j</sup> about the land that they had spied out, saying: "The land that we passed through to spy out is a land that devours its inhabitants, and all the people whom we saw in it are men of extraordinary size.<sup>k</sup> 33 And there we saw the Neph'i-lim, the sons of A'nak,<sup>l</sup> who are from\* the Neph'i-lim, and in comparison we seemed like grasshoppers, both to us and to them."

**14** Then all the assembly raised their voice, and the people continued crying out and weeping all through that night.<sup>m</sup> 2 All the Israelites began to murmur against Moses and Aaron,<sup>n</sup> and the whole assembly spoke against them, saying: "If only we had died in the land of Egypt, or if only we had died in this wilderness! 3 Why is Jehovah bringing us to this land to fall by the sword?<sup>o</sup> Our wives and children will become plunder.<sup>p</sup> Is it not better for us to return to Egypt?"<sup>q</sup> 4 They were even saying to one another: "Let us appoint a leader and return to Egypt!"<sup>r</sup>

13:33 \*Or "descendants of."

5 At this Moses and Aaron fell with their faces to the ground before the whole assembled congregation of the Israelites. 6 Joshua<sup>a</sup> the son of Nun and Ca'leb<sup>b</sup> the son of Je-phun'neh, who were among those who spied out the land, ripped their garments apart, 7 and they said this to all the assembly of the Israelites: "The land that we passed through to spy out is a very, very good land.<sup>c</sup> 8 If Jehovah is pleased with us, he will certainly bring us into this land and give it to us, a land that is flowing with milk and honey.<sup>d</sup> 9 But you must not rebel against Jehovah, and you must not fear the people of the land,<sup>e</sup> for we will devour them.\* Their protection has been removed from them, and Jehovah is with us.<sup>f</sup> Do not fear them."

10 However, all the assembly talked of stoning them.<sup>g</sup> But Jehovah's glory appeared on the tent of meeting to all the people of Israel.<sup>h</sup>

11 Then Jehovah said to Moses: "How much longer will this people treat me without respect,<sup>i</sup> and how much longer will they not put faith in me in spite of all the signs that I performed among them?<sup>j</sup> 12 Let me strike them with pestilence and drive them away, and let me make you into a nation greater and mightier than they are."<sup>k</sup>

13 But Moses said to Jehovah: "Then the Egyptians, from whose midst you brought this people out by your power, will hear,<sup>l</sup> 14 and they will speak about it to the inhabitants of this land. These also have heard that you, Jehovah, are among this people<sup>m</sup> and have appeared to them face-to-face.<sup>n</sup> You are Jehovah, and your cloud is standing over them, and you are

14:9 \*Lit., "for they are bread to us."

## CHAP. 14

- a Nu 13:8, 16  
 b Nu 13:6, 16  
 Nu 14:30  
 c Nu 13:26, 27  
 De 1:25  
 De 8:7, 8  
 d Ex 3:8  
 e De 7:17, 18  
 De 20:3  
 f Ex 33:16  
 De 20:1  
 g Ex 17:4  
 h Ex 16:10  
 i Ex 16:28  
 Nu 14:22, 23  
 j De 9:23  
 Heb 3:19  
 k Ex 32:10  
 l Ex 32:12  
 Eze 20:9  
 m Ex 15:13, 14  
 Jos 2:10  
 Jos 5:1  
 n De 4:12  
 De 5:4

## Second Col.

- a Ex 13:21  
 Ps 78:14  
 b De 9:28  
 c Ps 103:8  
 Mic 7:18  
 d Ex 34:6, 7  
 e Ex 34:9  
 Ps 78:38  
 f Jas 5:16  
 g Ps 72:19  
 Hab 2:14  
 h Ne 9:17  
 i Ex 17:2  
 Ps 95:9  
 Ps 106:14  
 Heb 3:16  
 j Ps 81:11  
 k Nu 26:63, 64  
 Nu 32:11  
 De 1:35  
 Ps 95:11  
 Ps 106:26  
 Heb 3:18  
 Heb 4:3  
 l Nu 13:30  
 Nu 26:65  
 m Jos 14:9, 14

going before them in the pillar of cloud by day and in the pillar of fire by night.<sup>a</sup> 15 If you put this people to death all at once,\* the nations who have heard of your fame would say this: 16 'Jehovah was not able to bring this people into the land he swore to give them, so he slaughtered them in the wilderness.'<sup>b</sup> 17 Please, now, Jehovah, let your power be great, as you promised when you said: 18 'Jehovah, slow to anger and abundant in loyal love,<sup>c</sup> pardoning error and transgression, but he will by no means leave the guilty unpunished, bringing punishment for the error of fathers upon sons, upon the third generation and upon the fourth generation.'<sup>d</sup> 19 Forgive, please, the error of this people according to your great loyal love, just as you have pardoned this people from Egypt until now."<sup>e</sup>

20 Then Jehovah said: "I forgive them according to your word.<sup>f</sup> 21 But on the other hand, as surely as I live, all the earth will be filled with the glory of Jehovah.<sup>g</sup> 22 However, not one of the men who have seen my glory and my signs<sup>h</sup> that I performed in Egypt and in the wilderness and yet have kept testing me<sup>i</sup> these ten times and have not listened to my voice/<sup>j</sup> 23 will ever see the land about which I swore to their fathers. No, not one of those treating me without respect will see it.<sup>k</sup> 24 But because my servant Ca'leb<sup>l</sup> had a different spirit and kept following after me wholeheartedly, I will certainly bring him into the land where he went, and his offspring will take possession of it.<sup>m</sup> 25 Since the A-mal'ek-ites and

14:15 \*Lit., "as one man." 14:18 \*Or "loving-kindness."

the Ca'naan-ites<sup>a</sup> are dwelling in the valley,\* you should turn back tomorrow and set off for the wilderness by the way of the Red Sea."<sup>b</sup>

**26** Jehovah then said to Moses and Aaron: **27** "How much longer will this evil assembly keep up this murmuring against me?<sup>c</sup> I have heard what the Israelites are murmuring against me.<sup>d</sup> **28** Say to them, "As surely as I live," declares Jehovah, "I will do to you just what I have heard you speak!<sup>e</sup> **29** In this wilderness your corpses will fall,<sup>f</sup> yes, the whole number of you from 20 years old and up who were registered, all of you who have murmured against me.<sup>g</sup> **30** None of you will enter into the land that I swore<sup>h</sup> to have you reside in<sup>h</sup> except Ca'leb the son of Je-phun'neh and Joshua the son of Nun.<sup>i</sup>

**31** "And I will bring in your children, who you said would become plunder,<sup>j</sup> and they will get to know the land that you have rejected.<sup>k</sup> **32** But your own corpses will fall in this wilderness. **33** Now your sons will become shepherds in the wilderness 40 years,<sup>l</sup> and they will have to answer for your acts of unfaithfulness\* until the last one of your corpses falls in the wilderness.<sup>m</sup> **34** According to the number of the days that you spied out the land, 40 days,<sup>n</sup> a day for a year, a day for a year, you will answer for your errors 40 years,<sup>o</sup> for you will know what it means to oppose me.\*

**35** "I, Jehovah, have spoken. This is what I will do to all this evil assembly, those who have gathered together against me: In this wilderness they will

14:25 \*Or "low plain." 14:30 \*Lit., "I lifted my hand." 14:33 \*Lit., "prostitution." 14:34 \*Or "to have me as an enemy."

## CHAP. 14

- a Nu 13:29  
b De 1:40  
c Ex 16:28  
Nu 14:11  
d 1Co 10:6,10  
e Nu 14:2  
Nu 26:64  
Nu 32:11  
De 1:35  
f Ps 106:26  
1Co 10:5  
Heb 3:17  
g Nu 1:45,46  
Jude 5  
h Ex 6:8  
i Nu 26:65  
Nu 32:11,12  
De 1:34-38  
j Nu 14:3  
De 1:39  
k Ps 106:24  
l Nu 32:13  
Jos 14:10  
m De 1:3  
De 2:14  
n Nu 13:25  
o Ps 95:10  
Ac 7:36  
Ac 13:18

## Second Col.

- a Nu 14:29  
Heb 3:17  
b Nu 13:32  
c 1Co 10:6,10  
Jude 5  
d Nu 14:30  
Nu 26:65  
Nu 32:11,12  
De 1:35,36  
Jos 14:6  
e De 1:41  
f Le 26:14,17  
De 1:42  
g Nu 13:29  
h 2Ch 15:2  
i De 1:43  
j Nu 10:33  
k Nu 21:1,3  
De 1:44

## CHAP. 15

- l Ge 15:18

come to their end, and here they will die.<sup>a</sup> **36** The men whom Moses sent to spy out the land and who caused the whole assembly to murmur against him when they returned with a bad report about the land,<sup>b</sup> **37** yes, the men who brought back the bad report about the land will be struck down and die before Jehovah.<sup>c</sup> **38** But Joshua the son of Nun and Ca'leb the son of Je-phun'neh, who were among those who went to spy out the land, will certainly keep living."<sup>d</sup>

**39** When Moses spoke these words to all the Israelites, the people began to mourn a great deal. **40** Moreover, they got up early in the morning and tried to go up to the top of the mountain, saying: "Here we are ready to go up to the place that Jehovah spoke about, for we have sinned."<sup>e</sup> **41** But Moses said: "Why are you going beyond the order of Jehovah? This will not succeed. **42** Do not go up, for Jehovah is not with you; and you will be defeated by your enemies.<sup>f</sup> **43** For the A-mal'ek-ites and the Ca'naan-ites are there to face you,<sup>g</sup> and you will fall by the sword. Because you turned away from following Jehovah, Jehovah will not be with you."<sup>h</sup>

**44** However, they presumptuously went toward the top of the mountain,<sup>i</sup> but the ark of Jehovah's covenant and Moses did not move away from the middle of the camp.<sup>j</sup> **45** Then the A-mal'ek-ites and the Ca'naan-ites who were dwelling in that mountain came down and struck them, scattering them as far as Hor'mah.<sup>k</sup>

**15** Jehovah spoke further to Moses, saying: **2** "Speak to the Israelites and say to them, 'When you eventually come into the land that I am giving you to dwell in<sup>l</sup> **3** and you make

Song 118 and Prayer | Opening Comments (1 min.)

 TREASURES FROM GOD'S WORD

“How Faith Makes Us Courageous”: (10 min.)

Spiritual Gems: (10 min.)

Nu 13:27—What did the spies report that should have strengthened Israel’s faith in Jehovah? (Le 20:24; *it-1* 740)

What spiritual gems from this week’s Bible reading would you like to share regarding Jehovah, the field ministry, or something else?

Bible Reading: (4 min.) Nu 13:1-20 (5)

 APPLY YOURSELF TO THE FIELD MINISTRY

Talk: (5 min.) w15 9/15 14-16 ¶8-12—Theme: Questions That We Can Use to Examine Our Faith. (14)

“Increase Your Joy in the Ministry—Ask Questions”: (10 min.) Discussion. Play the video *Experience the Joy of Disciple-Making—Improve Your Skills—Asking Questions*.

 LIVING AS CHRISTIANS

Song 73

**Why True Christians Need Courage—To Preach:** (8 min.) Discussion. Play the video (video category PROGRAMS AND EVENTS). Then ask the audience: What struggle did Kitty Kelly have? What helped her to develop courage? What blessings resulted from having courage?

**Why True Christians Need Courage—To Maintain Neutrality:** (7 min.) Discussion. Play the video (video category PROGRAMS AND EVENTS). Then ask the audience: What challenges did Ayenge Nsilu encounter? What did he do that helped him to remain courageous? What understanding helped him to rely on Jehovah?

**Congregation Bible Study:** (30 min.) *rr* chap. 6 ¶14-19

 How Faith Makes Us Courageous

The spies who gave a bad report lacked faith (Nu 13:31-33; 14:11)

The lack of faith of the ten spies disheartened their brothers (Nu 14:1-4)

The spies who maintained courage had strong faith (Nu 14:6-9; w06 10/1 16-17 ¶5-6)

The Israelites had already witnessed Jehovah’s saving acts in their behalf. This should have strengthened their faith that he would help them conquer Canaan.





**March 22-28 /** Numbers 13-14

## **Treasures From God's Word**

**"How Faith Makes Us Courageous":** (10 minutes)

### **The spies who gave a bad report lacked faith**

**Numbers 13:31-33:** But the men who went up with him said: "We are not able to go up against the people, because they are stronger than we are." And they kept on giving the Israelites a bad report about the land that they had spied out, saying: "The land that we passed through to spy out is a land that devours its inhabitants, and all the people whom we saw in it are men of extraordinary size. And there we saw the Nephilim, the sons of Anak, who are from the Nephilim, and in comparison we seemed like grasshoppers, both to us and to them."

**Numbers 14:11:** Then Jehovah said to Moses: "How much longer will this people treat me without respect, and how much longer will they not put faith in me in spite of all the signs that I performed among them?"

### **The lack of faith of the ten spies disheartened their brothers**

**Numbers 14:1-4:** Then all the assembly raised their voice, and the people continued crying out and weeping all through that night. All the Israelites began to murmur against Moses and Aaron, and the whole assembly spoke against them, saying: "If only we had died in the land of Egypt, or if only we had died in this wilderness! Why is Jehovah bringing us to this land to fall by the sword? Our wives and children will become plunder. Is it not better for us to return to Egypt?" They were even saying to one another: "Let us appoint a leader and return to Egypt!"

### **The spies who maintained courage had strong faith**

**Numbers 14:6-9:** Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who spied out the land, ripped their garments apart, and they said this to all the assembly of the Israelites: "The land that we passed through to spy out is a very, very good land. If Jehovah is pleased with us, he will certainly bring us into this land and give it to us, a land that is flowing with milk and

honey. But you must not rebel against Jehovah, and you must not fear the people of the land, for we will devour them. Their protection has been removed from them, and Jehovah is with us. Do not fear them.”

### **w06 10/1 16-17 paragraphs 5-6**

5 Two of the spies, Joshua and Caleb, however, were eager to enter the Promised Land. The Canaanites “are bread to us,” they said. “Their shelter has turned away from over them, and Jehovah is with us. Do not fear them.” (Numbers 14:9) Were Joshua and Caleb being foolishly optimistic? By no means! Along with the rest of the nation, they had seen Jehovah humiliate mighty Egypt and its gods by means of the Ten Plagues. Then they saw Jehovah drown Pharaoh and his military force in the Red Sea. (Psalm 136:15) Clearly, the fear shown by the ten spies and those who were influenced by them was inexcusable. “How long will they not put faith in me for all the signs that I performed in among them?” said Jehovah, expressing his deep hurt.—Numbers 14:11.

6 Jehovah went right to the heart of the problem—the cowardly attitude of the people betrayed their lack of faith. Yes, faith and courage are intimately related, so much so that the apostle John could write concerning the Christian congregation and its spiritual warfare: “This is the conquest that has conquered the world, our faith.” (1 John 5:4) Today, faith like that of Joshua and Caleb has resulted in the preaching of the good news of the Kingdom worldwide by over six million Witnesses of Jehovah, young and old, strong and frail. No enemy has been able to silence this mighty, courageous army.—Romans 8:31.

The Israelites had already witnessed Jehovah’s saving acts in their behalf. This should have strengthened their faith that he would help them conquer Canaan.

[Image:] Joshua and Caleb showing the other spies a large cluster of grapes.

## Spiritual Gems

**Numbers 13:27—What did the spies report that should have strengthened Israel’s faith in Jehovah?**

**Numbers 13:27:** This is what they reported to Moses: “We entered the land into which you sent us, and it is indeed flowing with milk and honey, and this is its fruitage.

**Leviticus 20:24:** That is why I said to you: “You will take possession of their land, and I will give it to you as your possession, a land flowing with milk and honey. Jehovah your God I am, who has set you apart from the peoples.”

### ***it-1* 740**

The land that God gave to Israel was indeed a good land. When Moses sent spies ahead of the nation to explore the Promised Land and to obtain samples of its produce, they brought back figs, pomegranates, and a cluster of grapes that was so large that two men carried it between them on a bar! Though they drew back in fear because of lack of faith, they did report: The land “is indeed flowing with milk and honey.”—Numbers 13:23, 27.

What spiritual gems from this week’s Bible reading would you like to share regarding Jehovah, the field ministry, or something else?

**Bible Reading:** (4 minutes) Numbers 13:1-20 (*th* study 5)

Song 118 and Prayer | Opening Comments (1 min.)

**TREASURES FROM GOD'S WORD**

“How Faith Makes Us Courageous”: (10 min.)

Spiritual Gems: (10 min.)

Nu 13:27—What did the spies report that should have strengthened Israel’s faith in Jehovah? (Le 20:24; *it-1* 740)

What spiritual gems from this week’s Bible reading would you like to share regarding Jehovah, the field ministry, or something else?

Bible Reading: (4 min.) Nu 13:1-20 (5)

**APPLY YOURSELF TO THE FIELD MINISTRY**

Talk: (5 min.) w15 9/15 14-16 ¶8-12—Theme: Questions That We Can Use to Examine Our Faith. (14)

“Increase Your Joy in the Ministry—Ask Questions”: (10 min.) Discussion. Play the video *Experience the Joy of Disciple-Making—Improve Your Skills—Asking Questions*.

**LIVING AS CHRISTIANS**

Song 73

**Why True Christians Need Courage—To Preach:** (8 min.) Discussion. Play the video (video category PROGRAMS AND EVENTS). Then ask the audience: What struggle did Kitty Kelly have? What helped her to develop courage? What blessings resulted from having courage?

**Why True Christians Need Courage—To Maintain Neutrality:** (7 min.) Discussion. Play the video (video category PROGRAMS AND EVENTS). Then ask the audience: What challenges did Ayenge Nsilu encounter? What did he do that helped him to remain courageous? What understanding helped him to rely on Jehovah?

**Congregation Bible Study:** (30 min.) *rr* chap. 6 ¶14-19

**How Faith Makes Us Courageous**

The spies who gave a bad report lacked faith (Nu 13:31-33; 14:11)

The lack of faith of the ten spies disheartened their brothers (Nu 14:1-4)

The spies who maintained courage had strong faith (Nu 14:6-9; w06 10/1 16-17 ¶5-6)

The Israelites had already witnessed Jehovah’s saving acts in their behalf. This should have strengthened their faith that he would help them conquer Canaan.



## FAITH IN GOD'S SUPPORT

<sup>3</sup> When Peter climbed out of the boat to walk on the water, he did so in faith. Jesus had called him, and Peter trusted that God's power would support him just as it was supporting Jesus. Similarly, when we dedicated ourselves to Jehovah and got baptized, we did so because of our faith. Jesus called us to be his followers, to walk in his footsteps. We had to exercise faith in both Jesus and God, trusting that they would support us in various ways.—John 14:1; **read 1 Peter 2:21.**

<sup>4</sup> Faith is truly a precious possession. Just as Peter's faith enabled him to walk on water, our faith enables us to do things that from a human standpoint may seem impossible. (Matt. 21:21, 22) For instance, many of us have changed our attitudes and practices so drastically that we are almost unrecognizable to those who knew us before. Jehovah supported our efforts because we took these steps based on our faith in him. **(Read Colossians 3:5-10.)** Once our faith moved us to dedicate ourselves to Jehovah, we became his friends, something we could never have done in our own power.—Eph. 2:8.

<sup>5</sup> Our faith continues to empower us. In faith we are able to resist the attacks of our superhuman adversary, the Devil. (Eph. 6:16) In addition, trust in Jehovah helps us to minimize our anxiety during challenging times. Jehovah says that when our faith moves us to put Kingdom interests first, he will provide for our material needs. (Matt. 6:30-34) More than

**3.** Why did Peter climb out of the boat, and how have we done something similar?

**4, 5.** Why is faith a precious possession?

that, because of our faith, we will receive a gift no human could ever obtain by his own efforts—everlasting life.—John 3:16.

## LOSS OF FOCUS CAN LEAD TO LOSS OF FAITH

<sup>6</sup> The wind and waves surrounding Peter as he walked on the water might be compared to the trials and temptations we face in our life of dedication to God. Even when these are severe, we can stand firm with Jehovah's support. Recall that Peter did not sink because of a gust of wind or a big wave. Think back on the sequence of events: "Looking at the windstorm, he became afraid." (Matt. 14:30) Peter lost his focus on Jesus, and then his faith wavered. We could begin to sink if we were to begin "looking at the windstorm," focusing on its power and doubting that Jehovah will support us.

<sup>7</sup> We should take seriously the possibility that our faith could diminish, for the Bible refers to a weakening of faith or loss of faith as "the sin that *easily* entangles us." (Heb. 12:1) As Peter's experience shows, our faith can quickly weaken if we focus on the wrong things. How can we tell whether we are in danger of that happening? Consider some questions that we can use to examine ourselves.

<sup>8</sup> *Do God's promises seem less real to me now than they once did?* For instance, God has promised to destroy the present sys-

**6, 7.** (a) To what might we compare the storm and waves that surrounded Peter? (b) Why should we take seriously the possibility that our faith could diminish?

**8.** How might God's promises seem less real to us than they once did?



By focusing on Jesus' example and following his footsteps closely, we can be made firm in the faith  
(See paragraph 15)

tem of things. Yet, are we distracted by the world's array of entertainment options, thus weakening our faith in God's promise? We might start to doubt that the end is really near. (Hab. 2:3) Here is another example. God promises to forgive us on the basis of the ransom. If, though, we became obsessed with guilt over our past mistakes, we could begin to doubt whether Jehovah has really "blotted out" all our sins. (Acts 3:19) Consequently, we could lose our joy in God's service and become inactive.

<sup>9</sup> *Am I as diligent in God's service as I once was?* The apostle Paul showed that working hard for Jehovah leads to our having "the full assurance of the hope down to the end." However, what could happen if we began to focus our efforts

**9.** What could happen if we focused on personal pursuits?

on personal pursuits, such as by taking a job that pays well but that interferes with our worship? Our faith could weaken, and we could "become sluggish," doing less for Jehovah than our circumstances allow.—Heb. 6:10-12.

<sup>10</sup> *Do I struggle to forgive personal offenses?* When others offend or hurt us, we could focus on how we feel and then be tempted to tell them off or to cut them off by not speaking to them. On the other hand, if we forgive, we show our faith in Jehovah. How so? Those who sin against us owe us a debt, just as our sins put us in debt to God. (Luke 11:4) When we forgive others, we have to trust that gaining God's favor by doing so is worth more than making them pay back their debt. Jesus' disciples recognized that

**10.** How do we demonstrate faith in Jehovah when we forgive others?

forgiving others requires faith. When he told them to forgive even those who had sinned against them repeatedly, they begged: “Give us more faith.”—Luke 17: 1-5.

<sup>11</sup> *Do I chafe at Scriptural counsel?* Instead of looking for a way to benefit from the counsel, we might be focusing on some defect in the counsel or in the counselor. (Prov. 19:20) We might thus miss an opportunity to bring our thinking into line with God’s.

<sup>12</sup> *Do I murmur against appointed brothers in the congregation?* When the Israelites focused on the bad report of the ten faithless spies, they began to murmur against Moses and Aaron. Jehovah then asked Moses: “How much longer will they not put faith *in me*?” (Num. 14:2-4, 11) Yes, the Israelites’ murmuring actually showed a lack of trust in God, who had appointed Moses and Aaron. Likewise, if we constantly grumble about those whom God is using to lead his people, is this not an indication that our faith in God has weakened?

<sup>13</sup> Still, do not be disheartened if your self-examination exposes weaknesses in your faith. Even Peter, an apostle, gave way to fear and doubt. In fact, Jesus at times reproved all the apostles for having “little faith.” (Matt. 16:8) Keep in mind that an important lesson we learn from Peter’s experience comes from what he did *after* his faith wavered and he started to sink into the sea.

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**11.** Why might we fail to benefit from Scriptural counsel?

**12.** A person who constantly grumbles about those whom Jehovah is using to lead his people gives evidence of what?

**13.** Why should we not be disheartened if we detect some weaknesses in our faith?

## FOCUS ON JESUS TO STRENGTHEN YOUR FAITH

<sup>14</sup> When Peter looked at the storm and started to sink, he could have tried to make it back to the boat on his own. He was an able swimmer, so this might even have been his natural response. (John 21:7) Yet, instead of relying on himself, he refocused on Jesus and accepted Jesus’ help. If we sense that our faith is weakening, we should imitate Peter’s example. But how can we do that?

<sup>15</sup> Just as Peter refocused on Jesus, we too must “look intently at the Chief Agent and Perfecter of our faith, Jesus.” (**Read Hebrews 12:2, 3.**) Of course, we cannot literally see Jesus as Peter did. Instead, we “look intently” at Jesus by examining his teachings and actions and then following these closely. Consider some steps we can take based on the model Jesus set. If we put these into practice, we will receive the help we need to make our faith firm.

<sup>16</sup> *Strengthen your confidence in the Bible.* Jesus was convinced that the Bible is God’s Word, which provides the best guidance in life. (John 17:17) Following Jesus’ example, we must read the Bible daily, study it, and meditate on what we learn. Along with general Bible study, dig into topics about which you may have questions. To illustrate, you might increase your conviction that the end of this system of things really is near by studying in detail the Scriptural proof that we live in the last days. Strengthen your trust in the Bible’s promises for the

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**14, 15.** (a) What did Peter do when he started to sink? (b) We cannot actually see Jesus, so how can we “look intently” at him?

**16.** How can we study the Bible in a way that builds our faith?



INCREASE YOUR JOY IN THE MINISTRY  
**Ask Questions**

Jehovah, “the happy God,” wants us to enjoy the ministry. (1Ti 1:11) Our joy will grow as we work to improve our skills. Asking questions can stimulate interest and is a natural way to start a conversation. Questions encourage people to think and reason. (Mt 22:41-45) By asking questions and then listening, we, in effect, say, ‘You are important to me.’ (Jas 1:19) The person’s answers may help us know how to direct the conversation better.



WATCH THE VIDEO DRAMATIZATION *EXPERIENCE THE JOY OF DISCIPLE-MAKING—IMPROVE YOUR SKILLS—ASKING QUESTIONS*, AND THEN ANSWER THE FOLLOWING QUESTIONS:



- What good qualities did Jade demonstrate?

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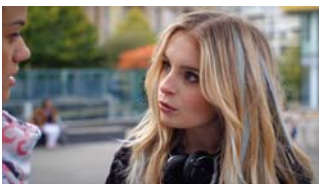


- How did Neeta use questions to show personal interest?

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- How did Neeta use questions to increase Jade’s interest in the good news?

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- How did Neeta use questions to help Jade to think and reason?

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# Grant Us Boldness

(Acts 4:29)

Dm

As we tell a - bout the King - dom, As we  
E - ven though we may be fear - ful, You re -

C/D

wit - ness for your name, There are  
mem - ber we are dust. Your as -

Dm

Eb

man - y who op - pose us And who try to bring us shame.  
sur - ance to sup - port us Is a prom - ise we can trust.

Eb/D

A/C#

But in - stead of fear - ing  
Give at - ten - tion to the

# Grant Us Boldness

Dm C/E

men, threats      It's real - ly      you      we      must      o -  
Of those who      per - se - cute      and

F Eb/G F/A

bey. blame.      So we beg you now for your spir - it;      O Je -  
May you help us all to con - tin - ue      As we

G/B Csus4 C Chorus F

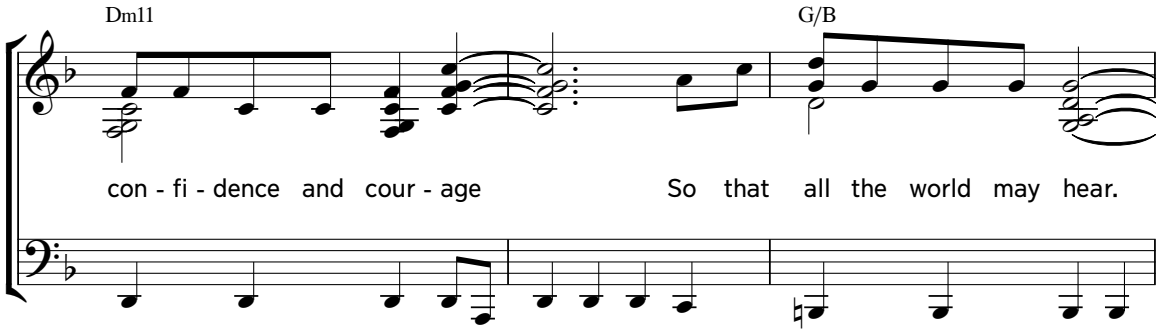
ho - vah, hear what we pray.      Grant us      bold - ness as we wit - ness;  
bold - ly speak in your name.

Fsus4

Help us      o - ver - come our fear.      Give us

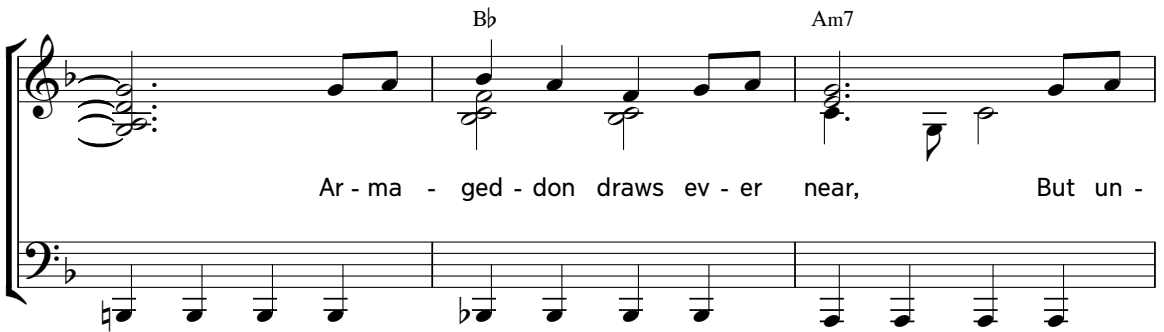
Grant Us Boldness

Dm11 G/B



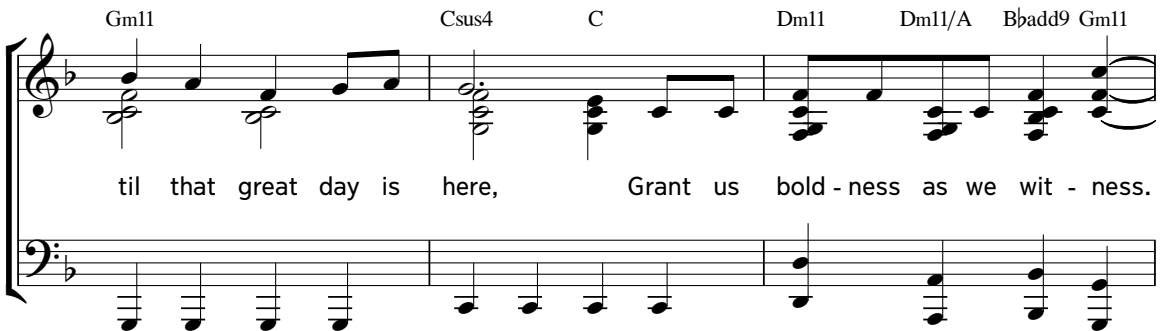
con - fi - dence and cour - age So that all the world may hear.

Bb Am7



Ar - ma - ged - don draws ev - er near, But un -

Gm11 Csus4 C Dm11 Dm11/A Bbadd9 Gm11



til that great day is here, Grant us bold - ness as we wit - ness.

Csus4 Fsus4 F



This is our prayer.

Song 118 and Prayer | Opening Comments (1 min.)

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 LIVING AS CHRISTIANS

Song 73

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 How Faith Makes Us Courageous

The spies who gave a bad report lacked faith (Nu 13:31-33; 14:11)

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The spies who maintained courage had strong faith (Nu 14:6-9; w06 10/1 16-17 ¶5-6)

The Israelites had already witnessed Jehovah’s saving acts in their behalf. This should have strengthened their faith that he would help them conquer Canaan.



## Why True Christians Need Courage—To Preach

### Raw Transcript

When I was young, I had an internal struggle. I was studying, but I was just doing it for my mom. Just like any typical kid, I didn't want to stand out or be different. I walked ten minutes to school, ten minutes to the Kingdom Hall, lived right in my territory. So I was like in a little bubble. So it was common to just bump into your classmates or people you know. I didn't know what their reaction would be. Sometimes you imagine people laughing at you. And I was afraid of endangering the friendship. Because I was raised in a religiously divided household, I always knew I had a choice. But at the same time, I would feel bad if I didn't defend my faith, and my conscience would bother me. So it was always a struggle—like, I knew what the right thing to do was, but I didn't have the courage to do the right thing. I still clearly remember when I was 12, just one day, out of the blue, I picked up a magazine on my own and read it from cover to cover for the first time. And that left a deep impression. It just touched my heart that day. And then I thought, 'Oh, there must be other books that I'm missing out on.' So I just started reading other publications. The brothers' and sisters' experiences really touched my heart. I was always amazed at the courage they had, and I always wanted to imitate that. My mom's Bible teacher started studying with me and helped me to meditate more on what I had learned. She introduced the Insight book to me, and that tool really helped me to dig deeper as I was doing personal study. After doing it little by little, I realized that studying is enjoyable—especially when you study just for yourself to deepen your faith in Jehovah—and it gave me the courage that I needed. At the beginning of every school year, I would introduce myself as one of Jehovah's Witnesses. It was not easy. I would always pray, especially the night before that. And then every year, it got easier and easier. It took courage, but Jehovah helped me. When classmates asked what I did over the weekend, I would always mention spiritual activities. And they would tell me their problems, and I would always try to think of a Bible principle or an article that could help them. One time, the class was given the assignment to pick a topic for a persuasive speech. So I decided to use that opportunity to give a witness, and I chose the topic "Evolution Versus Creation." The more I defended my faith, the more I realized there was nothing to be afraid of. After all, none of my classmates or teachers ever had a bad reaction like I imagined they would. I was able to regular auxiliary pioneer throughout high school. That definitely served as a protection and kept me busy. And right after high school, I was able to start regular pioneering. One blessing is being able to have a good conscience, knowing I didn't try to hide who I am just to fit in. It wasn't easy at first, but gradually I realized that having a relationship with Jehovah is something to be proud of.

## Why True Christians Need Courage—To Maintain Neutrality

### Raw Transcript

I became one of Jehovah's Witnesses in 1975 in Zaire. Zaire was under a dictatorship at that time. There was only one political party, and everyone was supposed to join it. Therefore, a position at work also required a position in the political party. I refused to have anything to do with these political activities. One day, they asked me to be present for the flag salute. I had to go and explain to all the workers who had assembled why I didn't want to be there. So as I set off, understandably, I prayed a lot. Until then, I would just stay out of sight, but on that day, everyone was very angry; so I had to be present. On Saturday, a man from the party came. He came to the office and started to yell, "Who doesn't want to participate in political activities?" He carried on talking and called everyone to come outside, so everyone went outside. I stayed alone in the office. On the way home, I thought that maybe they were going to arrest me, but they did not. We went home, myself included. Afterwards, besides having to face peer pressure nearly every day, I was demoted. One year the children didn't attend school because we didn't have enough money—even for our day-to-day needs it became difficult. I didn't neglect spiritual things. I always kept busy attending the meetings, participating at the meetings, in the ministry, with my personal study and, even more so, with my prayer to Jehovah. Jehovah has blessed me because I'm still in the truth. All this time, he has blessed me. To be neutral is the best way to show that we support Jehovah's Kingdom—apart from the preaching work, obviously. Even when the government goes against our activity, we shouldn't take this as something bad or negative. It can serve a purpose. It can render a witness. It is a witness in support of God's Kingdom, the name of Jehovah, and his authority. Understanding it in that way, we will rely on Jehovah. Jehovah never allows something without reason.

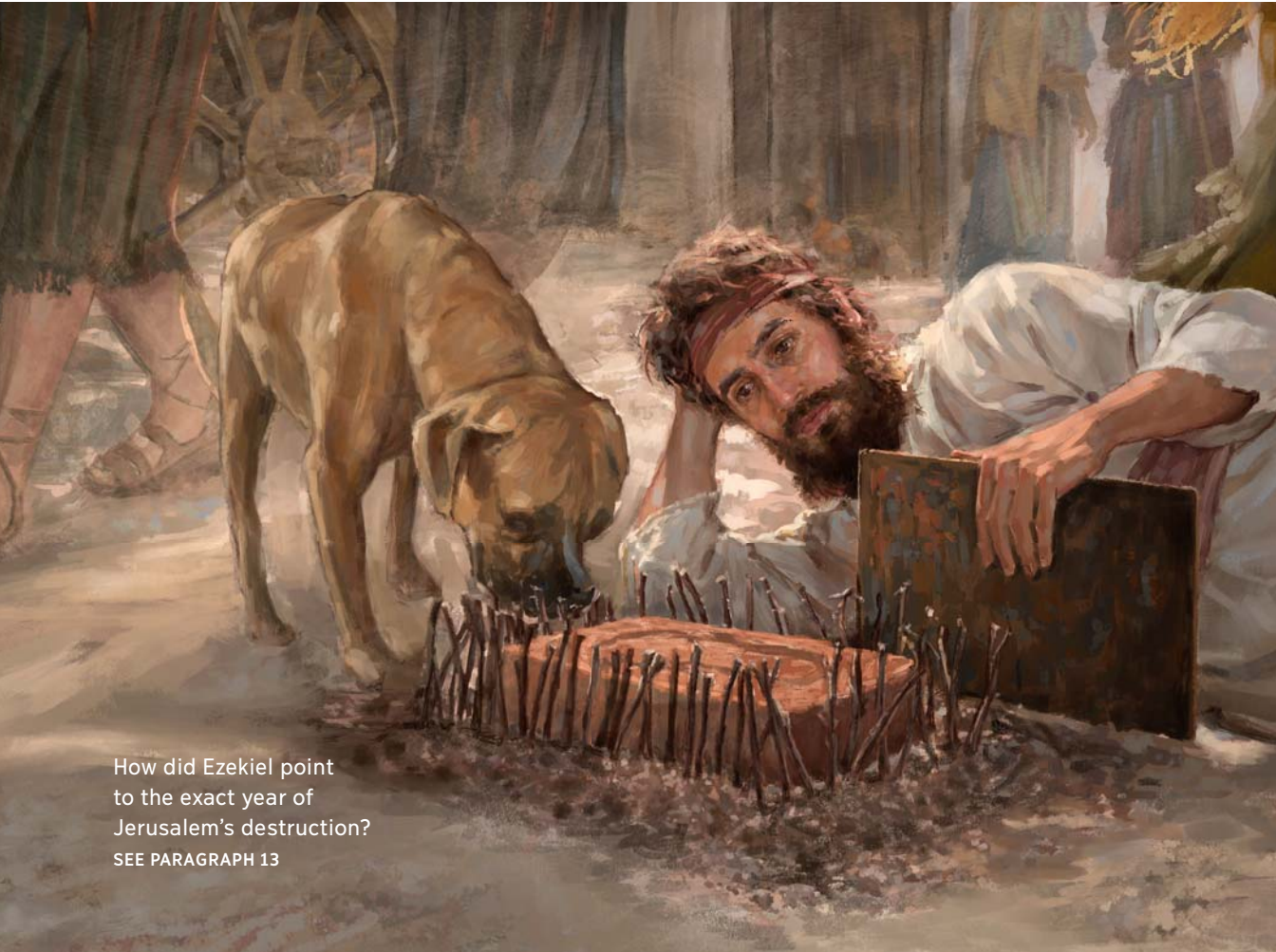
by Jehovah to lie on his left side for 390 days and on his right side for 40 days. Each day represented a year. (Read Ezekiel 4:4-6; Num. 14:34) That enactment, which Ezekiel must have performed for only a part of each day, pointed to the exact year of Jerusalem's destruction. The 390 years of Israel's error evidently began in 997 B.C.E., the year that the 12-tribe kingdom was divided into two parts. (1 Ki. 12:12-20) The 40 years of Judah's sin likely began in 647 B.C.E., which was the year that Jeremiah was commissioned as a prophet to warn the kingdom of Judah, in clear-cut terms, about its coming destruction. (Jer. 1:1, 2, 17-19; 19:3, 4) Thus, both time periods would end in 607 B.C.E., the exact year in which Jerusalem fell and was destroyed, just as Jehovah had foretold.<sup>[2]</sup>

<sup>14</sup> At the time that Ezekiel received the prophecy of the 390 days and the 40 days, he may not have discerned the

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14. (a) How did Ezekiel show his confidence in Jehovah as an exact timekeeper?  
(b) What would precede Jerusalem's destruction?
- 

#### FOOTNOTE

[2] By allowing the destruction of Jerusalem, Jehovah expressed his judgment against not only the two-tribe kingdom of Judah but also the ten-tribe kingdom of Israel. (Jer. 11:17; Ezek. 9:9, 10) See *Insight on the Scriptures*, Vol. 1, p. 462, "Chronology—From 997 B.C.E. to Desolation of Jerusalem."



How did Ezekiel point to the exact year of Jerusalem's destruction?

SEE PARAGRAPH 13

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15. What parts of Ezekiel's prophecy began to be fulfilled from 609 B.C.E. onward?

16. How may we today demonstrate our confidence in Jehovah as an exact timekeeper?



Jerusalem under siege resembled a “cooking pot” put “on the fire”

SEE PARAGRAPH 15

exact year of Jerusalem's end. Nevertheless, in the years leading up to its destruction, he repeatedly warned the Jews that Jehovah's judgment was coming. “The end is *now* upon you,” he proclaimed. (Read Ezekiel 7:3, 5-10.) Ezekiel had no doubt that Jehovah would prove to be an exact timekeeper. (Isa. 46:10) The prophet also foretold what events would precede the destruction of Jerusalem: “There will come disaster upon disaster.” Those events, in turn, would lead up to the breakdown of social, religious, and governmental structures.—Ezek. 7:11-13, 25-27.

<sup>15</sup> A few years after Ezekiel proclaimed Jerusalem's fall, the prophecy began to be fulfilled. In 609 B.C.E., Ezekiel learned that the attack against Jerusalem had begun. At that time, the sound of the trumpet summoned the inhabitants to defend their city, but as Ezekiel had foretold, “no one” was “going to the battle.” (Ezek. 7:14) Jerusalem's inhabitants did not rally to the city's defense to fight the Babylonian invaders. Some Jews may have thought that Jehovah would come to their rescue. He had done so before when the Assyrians had threatened to take Jerusalem and an angel of Jehovah had destroyed most of their army. (2 Ki. 19:32) But no angelic help arrived this time. Before long, the besieged city resembled a “cooking pot” that was put “on the fire,” and its inhabitants were caught like “pieces of meat” inside the pot. (Ezek. 24:1-10) After an agonizing siege that lasted 18 months, Jerusalem was destroyed.

### “Store Up for Yourselves Treasures in Heaven”

<sup>16</sup> What can we learn from this part of Ezekiel's prophecy? Does it relate to the message of our ministry and the reaction of those to whom we preach? Jehovah has determined when the approaching destruction of false religion will come about—and again he will prove to be an exact timekeeper. (2 Pet. 3:9, 10; Rev. 7:1-3) We do not know the precise date of that event. Like Ezekiel, though, we continue to carry out Jehovah's instruction to warn people repeatedly, saying: “The end is now upon you.” Why do we need to repeat that message? For the same reason that Ezekiel needed to do so.<sup>[3]</sup> Most people to whom he proclaimed God's prophecy about Jerusalem's fall did not believe it. (Ezek. 12:27, 28) But later, some Jewish exiles in Babylon showed a righteous heart condition, and they returned to their homeland. (Isa. 49:8)

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#### FOOTNOTE

[3] Note that in the brief passage found at Ezekiel 7:5-7, Jehovah mentions the words “come” and “coming” six times.



Similarly, many people today dismiss the idea that this world will come to an end. (2 Pet. 3:3, 4) Even so, until the time for mankind to accept God’s message runs out, we want to help honesthearted individuals to find the road that leads to life.—Matt. 7:13, 14; 2 Cor. 6:2.

<sup>17</sup> Ezekiel’s prophecy also reminds us that when the coming attack against religious organizations occurs, members of the churches will not be “going to the battle” to defend religion. Instead, as they begin to realize that their cry for help, “Lord, Lord,” is going unanswered, “their hands will hang limp” and they will be “shuddering.” (Ezek. 7:3, 14, 17, 18; Matt. 7:21-23) What else will they do? (Read Ezekiel 7:19-21.) Jehovah says: “They will throw their silver into the streets.” That statement regarding the inhabitants of ancient Jerusalem also vividly illustrates what will take place during the

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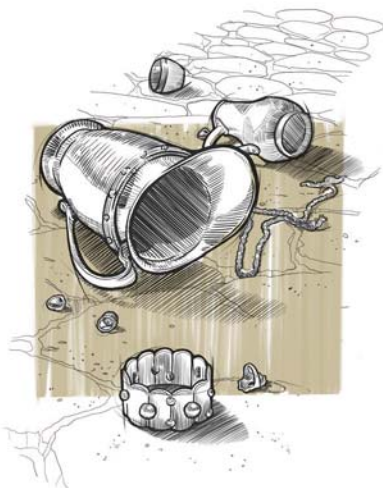
17. What conditions and events will we witness during the coming great tribulation?

Though many do not listen, we keep searching for honesthearted people  
SEE PARAGRAPH 16



18. What lesson about setting priorities can we draw from Ezekiel's prophecy?

19. How do Ezekiel's prophetic proclamations affect us today?



Why did the inhabitants of ancient Jerusalem “throw their silver into the streets”?

SEE PARAGRAPH 17

great tribulation. At that time, people will realize that money cannot save them from the coming calamity.

**18** Do you discern a lesson for us in this part of Ezekiel's prophecy? It is about the need to set the right priorities. Consider this: Only *after* the inhabitants of Jerusalem understood that the end of their city and their life was upon them and that material goods could not save them, only *after* that did they drastically change their priorities. They threw their possessions away and began to “seek a vision from a prophet”—but their change came too late. (Ezek. 7:26) In contrast, we are already fully aware that the end of this wicked world is upon us. Therefore, our faith in God's promises has moved us to set the right priorities in life. As a result, we are busy pursuing spiritual riches, which have lasting value and will never be thrown “into the streets.”—Read **Matthew 6: 19-21, 24**.

**19** In summary, what are some of the ways that Ezekiel's prophetic statements about the fall of Jerusalem affect us today? They remind us that the time still available for helping others to become God's servants is limited. Hence, we carry out the disciple-making work with urgency. We rejoice greatly when honesthearted individuals begin to worship our Father, Jehovah. However, even to those who do not take that step, we continue to give the warning that Ezekiel gave to the people in his day: “The end is now upon you.” (Ezek. 3: 19, 21; 7:3) At the same time, we are determined to maintain our trust in Jehovah and to keep his pure worship first and foremost in our life.—Ps. 52:7, 8; Prov. 11:28; Matt. 6:33.

## YOUR PLACE IN PURE WORSHIP

- 1** The events that Ezekiel acted out remind us of what momentous events that God's Word foretold for our future?
- 2** How does the way Ezekiel carried out his commission to preach Jehovah's warnings affect your view of the ministry?
- 3** Why might the prophecies that we considered in this chapter move you to reexamine your priorities, and what changes have you already made?

# Keep Working, Watching, and Waiting

(Romans 8:20-25)

Cm E°/F Fm

The God of times and of sea - sons, Whose  
 The time has long been ap - point - ed; His  
 Though all cre - a - tion is groan - ing, In

Fm/D G7b5 G7 F°/C Cm Cm9/Bb

name a - lone is Je - ho - vah— The  
 Son is read - y to con - quer, De -  
 faith we're ea - ger - ly wait - ing. Je -

Ab Fsus4 Fm

time for his vin - di - ca - tion Is  
 feat - ing all who op - pose him. His  
 ho - vah's day is ap - proach - ing, The

D7sus4 D7 Dm/G Em/G F/G Em/G Dm/G

near by signs we can see.  
 sword will bring vic - to - ry.  
 time for set - ting us free.

# Keep Working, Watching, and Waiting

Chorus  
Cma7 Dm/C Em/C Dm/C C F6 Dm7 G13 G7

Keep on work - ing and watch - ing and

Cma7 Dm/C Em/C Dm/C C Dm/B E7b9 E+5 E7b9

wait - ing, Joy - ful - ly an - tic - i -

Am Am/G Fma7 Cadd9/E Dm7 G7

pat - ing, Life as God meant it to

C Cma7 Dm/C C

be.

JANUARY 2021

# THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:  
MARCH 1–APRIL 4, 2021

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**How does an ancient inscription support the Bible?**

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The great crowd dressed in white robes and with palm branches in their hands, standing before the brilliance of the throne of God and before the Lamb (See study article 3, paragraph 7)

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# Love Intensely From the Heart

(1 Peter 1:22)

C G/B Gm/B $\flat$  A7 $\flat$ 5 A7 Gm/A A7

When our love is pure and in - tense, We make Je - ho - vah's heart re - joice.

Fma7/A Fm6/A $\flat$  G7 $\flat$ 5 G7 F/G G7 Dm7 G9/F Em7 E $\flat$ 6 Dm11 G7

Love is his great - est qual - i - ty, Some - thing that we hold dear.

C G/B Gm/B $\flat$  A7 $\flat$ 5 A7 Gm/A A7

Warm af - fec - tion glows in our hearts, Mak - ing a loy - al friend - ship grow.

Fma7/A Fm6/A $\flat$  G7 $\flat$ 5 G7 F/G G7 Dm/F Fm/G G7 $\flat$ 9

Love al - ways acts un - self - ish - ly, Prov - ing our love sin -

C Dm7/G C D $\flat$ ma7 D $\flat$ ma7 $\flat$ 5 D $\flat$ ma7 D $\flat$ m D $\flat$  $^\circ$

cere. When we see a friend in need,

# Love Intensely From the Heart

Ab/C B° Bbm11 Eb7sus4 Eb7 Dbma7 Dbm7b5 Dbma7

We'll be there to lend a help - ing hand. Tru - ly we can

Bbm9/G C7b5/E C7/E Fm9 Fm Fm/D G7sus4 G7

be a friend, Some - one who can un - der - stand.

C G/B Gm/Bb

Je - sus showed what love real - ly means, Help - ing us see Je -

A7b5 A7 Gm/A A7 Fma7/A Fm6/Ab C/G Cma7/G Am C/G

ho - vah's love, Touch - ing our hearts and mov - ing us.

G/F F Dm/B Bb7b5 G/A Cm/A A7 Dm9 Dm F/G Fm/G G7b5 C Dm7/G C

Ten - der feel - ings are a start. Love in - tense - ly from the heart.

R.H.

(See also 1 Pet. 2:17; 3:8; 4:8; 1 John 3:11.)



**SONG 109**

Love Intensely  
From the Heart

**PREVIEW**

Jesus said that his disciples would be recognized by the love they have among themselves. All of us try to live up to that requirement. We can strengthen our love for our brothers by cultivating tender affection—the kind of love that is shown by close family members. This article will help us develop and maintain tender affection for those who are related to us in the faith.

## Keep Cultivating Tender Affection

*“In brotherly love have tender affection for one another.”*

—ROM. 12:10.

THE Bible foretold that in the last days, people would lack “natural affection.” (2 Tim. 3:1, 3) We see this prophecy being fulfilled today. For example, millions of families have been divided by divorce, leaving the parents angry with each other and the children feeling that they are unloved. Even families who stay in the same house may become virtual strangers. “Mom, dad, and the kids are all disconnected from each other and connected to a computer screen, tablet, smartphone, or video game console,” says one family counselor. “Although these families live under the same roof, they barely know each other.”

<sup>2</sup> We do not want to be molded by the world’s loveless spirit. (Rom. 12:2) Instead, we need to cultivate tender affection not only for our family members but also for those who are related to us in the faith. **(Read Romans 12:10.)** What is tender affection? It is a term that specifically describes the warm friendship between close family members. That is the kind of love we should cultivate for our spiritual family, our Christian brothers and sisters. When we show tender affection, we help maintain the unity that is a vital part of true worship.—Mic. 2:12.

<sup>3</sup> To help us cultivate and show tender affection, let us see what we can learn from Bible examples.

1. In what ways do we see a lack of natural affection today?

2-3. (a) According to Romans 12:10, for whom should we have tender affection? (b) What will we consider in this article?

## JEHOVAH—“VERY TENDER IN AFFECTION”

<sup>4</sup> The Bible reveals Jehovah’s beautiful qualities. For example, it says that “God is love.” (1 John 4:8) That description alone draws us to him. But the Bible also says that Jehovah “is very tender in affection.” **(Read James 5:11.)** What a warm way of expressing the depth of feeling that Jehovah has for us!

<sup>5</sup> Note that James 5:11 links Jehovah’s tender affection to another quality that draws us to him—his mercy. (Ex. 34:6) One way in which Jehovah shows us mercy is by forgiving us for the mistakes we make. (Ps. 51:1) In the Bible, mercy involves much more than forgiveness. Mercy is an intense feeling that springs from inside a person when he or she sees someone in distress and is moved to try

4. How does James 5:11 help us to appreciate the depth of Jehovah’s love?

5. How does Jehovah show mercy, and how can we imitate him?

to help the person. Jehovah describes the intense desire he has to help us as being greater than the feelings that a mother has for her child. (Isa. 49:15) When we are in distress, Jehovah’s mercy moves him to help us. (Ps. 37:39; 1 Cor. 10:13) We can show mercy to our brothers and sisters by forgiving them and not holding a grudge when they disappoint us. (Eph. 4:32) But a primary way we can show mercy is by supporting our brothers and sisters through the hardships they face. When love moves us to be merciful toward others, we imitate Jehovah, the supreme example of tender affection.—Eph. 5:1.

## JONATHAN AND DAVID—“BOUND TOGETHER IN CLOSE FRIENDSHIP”

<sup>6</sup> The Bible contains accounts of imperfect humans who showed tender affection. Consider the example of

6. How did Jonathan and David show tender affection for each other?



Difference in age did not hold Jonathan and David back from being bound together by tender affection  
(See paragraphs 6-9)

Jonathan and David. The Bible says: “Jonathan and David became bound together in close friendship, and Jonathan began to love him as himself.” (1 Sam. 18:1) David was anointed to succeed Saul as king. After that, Saul became resentful of David and tried to kill him. But Saul’s son Jonathan did not join his father in this murderous campaign against David. Jonathan and David promised to remain friends and always to support each other. —1 Sam. 20:42.

<sup>7</sup> The tender affection between Jonathan and David is all the more remarkable when we consider some factors that could have prevented them from becoming friends. For example, Jonathan was some 30 years older than David. Jonathan could have concluded that he had nothing in common with this much younger and less experienced man. Yet, Jonathan did not view or treat David as an inferior.

<sup>8</sup> Jonathan could have been jealous of David. As King Saul’s son, Jonathan could have insisted that he was the rightful heir to the throne. (1 Sam. 20:31) But Jonathan was humble, and he was loyal to Jehovah. So he fully supported Jehovah’s choice of David as future king. He was also loyal to David, even when this incurred the wrath of Saul. —1 Sam. 20:32-34.

<sup>9</sup> Jonathan had tender affection for David, so he did not view him as a ri-

---

7. What is one factor that could have prevented Jonathan and David from becoming friends?

8. Why, do you think, was Jonathan such a good friend to David?

9. Did Jonathan view David as a rival? Explain.

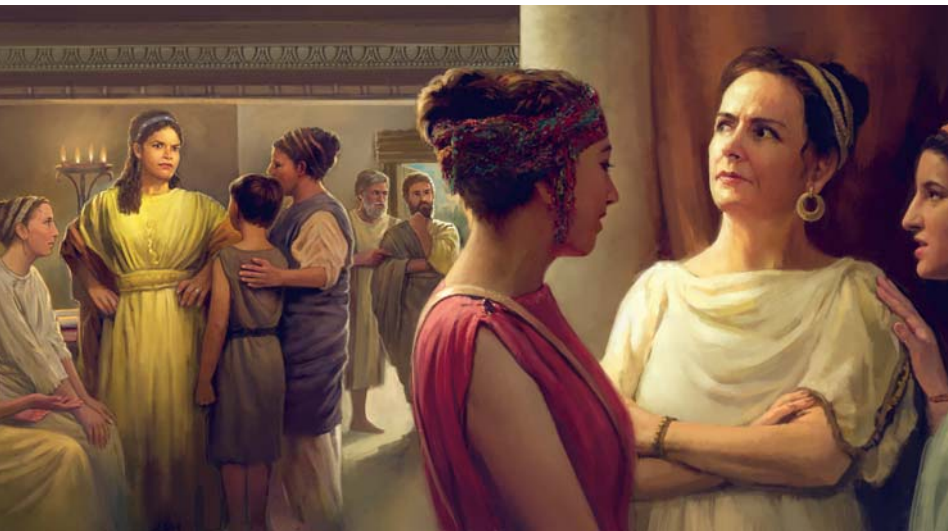
val. Jonathan was a skilled archer and a courageous warrior. He and his father, Saul, had a reputation for being “swifter than the eagles” and “mightier than the lions.” (2 Sam. 1:22, 23) Therefore, Jonathan could have boasted about his own heroic exploits. However, Jonathan was not competitive or resentful. On the contrary, Jonathan admired David for his courage and reliance on Jehovah. In fact, it was after David killed Goliath that Jonathan began to love David as himself. How can we show such tender affection for our brothers and sisters?

#### HOW CAN WE SHOW TENDER AFFECTION TODAY?

<sup>10</sup> The Bible tells us to “love one another intensely from the heart.” (1 Pet. 1:22) Jehovah sets the example for us. His love is so intense that if we are loyal to him, nothing can break that bond. (Rom. 8:38, 39) The Greek word rendered “intensely” conveys the idea of stretching outward—even straining. At times, we may need to “stretch” and “strain” in order to have tender affection for a fellow believer. When others upset us, we need to continue “putting up with one another in love, earnestly endeavoring to maintain the oneness of the spirit in the uniting bond of peace.” (Eph. 4:1-3) When we work to maintain the “bond of peace,” we will look beyond our brothers’ faults. We will try our best to view our brothers as Jehovah does. —1 Sam. 16:7; Ps. 130:3.

---

10. What does it mean to “love one another intensely from the heart”?



Euodia and Syntyche were admonished to be of the same mind—something that may not always be easy to achieve with a fellow believer (See paragraph 11)

<sup>11</sup> It is not always easy to show tender affection for our brothers and sisters, especially when we are aware of their faults. Apparently, this was a challenge for some first-century Christians. For example, Euodia and Syntyche likely had no problem working “side by side with [Paul] for the good news.” But for some reason they had difficulty getting along with each other. So Paul urged them “to be of the same mind in the Lord.”—Phil. 4:2, 3.

<sup>12</sup> How can we cultivate tender affection for our brothers and sisters today? When we get to know fellow believers better, we may find it easier to understand them and to develop tender affection for them. Age and background need not be a barrier. Remember, Jonathan was about 30 years older than David; yet

11. Why might cultivating tender affection be difficult at times?

12. How can we cultivate tender affection for our brothers and sisters?

he developed a close friendship with him. Could you take an interest in someone who is older—or younger—than you? By doing so, you can show that you “have love for the whole association of brothers.”—1 Pet. 2:17.

<sup>13</sup> Does having tender affection for fellow believers mean that we will feel equally close to everyone in the congregation? No, that would not be realistic. It is not necessarily wrong to be drawn more to some than to others because of having similar interests. Jesus referred to all his apostles as “friends,” but he had a special affection for John. (John 13:23; 15:15; 20:2) However, Jesus did not show favoritism to John. For instance, when John and his brother James asked for a prominent position in God’s Kingdom, Jesus told them: “To sit down at my right hand or at my left is not mine to give.” (Mark 10:35-40) In imitation of

13. Why might we not feel equally close to everyone in the congregation?

Jesus, we should not show favoritism to our close friends. (Jas. 2:3, 4) Doing so would promote a divisive spirit—something that has no place in the Christian congregation.—Jude 17-19.

<sup>14</sup> When we show tender affection for one another, we protect the congregation from a spirit of competition. Recall that Jonathan did not try to compete with David, viewing him as a rival to the throne. All of us can imitate Jonathan’s example. Do not view your fellow workers as rivals because of their abilities, “but with humility consider others superior to you.” **(Read Philippians 2:3.)** Keep in mind that each person in the congregation has something to contrib-

14. According to Philippians 2:3, what will help us avoid a spirit of competition?

ute. By keeping a humble view of ourselves, we see the good in our brothers and sisters and benefit from their faithful example.—1 Cor. 12:21-25.

<sup>15</sup> When we face unexpected trials, Jehovah comforts us through the tender affection and practical help that we receive from our brothers and sisters. Consider what happened to one family after attending the Saturday program at one of the 2019 “Love Never Fails!” International Conventions in the United States. “We were driving back to our hotel,” relates Tanya, a mother of three, “when another vehicle lost control and veered into our lane and crashed into us. No one was hurt, but we got

15. What do you learn from the experience of Tanya and her family?

Younger and older elders can develop a strong bond of friendship with one another (See paragraph 12)



out of the car and stood on the freeway, stunned. Someone on the side of the road was waving us over to the safety of his car. It was one of our brothers who had also just left the convention. And he wasn't the only one who stopped. Five delegates from Sweden also stopped. The sisters gave my daughter and me the warmest hugs, which we desperately needed! I assured them that we would be OK, but they would not leave us. They stayed with us even after the paramedics arrived, and they made sure we had everything we needed. Through every step of this ordeal, we felt Jehovah's love. This experience intensified our love for our brothers and sisters, and it deepened our love and appreciation for Jehovah." Can you recall a time when you were in need and a fellow believer showed you tender affection?

<sup>16</sup> Consider what results when we show tender affection for one another. We comfort our brothers and sisters in their time of need. We strengthen the unity among God's people. We prove that we are Jesus' disciples, and this attracts honesthearted ones to true worship. Above all, we glorify "the Father of tender mercies and the God of all comfort," Jehovah. (2 Cor. 1:3) May all of us continue cultivating and showing tender affection!

---

16. What reasons do we have for showing tender affection for one another?

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**PICTURE DESCRIPTIONS Page 24:** A younger elder who benefits from the experience of an older elder is warmly welcomed in the older brother's home. They and their wives show gracious hospitality to one another.

---

## CAN YOU RECALL?

- What is tender affection?
- What did you learn from the examples of tender affection showed by Jehovah as well as by Jonathan and David?
- How can we show tender affection today?

# Be Forgiving

(Psalm 86:5)

B $\flat$  F/A Gm Dm/F E $\flat$

Lov - ing - ly Je - ho - vah Made pro - vi - sion through his Son  
 We re - ceive such mer - cy When we act like God a - bove  
 Mer - cy is a vir - tue That we all should cul - ti - vate.

B $\flat$ /D Cm11 B $\flat$ /D E $\flat$  F7sus4

For our sins to be for - giv - en And for death to be un - done.  
 And for - give each oth - er free - ly, Show - ing em - pa - thy and love.  
 It will keep us from re - sent - ment, From the bit - ter - ness of hate.

F7 B $\flat$  Cm7 B $\flat$ /D F/E $\flat$  E $\flat$  Cm Dm7 Cm/E $\flat$  Cm7 F

If we tru - ly are re - pen - tant, His for - give - ness we can claim  
 Put - ting up with one an - oth - er, Put - ting hurt - ful - ness a - way;  
 When we im - i - tate Je - ho - vah, Who is un - sur - passed in love,

D7sus4 D7 Gm9 Gm E $\flat$ m/G $\flat$  B $\flat$ /F F7sus4 F7 B $\flat$

On the ba - sis of Christ's ran - som, Ask - ing par - don in his name.  
 Show - ing hon - or to our broth - er, Show - ing love's sur - pass - ing way.  
 We will tru - ly be for - giv - ing; We will be like God a - bove.

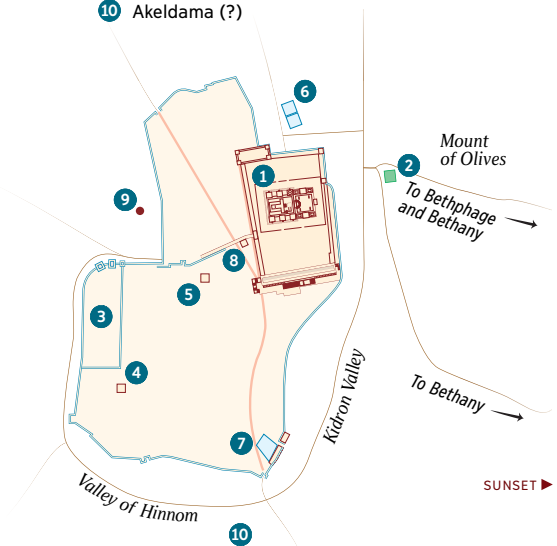
# The Final Week of Jesus' Life on Earth



SUNSET ▶  
Jewish days start and end at sunset

## Jerusalem and Surrounding Area

- 1 Temple
- 2 Garden of Gethsemane (?)
- 3 Governor's Palace
- 4 House of Caiaphas (?)
- 5 Palace Used by Herod Antipas (?)
- 6 Pool of Bethzatha
- 7 Pool of Siloam
- 8 Sanhedrin Hall (?)
- 9 Golgotha (?)
- 10 Akeldama (?)



SUNRISE ▶

SUNSET ▶

## Nisan 8 (Sabbath)

- Arrives in Bethany six days before the Passover

John 11:55-12:1

## Nisan 9

- Dines with Simon the leper
- Mary anoints Jesus with nard
- Jews come to visit Jesus and Lazarus

Matthew 26:6-13

Mark 14:3-9

John 12:2-11



- Triumphal entry into Jerusalem
- Teaches in the temple 1

Matthew 21:1-11, 14-17

Mark 11:1-11

Luke 19:29-44

John 12:12-19

## Nisan 10

- Spends the night in Bethany



- Early trip into Jerusalem
- Cleanses the temple
- Jehovah speaks from heaven

Matthew 21:12, 13, 18, 19

Mark 11:12-19

Luke 19:45-48

John 12:20-50

## Nisan 11



- Teaches in the temple, using illustrations
- Condemns Pharisees
- Notes widow's contribution
- On Mount of Olives, foretells Jerusalem's fall and gives sign of future presence

Matthew 21:19-25:46

Mark 11:20-13:37

Luke 20:1-21:38



## Nisan 12

## Nisan 13

## Nisan 14

## Nisan 15 (Sabbath)

## Nisan 16



- Eats the Passover with the apostles
- Washes the feet of the apostles
- Dismisses Judas
- Institutes the Lord's Evening Meal

Matthew 26:20-35

Mark 14:17-31

Luke 22:14-38

John 13:1-17:26



- Betrayed and arrested in the garden of Gethsemane 2
- Apostles flee
- Tried by the Sanhedrin at the house of Caiaphas 4
- Peter denies Jesus

Matthew 26:36-75

Mark 14:32-72

Luke 22:39-65

John 18:1-27



- Quiet day with disciples
- Judas arranges betrayal

- Peter and John prepare for the Passover
- Jesus and other apostles arrive in late afternoon



- Stands before the Sanhedrin again 8
- Taken to Pilate, 3
- then to Herod, 5
- then back to Pilate 3
- Sentenced to death and executed at Golgotha 9
- Dies about three o'clock in the afternoon
- Body removed and buried

Matthew 27:1-61

Mark 15:1-47

Luke 22:66-23:56

John 18:28-40; 19:1-42



- Pilate approves posting guards at Jesus' grave



- Resurrected
- Appears to disciples

Matthew 27:62-66

Matthew 28:1-15

Mark 16:2-8

Luke 24:1-49

John 20:1-25

Matthew 26:1-5, 14-16

Matthew 26:17-19

Mark 14:1, 2, 10, 11

Mark 14:12-16

Luke 22:1-6

Luke 22:7-13

**(John 11:55-12:1)**

<sup>55</sup> Now the Passover of the Jews was near, and many people from the countryside went up to Jerusalem before the Passover to cleanse themselves ceremonially. <sup>56</sup> They were looking for Jesus, and they were saying to one another as they stood around in the temple: “What is your opinion? That he will not come to the festival at all?” <sup>57</sup> But the chief priests and the Pharisees had given orders that if anyone got to know where Jesus was, he should report it, so that they could seize him.

**12** Six days before the Passover, Jesus arrived at Beth'a·ny, where Laz'a·rus was, whom Jesus had raised up from the dead.

### **(Matthew 26:6-13)**

<sup>6</sup> While Jesus was in Beth'a·ny in the house of Simon the leper, <sup>7</sup> a woman with an alabaster jar of costly perfumed oil approached him, and she began pouring it on his head as he was dining. <sup>8</sup> On seeing this, the disciples became indignant and said: "Why this waste? <sup>9</sup> For this could have been sold for a great deal of money and given to the poor." <sup>10</sup> Aware of this, Jesus said to them: "Why do you try to make trouble for the woman? She did a fine deed toward me. <sup>11</sup> For you always have the poor with you, but you will not always have me. <sup>12</sup> When she put this perfumed oil on my body, she did it to prepare me for burial. <sup>13</sup> Truly I say to you, wherever this good news is preached in all the world, what this woman did will also be told in memory of her."

**(Mark 14:3-9)**

<sup>3</sup> And while he was at Beth'a-ny dining in the house of Simon the leper, a woman came with an alabaster jar of perfumed oil, genuine nard, very expensive. She broke open the alabaster jar and began pouring it on his head. <sup>4</sup> At this some said to one another indignantly: "Why has this perfumed oil been wasted? <sup>5</sup> For this perfumed oil could have been sold for more than 300 de-nar'i-i and the money given to the poor!" And they were greatly annoyed with her. <sup>6</sup> But Jesus said: "Let her alone. Why do you try to make trouble for her? She did a fine deed toward me. <sup>7</sup> For you always have the poor with you, and you can do them good whenever you want to, but you will not always have me. <sup>8</sup> She did what she could; she poured perfumed oil on my body beforehand, in view of the burial. <sup>9</sup> Truly I say to you, wherever the good news is preached in all the world, what this woman did will also be told in memory of her."

## (John 12:2-11)

<sup>2</sup> So they spread an evening meal for him there, and Martha was serving them, but Laz'a-rus was one of those dining with him. <sup>3</sup> Then Mary took a pound of perfumed oil, genuine nard, very costly, and she poured it on the feet of Jesus and wiped his feet dry with her hair. The house became filled with the scent of the perfumed oil. <sup>4</sup> But Judas Is-car'i-ot, one of his disciples, who was about to betray him, said: <sup>5</sup> "Why was this perfumed oil not sold for 300 de-nar'i-i and given to the poor?" <sup>6</sup> He said this, though, not because he was concerned about the poor, but because he was a thief and had the money box and used to steal the money put in it. <sup>7</sup> Then Jesus said: "Let her alone, so that she may keep this observance in view of the day of my burial. <sup>8</sup> For you always have the poor with you, but you will not always have me."

<sup>9</sup> Meanwhile, a large crowd of Jews got to know that he was there, and they came not only because of Jesus but also to see Laz'a-rus, whom he had raised up from the dead. <sup>10</sup> The chief priests now conspired to kill Laz'a-rus also, <sup>11</sup> since it was because of him that many of the Jews were going there and putting faith in Jesus.

## **(Matthew 21:1-11)**

**21** When they got close to Jerusalem and arrived at Beth'pha-ge on the Mount of Olives, then Jesus sent two disciples, <sup>2</sup> saying to them: "Go into the village that is within sight, and you will at once find a donkey tied and a colt with her. Untie them and bring them to me. <sup>3</sup> If someone says anything to you, you must say, 'The Lord needs them.' At that he will immediately send them."

<sup>4</sup> This actually took place to fulfill what was spoken through the prophet, who said: <sup>5</sup> "Tell the daughter of Zion: 'Look! Your king is coming to you, mild-tempered and mounted on a donkey, yes, on a colt, the offspring of a beast of burden.'"

<sup>6</sup> So the disciples went and did just as Jesus had instructed them. <sup>7</sup> They brought the donkey and its colt, and they put their outer garments on them, and he sat on them. <sup>8</sup> Most of the crowd spread their outer garments on the road, while others were cutting down branches from the trees and spreading them on the road. <sup>9</sup> Moreover, the crowds going ahead of him and those following him kept shouting: "Save, we pray, the Son of David! Blessed is the one who comes in Jehovah's name! Save him, we pray, in the heights above!"

<sup>10</sup> And when he entered Jerusalem, the whole city was in an uproar, saying: "Who is this?" <sup>11</sup> The crowds kept saying: "This is the prophet Jesus, from Naz'a-reth of Gal'i-lee!"

## **(Matthew 21:14-17)**

<sup>14</sup> Also, blind and lame people came to him in the temple, and he cured them.

<sup>15</sup> When the chief priests and the scribes saw the marvelous things he did and the boys who were shouting in the temple, "Save, we pray, the Son of David!" they became indignant <sup>16</sup> and said to him: "Do you hear what these are saying?" Jesus said to them: "Yes. Did you never read this, 'Out of the mouth of children and infants, you have brought forth praise'?" <sup>17</sup> And leaving them behind, he went out of the city to Beth'a-ny and spent the night there.

## **(Mark 11:1-11)**

11 Now when they were getting near to Jerusalem, to Beth'pha-ge and Beth'a-ny at the Mount of Olives, he sent two of his disciples <sup>2</sup> and told them: "Go into the village that is within sight, and as soon as you enter it, you will find a colt tied on which no man has sat until now. Untie it and bring it here. <sup>3</sup> And if anyone says to you, 'Why are you doing this?' say, 'The Lord needs it and will send it back here right away.'" <sup>4</sup> So they went away and found the colt tied at a door, outside on the side street, and they untied it. <sup>5</sup> But some of those standing there said to them: "What are you doing untying the colt?" <sup>6</sup> They told them just what Jesus had said, and they let them go.

<sup>7</sup> And they brought the colt to Jesus, and they put their outer garments on it, and he sat on it. <sup>8</sup> Also, many spread their outer garments on the road, but others cut down foliage from the fields. <sup>9</sup> And those going in front and those coming behind kept shouting: "Save, we pray! Blessed is the one who comes in Jehovah's name! <sup>10</sup> Blessed is the coming Kingdom of our father David! Save, we pray, in the heights above!" <sup>11</sup> And he entered Jerusalem and went into the temple, and he looked around at everything, but since the hour was already late, he went out to Beth'a-ny with the Twelve.

## (Luke 19:29-44)

<sup>29</sup> And when he got near to Beth'pha-ge and Beth'a-ny at the mountain called Mount of Olives, he sent two of the disciples, <sup>30</sup> saying: "Go into the village that is within sight, and after you enter it, you will find a colt tied, on which no man has ever sat. Untie it and bring it here. <sup>31</sup> But if anyone asks you, 'Why are you untying it?' you must say, 'The Lord needs it.'" <sup>32</sup> So those who were sent went away and found it just as he had said to them. <sup>33</sup> But as they were untying the colt, its owners said to them: "Why are you untying the colt?" <sup>34</sup> They said: "The Lord needs it." <sup>35</sup> And they led it to Jesus, and they threw their outer garments on the colt and seated Jesus on it.

<sup>36</sup> As he moved along, they were spreading their outer garments on the road. <sup>37</sup> As soon as he got near the road down the Mount of Olives, the whole multitude of the disciples began to rejoice and to praise God with a loud voice because of all the powerful works they had seen, <sup>38</sup> saying: "Blessed is the one coming as the King in Jehovah's name! Peace in heaven, and glory in the heights above!" <sup>39</sup> However, some of the Pharisees from the crowd said to him: "Teacher, rebuke your disciples." <sup>40</sup> But in reply he said: "I tell you, if these remained silent, the stones would cry out."

<sup>41</sup> And when he got nearby, he viewed the city and wept over it, <sup>42</sup> saying: "If you, even you, had discerned on this day the things having to do with peace—but now they have been hidden from your eyes. <sup>43</sup> Because the days will come upon you when your enemies will build around you a fortification of pointed stakes and will encircle you and besiege you from every side. <sup>44</sup> They will dash you and your children within you to the ground, and they will not leave a stone upon a stone in you, because you did not discern the time of your being inspected."



## **(John 12:12-19)**

<sup>12</sup> The next day the large crowd that had come to the festival heard that Jesus was coming to Jerusalem. <sup>13</sup> So they took branches of palm trees and went out to meet him, and they began to shout: “Save, we pray you! Blessed is the one who comes in Jehovah’s name, the King of Israel!” <sup>14</sup> When Jesus found a young donkey, he sat on it, just as it is written: <sup>15</sup> “Have no fear, daughter of Zion. Look! Your king is coming, seated on a donkey’s colt.” <sup>16</sup> These things his disciples did not understand at first, but when Jesus was glorified, they recalled that these things were written about him and that they did these things to him.

<sup>17</sup> Now the crowd that was with him when he called Laz'a-rus out of the tomb and raised him up from the dead kept bearing witness. <sup>18</sup> This is also why the crowd went to meet him, because they heard he had performed this sign. <sup>19</sup> So the Pharisees said among themselves: “You see that you are not getting anywhere. Look! The whole world has gone after him.”

**(Matthew 21:12, 13)**

<sup>12</sup> Jesus entered the temple and threw out all those selling and buying in the temple, and he overturned the tables of the money changers and the benches of those selling doves. <sup>13</sup> And he said to them: “It is written, ‘My house will be called a house of prayer,’ but you are making it a cave of robbers.”

**(Matthew 21:18, 19)**

<sup>18</sup> While returning to the city early in the morning, he felt hungry. <sup>19</sup> He caught sight of a fig tree by the road and went to it, but he found nothing on it except leaves, and he said to it: “Let no fruit come from you ever again.” And the fig tree withered instantly.

## **(Mark 11:12-19)**

<sup>12</sup> The next day when they were leaving Beth'a-ny, he felt hungry. <sup>13</sup> From a distance he caught sight of a fig tree that had leaves, and he went to see whether he could find something on it. But on coming to it, he found nothing but leaves, for it was not the season for figs. <sup>14</sup> So he said to it: "Let no one eat fruit from you ever again." And his disciples were listening.

<sup>15</sup> They now came to Jerusalem. There he entered the temple and started to throw out those selling and buying in the temple, and he overturned the tables of the money changers and the benches of those selling doves, <sup>16</sup> and he would not let anyone carry a utensil through the temple. <sup>17</sup> He was teaching and saying to them: "Is it not written, 'My house will be called a house of prayer for all the nations'? But you have made it a cave of robbers." <sup>18</sup> And the chief priests and the scribes heard it, and they began to seek how to kill him; for they were in fear of him, because all the crowd was astounded at his teaching.

**(Luke 19:45-48)**

<sup>45</sup> Then he entered the temple and started to throw out those who were selling, <sup>46</sup> saying to them: “It is written, ‘My house will be a house of prayer,’ but you have made it a cave of robbers.”

<sup>47</sup> He continued teaching daily in the temple. But the chief priests and the scribes and the principal ones of the people were seeking to kill him; <sup>48</sup> but they did not find any way to do this, for the people one and all kept hanging on to him to hear him.

## (John 12:20-50)

<sup>20</sup> Now there were some Greeks among those who had come to worship at the festival. <sup>21</sup> So these approached Philip, who was from Beth-sa'i-da of Gal'i-lee, and they began to request him, saying: "Sir, we want to see Jesus." <sup>22</sup> Philip came and told Andrew. Andrew and Philip came and told Jesus.

<sup>23</sup> But Jesus answered them: "The hour has come for the Son of man to be glorified. <sup>24</sup> Most truly I say to you, unless a grain of wheat falls to the ground and dies, it remains just one grain; but if it dies, it then bears much fruit. <sup>25</sup> Whoever is fond of his life destroys it, but whoever hates his life in this world will safeguard it for everlasting life. <sup>26</sup> If anyone would minister to me, let him follow me, and where I am, there my minister will be also. If anyone would minister to me, the Father will honor him. <sup>27</sup> Now I am troubled, and what should I say? Father, save me out of this hour. Nevertheless, this is why I have come to this hour. <sup>28</sup> Father, glorify your name." Then a voice came out of heaven: "I have glorified it and will glorify it again."

<sup>29</sup> The crowd that was standing there heard it and began to say that it had thundered. Others said: "An angel has spoken to him." <sup>30</sup> Jesus answered: "This voice has occurred, not for my sake, but for your sakes. <sup>31</sup> Now there is a judging of this world; now the ruler of this world will be cast out. <sup>32</sup> And yet I, if I am lifted up from the earth, will draw all sorts of men to myself." <sup>33</sup> This he was really saying to indicate what sort of death he was about to die. <sup>34</sup> Then the crowd answered him: "We heard from the Law that the Christ remains forever. How can you say that the Son of man must be lifted up? Who is this Son of man?" <sup>35</sup> So Jesus said to them: "The light will be among you a little while longer. Walk while you still have the light, so that darkness does not overpower you; whoever walks in the darkness does not know where he is going. <sup>36</sup> While you have the light, exercise faith in the light, so that you may become sons of light."

Jesus said these things and went off and hid from them. <sup>37</sup> Although he had performed so many signs before them, they were not putting faith in him, <sup>38</sup> so that the word of Isaiah the prophet might be fulfilled, who said: "Jehovah, who has put faith in the thing heard from us? And as for the arm of Jehovah, to whom has it been revealed?" <sup>39</sup> The reason why they were not able to believe is that again Isaiah said: <sup>40</sup> "He has blinded their eyes and has made their hearts hard, so that they would not see with their eyes and understand with their hearts and turn around and I heal them." <sup>41</sup> Isaiah said these things because he saw his glory, and he spoke about him. <sup>42</sup> All the same, many even of the rulers actually put faith in him, but they would not acknowledge him because of the Pharisees, so that they would not be expelled from the synagogue; <sup>43</sup> for they loved the glory of men even more than the glory of God.

<sup>44</sup> However, Jesus called out and said: "Whoever puts faith in me puts faith not only in me but also in him who sent me; <sup>45</sup> and whoever sees me sees also the One who sent me. <sup>46</sup> I have come as a light into the world, so that everyone putting faith in me may not remain in the darkness. <sup>47</sup> But if anyone hears my sayings and does not keep them, I do not judge him; for I came, not to judge the world, but to save the world. <sup>48</sup> Whoever disregards me and does not receive my sayings has one to judge him. The word that I have spoken is what will judge him on the last day. <sup>49</sup> For I have not spoken of my own initiative, but the Father who sent me has himself given me a commandment about what to say and what to speak. <sup>50</sup> And I know that his commandment means everlasting life. So whatever I speak, I speak just as the Father has told me."

## **(Matthew 21:19-25:46)**

<sup>19</sup> He caught sight of a fig tree by the road and went to it, but he found nothing on it except leaves, and he said to it: "Let no fruit come from you ever again." And the fig tree withered instantly. <sup>20</sup> When the disciples saw this, they were amazed and said: "How is it that the fig tree withered instantly?" <sup>21</sup> In answer Jesus said to them: "Truly I say to you, if you have faith and do not doubt, not only will you do what I did to the fig tree, but even if you say to this mountain, 'Be lifted up and thrown into the sea,' it will happen. <sup>22</sup> And all the things you ask in prayer, having faith, you will receive."

<sup>23</sup> After he went into the temple, the chief priests and the elders of the people came up to him while he was teaching and said: "By what authority do you do these things? And who gave you this authority?" <sup>24</sup> In reply Jesus said to them: "I will also ask you one thing. If you tell me, then I will also tell you by what authority I do these things: <sup>25</sup> The baptism by John, from what source was it? From heaven or from men?" But they began to reason among themselves, saying: "If we say, 'From heaven,' he will say to us, 'Why, then, did you not believe him?' <sup>26</sup> But if we say, 'From men,' we have the crowd to fear, for they all regard John as a prophet." <sup>27</sup> So they answered Jesus: "We do not know." He, in turn, said to them: "Neither am I telling you by what authority I do these things."

<sup>28</sup> "What do you think? A man had two children. Going up to the first, he said, 'Child, go work today in the vineyard.' <sup>29</sup> In answer this one said, 'I will not,' but afterward, he felt regret and went out. <sup>30</sup> Approaching the second, he said the same. This one replied, 'I will, Sir,' but did not go out. <sup>31</sup> Which of the two did the will of his father?" They said: "The first." Jesus said to them: "Truly I say to you that the tax collectors and the prostitutes are going ahead of you into the Kingdom of God. <sup>32</sup> For John came to you in a way of righteousness, but you did not believe him. However, the tax collectors and the prostitutes believed him, and even when you saw this, you did not feel regret afterward so as to believe him."

<sup>33</sup> "Hear another illustration: There was a man, a landowner, who planted a vineyard and put a fence around it and dug a winepress in it and erected a tower; then he leased it to cultivators and traveled abroad. <sup>34</sup> When the fruit season came around, he sent his slaves to the cultivators to collect his fruit. <sup>35</sup> However, the cultivators took his slaves, and they beat one up, another they killed, another they stoned. <sup>36</sup> Again he sent other slaves, more than the first group, but they did the same to these. <sup>37</sup> Lastly he sent his son to them, saying, 'They will respect my son.' <sup>38</sup> On seeing the son, the cultivators said among themselves, 'This is the heir. Come, let us kill him and get his inheritance!' <sup>39</sup> So they took him and threw him out of the vineyard and killed him. <sup>40</sup> Therefore, when the owner of the vineyard comes, what will he do to those cultivators?" <sup>41</sup> They said to him: "Because they are evil, he will bring a terrible destruction on them and will lease the vineyard to other cultivators, who will give him the fruits when they become due."

<sup>42</sup> Jesus said to them: "Did you never read in the Scriptures, 'The stone that the builders rejected, this has become the chief cornerstone. This has come from Jehovah, and it is marvelous in our eyes'? <sup>43</sup> This is why I say to you, the Kingdom of God will be taken from you and be given to a nation producing its fruits. <sup>44</sup> Also, the person falling on this stone will be shattered. As for anyone on whom it falls, it will crush him."

<sup>45</sup> When the chief priests and the Pharisees heard his illustrations, they knew that he was speaking about them. <sup>46</sup> Although they wanted to seize him, they feared the crowds, because these regarded him as a prophet.

**22** Once more Jesus spoke to them with illustrations, saying: <sup>2</sup> “The Kingdom of the heavens may be likened to a king who made a marriage feast for his son. <sup>3</sup> And he sent his slaves to call those invited to the marriage feast, but they were unwilling to come. <sup>4</sup> Again he sent other slaves, saying, ‘Tell those invited: “Look! I have prepared my dinner, my bulls and fattened animals are slaughtered, and everything is ready. Come to the marriage feast.”’ <sup>5</sup> But unconcerned they went off, one to his own field, another to his business; <sup>6</sup> but the rest, seizing his slaves, treated them insolently and killed them.

<sup>7</sup> “The king grew wrathful and sent his armies and killed those murderers and burned their city. <sup>8</sup> Then he said to his slaves, ‘The marriage feast is ready, but those invited were not worthy. <sup>9</sup> Therefore, go to the roads leading out of the city, and invite anyone you find to the marriage feast.’ <sup>10</sup> Accordingly, those slaves went out to the roads and gathered all they found, both wicked and good; and the room for the wedding ceremonies was filled with those dining.

<sup>11</sup> “When the king came in to inspect the guests, he caught sight of a man not wearing a marriage garment. <sup>12</sup> So he said to him, ‘Fellow, how did you get in here without a marriage garment?’ He was speechless. <sup>13</sup> Then the king said to his servants, ‘Bind him hand and foot and throw him into the darkness outside. There is where his weeping and the gnashing of his teeth will be.’

<sup>14</sup> “For there are many invited, but few chosen.”

<sup>15</sup> Then the Pharisees went and conspired together in order to trap him in his speech. <sup>16</sup> So they sent their disciples to him, together with party followers of Herod, saying: “Teacher, we know you are truthful and teach the way of God in truth, and you do not seek anyone’s favor, for you do not look at the outward appearance of people. <sup>17</sup> Tell us, then, what do you think? Is it lawful to pay head tax to Caesar or not?” <sup>18</sup> But Jesus, knowing their wickedness, said: “Why do you put me to the test, hypocrites? <sup>19</sup> Show me the tax coin.” They brought him a de-nar’i-us. <sup>20</sup> He said to them: “Whose image and inscription is this?” <sup>21</sup> They said: “Caesar’s.” Then he said to them: “Pay back, therefore, Caesar’s things to Caesar, but God’s things to God.” <sup>22</sup> When they heard that, they were amazed, and they left him and went away.

<sup>23</sup> On that day the Sadducees, who say there is no resurrection, came and asked him: <sup>24</sup> “Teacher, Moses said: ‘If any man dies without having children, his brother must marry his wife and raise up offspring for his brother.’ <sup>25</sup> Now there were seven brothers with us. The first married and died, and having no offspring, he left his wife for his brother. <sup>26</sup> The same thing happened with the second and the third, through all seven. <sup>27</sup> Last of all, the woman died. <sup>28</sup> So in the resurrection, of the seven, whose wife will she be? For they all had her as a wife.”

<sup>29</sup> In reply Jesus said to them: “You are mistaken, because you know neither the Scriptures nor the power of God; <sup>30</sup> for in the resurrection neither do men marry nor are women given in marriage, but they are as angels in heaven. <sup>31</sup> Regarding the resurrection of the dead, have you not read what was spoken to you by God, who said: <sup>32</sup> ‘I am the God of

Abraham and the God of Isaac and the God of Jacob'? He is the God, not of the dead, but of the living." <sup>33</sup> On hearing that, the crowds were astounded at his teaching.

<sup>34</sup> After the Pharisees heard that he had silenced the Sadducees, they came together in one group. <sup>35</sup> And one of them, versed in the Law, tested him by asking: <sup>36</sup> "Teacher, which is the greatest commandment in the Law?" <sup>37</sup> He said to him: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind." <sup>38</sup> This is the greatest and first commandment. <sup>39</sup> The second, like it, is this: 'You must love your neighbor as yourself.' <sup>40</sup> On these two commandments the whole Law hangs, and the Prophets."

<sup>41</sup> Now while the Pharisees were gathered together, Jesus asked them: <sup>42</sup> "What do you think about the Christ? Whose son is he?" They said to him: "David's." <sup>43</sup> He asked them: "How is it, then, that David under inspiration calls him Lord, saying, <sup>44</sup> 'Jehovah said to my Lord: "Sit at my right hand until I put your enemies beneath your feet"'?" <sup>45</sup> If, then, David calls him Lord, how is he his son?" <sup>46</sup> And nobody was able to say a word in reply to him, and from that day on, no one dared to question him any further.

**23** Then Jesus spoke to the crowds and to his disciples, saying: <sup>2</sup> "The scribes and the Pharisees have seated themselves in the seat of Moses. <sup>3</sup> Therefore, all the things they tell you, do and observe, but do not do according to their deeds, for they say but they do not practice what they say. <sup>4</sup> They bind up heavy loads and put them on the shoulders of men, but they themselves are not willing to budge them with their finger. <sup>5</sup> All the works they do, they do to be seen by men, for they broaden the scripture-containing cases that they wear as safeguards and lengthen the fringes of their garments. <sup>6</sup> They like the most prominent place at evening meals and the front seats in the synagogues <sup>7</sup> and the greetings in the marketplaces and to be called Rabbi by men. <sup>8</sup> But you, do not you be called Rabbi, for one is your Teacher, and all of you are brothers. <sup>9</sup> Moreover, do not call anyone your father on earth, for one is your Father, the heavenly One. <sup>10</sup> Neither be called leaders, for your Leader is one, the Christ. <sup>11</sup> But the greatest one among you must be your minister. <sup>12</sup> Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

<sup>13</sup> "Woe to you, scribes and Pharisees, hypocrites! because you shut up the Kingdom of the heavens before men; for you yourselves do not go in, neither do you permit those on their way in to go in. <sup>14</sup> ———

<sup>15</sup> "Woe to you, scribes and Pharisees, hypocrites! because you travel over sea and dry land to make one proselyte, and when he becomes one, you make him a subject for Ge-hen'na twice as much so as yourselves.

<sup>16</sup> "Woe to you, blind guides, who say, 'If anyone swears by the temple, it is nothing; but if anyone swears by the gold of the temple, he is under obligation.' <sup>17</sup> Fools and blind ones! Which, in fact, is greater, the gold or the temple that has sanctified the gold? <sup>18</sup> Moreover, 'If anyone swears by the altar, it is nothing; but if anyone swears by the gift on it, he is under obligation.' <sup>19</sup> Blind ones! Which, in fact, is greater, the gift or the altar that sanctifies the gift? <sup>20</sup> Therefore, whoever swears by the altar is swearing by it and by all the things on it; <sup>21</sup> and whoever swears by the temple is swearing by it and by the One inhabiting it; <sup>22</sup> and whoever swears by heaven is swearing by the throne of God and by the One sitting on it.



<sup>23</sup> “Woe to you, scribes and Pharisees, hypocrites! because you give the tenth of the mint and the dill and the cumin, but you have disregarded the weightier matters of the Law, namely, justice and mercy and faithfulness. These things it was necessary to do, yet not to disregard the other things. <sup>24</sup> Blind guides, who strain out the gnat but gulp down the camel!

<sup>25</sup> “Woe to you, scribes and Pharisees, hypocrites! because you cleanse the outside of the cup and of the dish, but inside they are full of greediness and self-indulgence. <sup>26</sup> Blind Pharisee, cleanse first the inside of the cup and of the dish, so that the outside of it may also become clean.

<sup>27</sup> “Woe to you, scribes and Pharisees, hypocrites! because you resemble whitewashed graves, which outwardly indeed appear beautiful but inside are full of dead men’s bones and of every sort of uncleanness. <sup>28</sup> In the same way, on the outside you appear righteous to men, but inside you are full of hypocrisy and lawlessness.

<sup>29</sup> “Woe to you, scribes and Pharisees, hypocrites! because you build the graves of the prophets and decorate the tombs of the righteous ones, <sup>30</sup> and you say, ‘If we had lived in the days of our forefathers, we would not have shared with them in shedding the blood of the prophets.’ <sup>31</sup> Therefore, you are testifying against yourselves that you are sons of those who murdered the prophets. <sup>32</sup> Well, then, fill up the measure of your forefathers.

<sup>33</sup> “Serpents, offspring of vipers, how will you flee from the judgment of Ge·hen'na? <sup>34</sup> For this reason, I am sending to you prophets and wise men and public instructors. Some of them you will kill and execute on stakes, and some of them you will scourge in your synagogues and persecute from city to city, <sup>35</sup> so that there may come upon you all the righteous blood spilled on earth, from the blood of righteous Abel to the blood of Zech·a·ri'ah son of Bar·a·chi'ah, whom you murdered between the sanctuary and the altar. <sup>36</sup> Truly I say to you, all these things will come upon this generation.

<sup>37</sup> “Jerusalem, Jerusalem, the killer of the prophets and stoner of those sent to her—how often I wanted to gather your children together the way a hen gathers her chicks under her wings! But you did not want it. <sup>38</sup> Look! Your house is abandoned to you. <sup>39</sup> For I say to you, you will by no means see me from now until you say, ‘Blessed is the one who comes in Jehovah’s name!’”

**24** Now as Jesus was departing from the temple, his disciples approached to show him the buildings of the temple. <sup>2</sup> In response he said to them: “Do you not see all these things? Truly I say to you, by no means will a stone be left here upon a stone and not be thrown down.”

<sup>3</sup> While he was sitting on the Mount of Olives, the disciples approached him privately, saying: “Tell us, when will these things be, and what will be the sign of your presence and of the conclusion of the system of things?”

<sup>4</sup> In answer Jesus said to them: “Look out that nobody misleads you, <sup>5</sup> for many will come on the basis of my name, saying, ‘I am the Christ,’ and will mislead many. <sup>6</sup> You are going to hear of wars and reports of wars. See that you are not alarmed, for these things must take place, but the end is not yet.

<sup>7</sup> “For nation will rise against nation and kingdom against kingdom, and there will be food shortages and earthquakes in one place after another. <sup>8</sup> All these things are a beginning of pangs of distress.

<sup>9</sup> “Then people will hand you over to tribulation and will kill you, and you will be hated by all the nations on account of my name. <sup>10</sup> Then, too, many will be stumbled and will betray one another and will hate one another. <sup>11</sup> Many false prophets will arise and mislead many; <sup>12</sup> and because of the increasing of lawlessness, the love of the greater number will grow cold. <sup>13</sup> But the one who has endured to the end will be saved. <sup>14</sup> And this good news of the Kingdom will be preached in all the inhabited earth for a witness to all the nations, and then the end will come.

<sup>15</sup> “Therefore, when you catch sight of the disgusting thing that causes desolation, as spoken about by Daniel the prophet, standing in a holy place (let the reader use discernment), <sup>16</sup> then let those in Ju-de'a begin fleeing to the mountains. <sup>17</sup> Let the man on the housetop not come down to take the goods out of his house, <sup>18</sup> and let the man in the field not return to pick up his outer garment. <sup>19</sup> Woe to the pregnant women and those nursing a baby in those days! <sup>20</sup> Keep praying that your flight may not occur in wintertime nor on the Sabbath day; <sup>21</sup> for then there will be great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again. <sup>22</sup> In fact, unless those days were cut short, no flesh would be saved; but on account of the chosen ones those days will be cut short.

<sup>23</sup> “Then if anyone says to you, ‘Look! Here is the Christ,’ or, ‘There!’ do not believe it. <sup>24</sup> For false Christs and false prophets will arise and will perform great signs and wonders so as to mislead, if possible, even the chosen ones. <sup>25</sup> Look! I have forewarned you. <sup>26</sup> Therefore, if people say to you, ‘Look! He is in the wilderness,’ do not go out; ‘Look! He is in the inner rooms,’ do not believe it. <sup>27</sup> For just as the lightning comes out of the east and shines over to the west, so the presence of the Son of man will be. <sup>28</sup> Wherever the carcass is, there the eagles will be gathered together.

<sup>29</sup> “Immediately after the tribulation of those days, the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. <sup>30</sup> Then the sign of the Son of man will appear in heaven, and all the tribes of the earth will beat themselves in grief, and they will see the Son of man coming on the clouds of heaven with power and great glory. <sup>31</sup> And he will send out his angels with a great trumpet sound, and they will gather his chosen ones together from the four winds, from one extremity of the heavens to their other extremity.

<sup>32</sup> “Now learn this illustration from the fig tree: Just as soon as its young branch grows tender and sprouts its leaves, you know that summer is near. <sup>33</sup> Likewise also you, when you see all these things, know that he is near at the doors. <sup>34</sup> Truly I say to you that this generation will by no means pass away until all these things happen. <sup>35</sup> Heaven and earth will pass away, but my words will by no means pass away.

<sup>36</sup> “Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father. <sup>37</sup> For just as the days of Noah were, so the presence of the Son of man will be. <sup>38</sup> For as they were in those days before the Flood, eating and drinking, men marrying and women being given in marriage, until the day that Noah entered into the ark,

<sup>39</sup> and they took no note until the Flood came and swept them all away, so the presence of the Son of man will be. <sup>40</sup> Then two men will be in the field; one will be taken along and the other abandoned. <sup>41</sup> Two women will be grinding at the hand mill; one will be taken along and the other abandoned. <sup>42</sup> Keep on the watch, therefore, because you do not know on what day your Lord is coming.

<sup>43</sup> “But know one thing: If the householder had known in what watch the thief was coming, he would have kept awake and not allowed his house to be broken into. <sup>44</sup> On this account, you too prove yourselves ready, because the Son of man is coming at an hour that you do not think to be it.

<sup>45</sup> “Who really is the faithful and discreet slave whom his master appointed over his domestics, to give them their food at the proper time? <sup>46</sup> Happy is that slave if his master on coming finds him doing so! <sup>47</sup> Truly I say to you, he will appoint him over all his belongings.

<sup>48</sup> “But if ever that evil slave says in his heart, ‘My master is delaying,’ <sup>49</sup> and he starts to beat his fellow slaves and to eat and drink with the confirmed drunkards, <sup>50</sup> the master of that slave will come on a day that he does not expect and in an hour that he does not know, <sup>51</sup> and he will punish him with the greatest severity and will assign him his place with the hypocrites. There is where his weeping and the gnashing of his teeth will be.

**25** “Then the Kingdom of the heavens may be likened to ten virgins who took their lamps and went out to meet the bridegroom. <sup>2</sup> Five of them were foolish, and five were discreet. <sup>3</sup> For the foolish took their lamps but took no oil with them, <sup>4</sup> whereas the discreet took oil in their flasks along with their lamps. <sup>5</sup> While the bridegroom was delaying, they all became drowsy and fell asleep. <sup>6</sup> Right in the middle of the night there was a shout: ‘Here is the bridegroom! Go out to meet him.’ <sup>7</sup> Then all those virgins got up and put their lamps in order. <sup>8</sup> The foolish said to the discreet, ‘Give us some of your oil, because our lamps are about to go out.’ <sup>9</sup> The discreet answered, saying: ‘Perhaps there may not be enough for both us and you. Go instead to those who sell it, and buy some for yourselves.’ <sup>10</sup> While they were going off to buy it, the bridegroom came. The virgins who were ready went in with him to the marriage feast, and the door was shut. <sup>11</sup> Afterward, the rest of the virgins also came, saying, ‘Sir, Sir, open to us!’ <sup>12</sup> In answer he said, ‘I tell you the truth, I do not know you.’

<sup>13</sup> “Keep on the watch, therefore, because you know neither the day nor the hour.

<sup>14</sup> “For it is just like a man about to travel abroad who summoned his slaves and entrusted his belongings to them. <sup>15</sup> He gave five talents to one, two to another, and one to still another, to each according to his own ability, and he went abroad. <sup>16</sup> Immediately the one who received the five talents went and did business with them and gained five more. <sup>17</sup> Likewise, the one who received the two gained two more. <sup>18</sup> But the slave who received just one went off and dug in the ground and hid his master’s money.

<sup>19</sup> “After a long time, the master of those slaves came and settled accounts with them. <sup>20</sup> So the one who had received the five talents came forward and brought five additional talents, saying, ‘Master, you entrusted five talents to me; see, I gained five talents more.’ <sup>21</sup> His master said to him: ‘Well done, good and faithful slave! You were faithful over a few things. I will appoint you over many things. Enter into the joy of your master.’ <sup>22</sup> Next the one who had received the two talents came forward and said, ‘Master, you entrusted two talents

to me; see, I gained two talents more.’<sup>23</sup> His master said to him: ‘Well done, good and faithful slave! You were faithful over a few things. I will appoint you over many things. Enter into the joy of your master.’

<sup>24</sup> “Finally the slave who had received the one talent came forward and said: ‘Master, I knew you to be a demanding man, reaping where you did not sow and gathering where you did not winnow.’<sup>25</sup> So I grew afraid and went and hid your talent in the ground. Here, you have what is yours.’<sup>26</sup> In reply his master said to him: ‘Wicked and sluggish slave, you knew, did you, that I reaped where I did not sow and gathered where I did not winnow?’<sup>27</sup> Well, then, you should have deposited my money with the bankers, and on my coming I would have received it back with interest.

<sup>28</sup> “Therefore, take the talent away from him and give it to the one who has the ten talents.<sup>29</sup> For to everyone who has, more will be given, and he will have an abundance. But the one who does not have, even what he has will be taken away from him.<sup>30</sup> And throw the good-for-nothing slave out into the darkness outside. There is where his weeping and the gnashing of his teeth will be.’

<sup>31</sup> “When the Son of man comes in his glory, and all the angels with him, then he will sit down on his glorious throne.<sup>32</sup> All the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats.<sup>33</sup> And he will put the sheep on his right hand, but the goats on his left.

<sup>34</sup> “Then the King will say to those on his right: ‘Come, you who have been blessed by my Father, inherit the Kingdom prepared for you from the founding of the world.’<sup>35</sup> For I became hungry and you gave me something to eat; I was thirsty and you gave me something to drink. I was a stranger and you received me hospitably;<sup>36</sup> naked and you clothed me. I fell sick and you looked after me. I was in prison and you visited me.’<sup>37</sup> Then the righteous ones will answer him with the words: ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink?’<sup>38</sup> When did we see you a stranger and receive you hospitably, or naked and clothe you?’<sup>39</sup> When did we see you sick or in prison and visit you?’<sup>40</sup> In reply the King will say to them, ‘Truly I say to you, to the extent that you did it to one of the least of these my brothers, you did it to me.’

<sup>41</sup> “Then he will say to those on his left: ‘Go away from me, you who have been cursed, into the everlasting fire prepared for the Devil and his angels.’<sup>42</sup> For I became hungry, but you gave me nothing to eat; and I was thirsty, but you gave me nothing to drink.<sup>43</sup> I was a stranger, but you did not receive me hospitably; naked, but you did not clothe me; sick and in prison, but you did not look after me.’<sup>44</sup> Then they too will answer with the words: ‘Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison and did not minister to you?’<sup>45</sup> Then he will answer them, saying: ‘Truly I say to you, to the extent that you did not do it to one of these least ones, you did not do it to me.’<sup>46</sup> These will depart into everlasting cutting-off, but the righteous ones into everlasting life.”

## (Mark 11:20-13:37)

<sup>20</sup> But when they were passing by early in the morning, they saw the fig tree already withered from its roots. <sup>21</sup> Peter, remembering it, said to him: "Rabbi, see! the fig tree that you cursed has withered." <sup>22</sup> In reply Jesus said to them: "Have faith in God. <sup>23</sup> Truly I say to you that whoever tells this mountain, 'Be lifted up and thrown into the sea,' and does not doubt in his heart but has faith that what he says is going to happen, he will have it happen. <sup>24</sup> This is why I tell you, all the things you pray and ask for, have faith that you have received them, and you will have them. <sup>25</sup> And when you stand praying, forgive whatever you have against anyone, so that your Father who is in the heavens may also forgive you your trespasses."  
<sup>26</sup> \_\_\_\_\_

<sup>27</sup> They came again to Jerusalem. And as he was walking in the temple, the chief priests and the scribes and the elders came <sup>28</sup> and said to him: "By what authority do you do these things? Or who gave you this authority to do these things?" <sup>29</sup> Jesus said to them: "I will ask you one question. Answer me, and I will tell you by what authority I do these things. <sup>30</sup> Was the baptism by John from heaven or from men? Answer me." <sup>31</sup> So they began to reason among themselves, saying: "If we say, 'From heaven,' he will say, 'Why, then, did you not believe him?' <sup>32</sup> But dare we say, 'From men?'" They were in fear of the crowd, for these all held that John had really been a prophet. <sup>33</sup> So they answered Jesus: "We do not know." Jesus said to them: "Neither am I telling you by what authority I do these things."

**12** Then he started to speak to them with illustrations: "A man planted a vineyard and put a fence around it and dug a vat for the winepress and erected a tower; then he leased it to cultivators and traveled abroad. <sup>2</sup> In due season he sent a slave to the cultivators to collect some of the fruits of the vineyard from them. <sup>3</sup> But they took him, beat him, and sent him away empty-handed. <sup>4</sup> Again he sent another slave to them, and that one they struck on the head and dishonored. <sup>5</sup> And he sent another, and that one they killed, and many others, some of whom they beat and some of whom they killed. <sup>6</sup> One more he had, a beloved son. He sent him to them last, saying, 'They will respect my son.' <sup>7</sup> But those cultivators said among themselves, 'This is the heir. Come, let us kill him, and the inheritance will be ours.' <sup>8</sup> So they took him and killed him and threw him out of the vineyard. <sup>9</sup> What will the owner of the vineyard do? He will come and kill the cultivators and will give the vineyard to others. <sup>10</sup> Did you never read this scripture: 'The stone that the builders rejected, this has become the chief cornerstone. <sup>11</sup> This has come from Jehovah, and it is marvelous in our eyes?'"

<sup>12</sup> At that they wanted to seize him, but they feared the crowd, for they knew that he spoke the illustration with them in mind. So they left him and went away.

<sup>13</sup> Next they sent to him some of the Pharisees and of the party followers of Herod in order to catch him in his speech. <sup>14</sup> On arriving, these said to him: "Teacher, we know you are truthful and you do not seek anyone's favor, for you do not look at the outward appearance of people, but you teach the way of God in line with truth. Is it lawful to pay head tax to Caesar or not? <sup>15</sup> Should we pay, or should we not pay?" Detecting their hypocrisy, he said to them: "Why do you put me to the test? Bring me a de-nar'i-us to look at." <sup>16</sup> They brought one, and he said to them: "Whose image and inscription is this?" They said to him: "Caesar's." <sup>17</sup> Jesus

then said: "Pay back Caesar's things to Caesar, but God's things to God." And they were amazed at him.

<sup>18</sup> Now the Sadducees, who say there is no resurrection, came and asked him: <sup>19</sup> "Teacher, Moses wrote us that if someone's brother dies and leaves a wife behind but does not leave a child, his brother should take the wife and raise up offspring for his brother. <sup>20</sup> There were seven brothers. The first took a wife, but when he died he left no offspring. <sup>21</sup> And the second married her but died without leaving offspring, and the third the same way. <sup>22</sup> And all seven left no offspring. Last of all, the woman also died. <sup>23</sup> In the resurrection, whose wife will she be? For the seven had her as a wife." <sup>24</sup> Jesus said to them: "Is not this why you are mistaken, because you know neither the Scriptures nor the power of God? <sup>25</sup> For when they rise from the dead, neither do men marry nor are women given in marriage, but they are as angels in the heavens. <sup>26</sup> But concerning the dead being raised up, have you not read in the book of Moses, in the account about the thornbush, that God said to him: 'I am the God of Abraham and God of Isaac and God of Jacob'? <sup>27</sup> He is a God, not of the dead, but of the living. You are very much mistaken."

<sup>28</sup> One of the scribes who had come up and heard them disputing, knowing that he had answered them in a fine way, asked him: "Which commandment is first of all?" <sup>29</sup> Jesus answered: "The first is, 'Hear, O Israel, Jehovah our God is one Jehovah,' <sup>30</sup> and you must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength.' <sup>31</sup> The second is this, 'You must love your neighbor as yourself.' There is no other commandment greater than these." <sup>32</sup> The scribe said to him: "Teacher, you spoke well, in line with truth, 'He is One, and there is no other besides him'; <sup>33</sup> and to love him with one's whole heart, with one's whole understanding, and with one's whole strength and to love one's neighbor as oneself is worth far more than all the whole burnt offerings and sacrifices." <sup>34</sup> At this Jesus, discerning that he had answered intelligently, said to him: "You are not far from the Kingdom of God." But no one had the courage to question him anymore.

<sup>35</sup> However, as Jesus continued teaching in the temple, he said: "How is it that the scribes say that the Christ is David's son? <sup>36</sup> By the holy spirit, David himself said, 'Jehovah said to my Lord: "Sit at my right hand until I put your enemies beneath your feet.'" <sup>37</sup> David himself calls him Lord, so how can it be that he is his son?"

And the large crowd was listening to him with pleasure. <sup>38</sup> And in his teaching he went on to say: "Beware of the scribes who want to walk around in robes and want greetings in the marketplaces <sup>39</sup> and front seats in the synagogues and the most prominent places at evening meals. <sup>40</sup> They devour the houses of the widows, and for show they make long prayers. These will receive a more severe judgment."

<sup>41</sup> And he sat down with the treasury chests in view and began observing how the crowd was dropping money into the treasury chests, and many rich people were dropping in many coins. <sup>42</sup> Now a poor widow came and dropped in two small coins of very little value. <sup>43</sup> So he called his disciples to him and said to them: "Truly I say to you that this poor widow put in more than all the others who put money into the treasury chests. <sup>44</sup> For they all put in out of their surplus, but she, out of her want, put in everything she had, all she had to live on."

**13** As he was going out of the temple, one of his disciples said to him: “Teacher, see! what wonderful stones and buildings!” <sup>2</sup> However, Jesus said to him: “Do you see these great buildings? By no means will a stone be left here upon a stone and not be thrown down.”

<sup>3</sup> As he was sitting on the Mount of Olives with the temple in view, Peter, James, John, and Andrew asked him privately: <sup>4</sup> “Tell us, when will these things be, and what will be the sign when all these things are to come to a conclusion?” <sup>5</sup> So Jesus began to tell them: “Look out that nobody misleads you. <sup>6</sup> Many will come on the basis of my name, saying, ‘I am he,’ and will mislead many. <sup>7</sup> Moreover, when you hear of wars and reports of wars, do not be alarmed; these things must take place, but the end is not yet.

<sup>8</sup> “For nation will rise against nation and kingdom against kingdom; there will be earthquakes in one place after another; there will also be food shortages. These are a beginning of pangs of distress.

<sup>9</sup> “As for you, look out for yourselves. People will hand you over to local courts, and you will be beaten in synagogues and be put on the stand before governors and kings for my sake, for a witness to them. <sup>10</sup> Also, in all the nations, the good news has to be preached first. <sup>11</sup> And when they are taking you to hand you over, do not be anxious beforehand about what to say; but whatever is given you in that hour, say this, for you are not the ones speaking, but the holy spirit is. <sup>12</sup> Furthermore, brother will deliver brother over to death, and a father a child, and children will rise up against parents and have them put to death. <sup>13</sup> And you will be hated by all people on account of my name. But the one who has endured to the end will be saved.

<sup>14</sup> “However, when you catch sight of the disgusting thing that causes desolation standing where it should not be (let the reader use discernment), then let those in Ju-de'a begin fleeing to the mountains. <sup>15</sup> Let the man on the housetop not come down nor go inside to take anything out of his house; <sup>16</sup> and let the man in the field not return to the things behind to pick up his outer garment. <sup>17</sup> Woe to the pregnant women and those nursing a baby in those days! <sup>18</sup> Keep praying that it may not occur in wintertime; <sup>19</sup> for those days will be days of a tribulation such as has not occurred from the beginning of the creation that God created until that time, and will not occur again. <sup>20</sup> In fact, unless Jehovah had cut short the days, no flesh would be saved. But on account of the chosen ones whom he has chosen, he has cut short the days.

<sup>21</sup> “Then, too, if anyone says to you, ‘See! Here is the Christ,’ or, ‘See! There he is,’ do not believe it. <sup>22</sup> For false Christs and false prophets will arise and will perform signs and wonders to lead astray, if possible, the chosen ones. <sup>23</sup> You, then, watch out. I have told you all things beforehand.

<sup>24</sup> “But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light, <sup>25</sup> and the stars will be falling out of heaven, and the powers that are in the heavens will be shaken. <sup>26</sup> And then they will see the Son of man coming in the clouds with great power and glory. <sup>27</sup> And then he will send out the angels and will gather his chosen ones together from the four winds, from earth’s extremity to heaven’s extremity.

<sup>28</sup> “Now learn this illustration from the fig tree: Just as soon as its young branch grows tender and sprouts its leaves, you know that summer is near. <sup>29</sup> Likewise also you, when you

see these things happening, know that he is near at the doors. <sup>30</sup> Truly I say to you that this generation will by no means pass away until all these things happen. <sup>31</sup> Heaven and earth will pass away, but my words will by no means pass away.

<sup>32</sup> “Concerning that day or the hour nobody knows, neither the angels in heaven nor the Son, but the Father. <sup>33</sup> Keep looking, keep awake, for you do not know when the appointed time is. <sup>34</sup> It is like a man traveling abroad who left his house and gave the authority to his slaves, to each one his work, and commanded the doorkeeper to keep on the watch. <sup>35</sup> Keep on the watch, therefore, for you do not know when the master of the house is coming, whether late in the day or at midnight or before dawn or early in the morning, <sup>36</sup> in order that when he comes suddenly, he does not find you sleeping. <sup>37</sup> But what I say to you, I say to all: Keep on the watch.”



**(Luke 20:1-21:38)**

**20** On one of the days while he was teaching the people in the temple and declaring the good news, the chief priests and the scribes with the elders came <sup>2</sup> and said to him: "Tell us, by what authority do you do these things? Or who gave you this authority?" <sup>3</sup> He replied to them: "I will also ask you a question, and you tell me: <sup>4</sup> Was the baptism of John from heaven or from men?" <sup>5</sup> Then they drew conclusions among themselves, saying: "If we say, 'From heaven,' he will say, 'Why did you not believe him?'" <sup>6</sup> But if we say, 'From men,' the people one and all will stone us, for they are convinced that John was a prophet." <sup>7</sup> So they replied that they did not know its source. <sup>8</sup> Jesus said to them: "Neither am I telling you by what authority I do these things."

<sup>9</sup> Then he began to tell the people this illustration: "A man planted a vineyard and leased it to cultivators, and he traveled abroad for a considerable time. <sup>10</sup> In due season he sent a slave to the cultivators so that they would give him some of the fruit of the vineyard. The cultivators, however, sent him away empty-handed, after beating him. <sup>11</sup> But again he sent another slave. That one also they beat and humiliated and sent away empty-handed. <sup>12</sup> Yet again he sent a third; this one also they wounded and threw out. <sup>13</sup> At this the owner of the vineyard said, 'What should I do? I will send my son, the beloved. They will likely respect this one.' <sup>14</sup> When the cultivators caught sight of him, they reasoned with one another, saying, 'This is the heir. Let us kill him so that the inheritance may become ours.' <sup>15</sup> So they threw him out of the vineyard and killed him. What, then, will the owner of the vineyard do to them? <sup>16</sup> He will come and kill these cultivators and will give the vineyard to others."

On hearing this, they said: "Never may that happen!" <sup>17</sup> But he looked straight at them and said: "What, then, does this mean where it is written: 'The stone that the builders rejected, this has become the chief cornerstone'?" <sup>18</sup> Everyone falling on that stone will be shattered. As for anyone on whom it falls, it will crush him."

<sup>19</sup> The scribes and the chief priests then sought to get their hands on him in that very hour, but they feared the people, for they realized that he told this illustration with them in mind. <sup>20</sup> And after observing him closely, they sent men whom they had secretly hired to pretend that they were righteous in order to catch him in his speech, so as to turn him over to the government and to the authority of the governor. <sup>21</sup> And they questioned him, saying: "Teacher, we know you speak and teach correctly and show no partiality, but you teach the way of God in line with truth: <sup>22</sup> Is it lawful for us to pay head tax to Caesar or not?" <sup>23</sup> But he detected their cunning and said to them: <sup>24</sup> "Show me a de-nar'i-us. Whose image and inscription does it have?" They said: "Caesar's." <sup>25</sup> He said to them: "By all means, then, pay back Caesar's things to Caesar but God's things to God." <sup>26</sup> Well, they were not able to trap him in his speech before the people, but amazed at his answer, they became silent.

<sup>27</sup> However, some of the Sadducees, those who say there is no resurrection, came and asked him: <sup>28</sup> "Teacher, Moses wrote us, 'If a man's brother dies, leaving a wife, but he was childless, his brother should take the wife and raise up offspring for his brother.' <sup>29</sup> Now there were seven brothers. The first took a wife but died childless. <sup>30</sup> So the second <sup>31</sup> and the third married her. Likewise even all seven; they died and left no children. <sup>32</sup> Finally the woman also

died. <sup>33</sup> Consequently, in the resurrection, whose wife will she become? For the seven had her as a wife.”

<sup>34</sup> Jesus said to them: “The children of this system of things marry and are given in marriage, <sup>35</sup> but those who have been counted worthy of gaining that system of things and the resurrection from the dead neither marry nor are given in marriage. <sup>36</sup> In fact, neither can they die anymore, for they are like the angels, and they are God’s children by being children of the resurrection. <sup>37</sup> But that the dead are raised up, even Moses made known in the account about the thornbush, when he calls Jehovah ‘the God of Abraham and God of Isaac and God of Jacob.’ <sup>38</sup> He is a God, not of the dead, but of the living, for they are all living to him.” <sup>39</sup> In response some of the scribes said: “Teacher, you spoke well.” <sup>40</sup> For they no longer had the courage to ask him a single question.

<sup>41</sup> In turn he asked them: “How is it they say that the Christ is David’s son? <sup>42</sup> For David himself says in the book of Psalms, ‘Jehovah said to my Lord: “Sit at my right hand <sup>43</sup> until I place your enemies as a stool for your feet.”’ <sup>44</sup> David, therefore, calls him Lord; so how is he his son?”

<sup>45</sup> Then, while all the people were listening, he said to his disciples: <sup>46</sup> “Beware of the scribes who like to walk around in robes and who love greetings in the marketplaces and front seats in the synagogues and the most prominent places at evening meals, <sup>47</sup> and who devour the houses of the widows and for show make long prayers. These will receive a more severe judgment.”

**21** Now as he looked up, he saw the rich dropping their gifts into the treasury chests. <sup>2</sup> Then he saw a needy widow drop in two small coins of very little value, <sup>3</sup> and he said: “Truly I say to you that this poor widow put in more than they all did. <sup>4</sup> For all of these put in gifts out of their surplus, but she, out of her want, put in all the means of living she had.”

<sup>5</sup> Later, when some were speaking about the temple, how it was adorned with fine stones and dedicated things, <sup>6</sup> he said: “As for these things that you now see, the days will come when not a stone will be left upon a stone and not be thrown down.” <sup>7</sup> Then they questioned him, saying: “Teacher, when will these things actually be, and what will be the sign when these things are to occur?” <sup>8</sup> He said: “Look out that you are not misled, for many will come on the basis of my name, saying, ‘I am he,’ and, ‘The due time is near.’ Do not go after them. <sup>9</sup> Furthermore, when you hear of wars and disturbances, do not be terrified. For these things must take place first, but the end will not occur immediately.”

<sup>10</sup> Then he said to them: “Nation will rise against nation, and kingdom against kingdom. <sup>11</sup> There will be great earthquakes, and in one place after another food shortages and pestilences; and there will be fearful sights and from heaven great signs.

<sup>12</sup> “But before all these things happen, people will lay their hands on you and persecute you, handing you over to the synagogues and prisons. You will be brought before kings and governors for the sake of my name. <sup>13</sup> It will result in your giving a witness. <sup>14</sup> Therefore, resolve in your hearts not to rehearse beforehand how to make your defense, <sup>15</sup> for I will give you words and wisdom that all your opposers together will not be able to resist or dispute. <sup>16</sup> Moreover, you will be handed over even by parents and brothers and relatives and friends,

and they will put some of you to death, <sup>17</sup> and you will be hated by all people because of my name. <sup>18</sup> But not even a hair of your heads will perish. <sup>19</sup> By your endurance you will preserve your lives.

<sup>20</sup> “However, when you see Jerusalem surrounded by encamped armies, then know that the desolating of her has drawn near. <sup>21</sup> Then let those in Ju-de'a begin fleeing to the mountains, let those in the midst of her leave, and let those in the countryside not enter into her, <sup>22</sup> because these are days for meting out justice in order that all the things written may be fulfilled. <sup>23</sup> Woe to the pregnant women and those nursing a baby in those days! For there will be great distress on the land and wrath against this people. <sup>24</sup> And they will fall by the edge of the sword and be led captive into all the nations; and Jerusalem will be trampled on by the nations until the appointed times of the nations are fulfilled.

<sup>25</sup> “Also, there will be signs in the sun and moon and stars, and on the earth anguish of nations not knowing the way out because of the roaring of the sea and its agitation. <sup>26</sup> People will become faint out of fear and expectation of the things coming upon the inhabited earth, for the powers of the heavens will be shaken. <sup>27</sup> And then they will see the Son of man coming in a cloud with power and great glory. <sup>28</sup> But as these things start to occur, stand up straight and lift up your heads, because your deliverance is getting near.”

<sup>29</sup> With that he told them an illustration: “Notice the fig tree and all the other trees. <sup>30</sup> When they are budding, you see it for yourselves and know that now the summer is near. <sup>31</sup> Likewise also you, when you see these things happening, know that the Kingdom of God is near. <sup>32</sup> Truly I say to you that this generation will by no means pass away until all things happen. <sup>33</sup> Heaven and earth will pass away, but my words will by no means pass away.

<sup>34</sup> “But pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life, and suddenly that day be instantly upon you <sup>35</sup> as a snare. For it will come upon all those dwelling on the face of the whole earth. <sup>36</sup> Keep awake, then, all the time making supplication that you may succeed in escaping all these things that must occur and in standing before the Son of man.”

<sup>37</sup> So by day he would be teaching in the temple, but by night he would go out and lodge on the mountain called the Mount of Olives. <sup>38</sup> And all the people would come to him early in the morning to hear him in the temple.

**(Matthew 26:1-5)**

**26** Now when Jesus had finished saying all these things, he said to his disciples: <sup>2</sup> “You know that two days from now the Passover takes place, and the Son of man will be handed over to be executed on the stake.”

<sup>3</sup> Then the chief priests and the elders of the people gathered in the courtyard of the high priest, who was named Ca'ia·phas, <sup>4</sup> and they conspired together to seize Jesus by cunning and to kill him. <sup>5</sup> However, they were saying: “Not at the festival, so that there may not be an uproar among the people.”

**(Matthew 26:14-16)**

<sup>14</sup> Then one of the Twelve, the one called Judas Is·car'i·ot, went to the chief priests <sup>15</sup> and said: “What will you give me to betray him to you?” They stipulated to him 30 silver pieces. <sup>16</sup> So from then on, he kept looking for a good opportunity to betray him.

**(Mark 14:1, 2)**

**14** Now the Passover and the Festival of Unleavened Bread was two days later. And the chief priests and the scribes were looking for a way to seize him by cunning and kill him; <sup>2</sup> for they were saying: “Not at the festival; perhaps there might be an uproar of the people.”

**(Mark 14:10, 11)**

<sup>10</sup> And Judas Is-car'i-ot, one of the Twelve, went off to the chief priests in order to betray him to them. <sup>11</sup> When they heard it, they were delighted and promised to give him silver money. So he began seeking an opportunity to betray him.

**(Luke 22:1-6)**

**22** Now the Festival of the Unleavened Bread, which is called Passover, was getting near.  
<sup>2</sup> And the chief priests and the scribes were looking for an effective way to get rid of him, because they were afraid of the people. <sup>3</sup> Then Satan entered into Judas, the one called Is-car'i-ot, who was numbered among the Twelve, <sup>4</sup> and he went off and talked with the chief priests and temple captains about how to betray him to them. <sup>5</sup> They were delighted at this and agreed to give him silver money. <sup>6</sup> So he consented and began looking for a good opportunity to betray him to them without a crowd around.

**(Matthew 26:17-19)**

<sup>17</sup> On the first day of the Unleavened Bread, the disciples came to Jesus, saying: “Where do you want us to prepare for you to eat the Passover?” <sup>18</sup> He said: “Go into the city to So-and-so and say to him, ‘The Teacher says: “My appointed time is near; I will celebrate the Passover with my disciples at your home.”’” <sup>19</sup> So the disciples did as Jesus instructed them and prepared for the Passover.

**(Mark 14:12-16)**

<sup>12</sup> Now on the first day of the Unleavened Bread, when they customarily offered up the Passover sacrifice, his disciples said to him: “Where do you want us to go and prepare for you to eat the Passover?” <sup>13</sup> With that he sent two of his disciples and said to them: “Go into the city, and a man carrying an earthenware water jar will meet you. Follow him, <sup>14</sup> and wherever he goes inside, say to the master of the house, ‘The Teacher says: “Where is the guest room where I may eat the Passover with my disciples?”’” <sup>15</sup> And he will show you a large upper room, furnished and ready. Prepare it for us there.” <sup>16</sup> So the disciples went out, and they entered the city and found it just as he said to them, and they prepared for the Passover.



## **(Luke 22:7-13)**

<sup>7</sup> The day of the Unleavened Bread now arrived, on which the Passover sacrifice must be offered; <sup>8</sup> so Jesus sent Peter and John, saying: “Go and get the Passover ready for us to eat.” <sup>9</sup> They said to him: “Where do you want us to get it ready?” <sup>10</sup> He said to them: “Look! When you enter into the city, a man carrying an earthenware water jar will meet you. Follow him into the house that he enters. <sup>11</sup> And say to the landlord of the house, ‘The Teacher says to you: “Where is the guest room where I may eat the Passover with my disciples?’” <sup>12</sup> And that man will show you a large, furnished upper room. Get it ready there.” <sup>13</sup> So they left and found it just as he had told them, and they prepared for the Passover.

## **(Matthew 26:20-35)**

<sup>20</sup> When evening came, he was reclining at the table with the 12 disciples. <sup>21</sup> While they were eating, he said: "Truly I say to you, one of you will betray me." <sup>22</sup> Being very much grieved at this, each and every one began to say to him: "Lord, it is not I, is it?" <sup>23</sup> In reply he said: "The one who dips his hand with me into the bowl is the one who will betray me. <sup>24</sup> True, the Son of man is going away, just as it is written about him, but woe to that man through whom the Son of man is betrayed! It would have been better for that man if he had not been born." <sup>25</sup> Judas, who was about to betray him, replied: "It is not I, is it, Rabbi?" Jesus said to him: "You yourself said it."

<sup>26</sup> As they continued eating, Jesus took a loaf, and after saying a blessing, he broke it, and giving it to the disciples, he said: "Take, eat. This means my body." <sup>27</sup> And taking a cup, he offered thanks and gave it to them, saying: "Drink out of it, all of you, <sup>28</sup> for this means my 'blood of the covenant,' which is to be poured out in behalf of many for forgiveness of sins. <sup>29</sup> But I say to you: I will by no means drink again any of this product of the vine until that day when I drink it new with you in the Kingdom of my Father." <sup>30</sup> Finally, after singing praises, they went out to the Mount of Olives.

<sup>31</sup> Then Jesus said to them: "All of you will be stumbled in connection with me on this night, for it is written: 'I will strike the shepherd, and the sheep of the flock will be scattered about.' <sup>32</sup> But after I have been raised up, I will go ahead of you into Gal'i-lee." <sup>33</sup> But Peter, in response, said to him: "Although all the others are stumbled in connection with you, I will never be stumbled!" <sup>34</sup> Jesus said to him: "Truly I say to you, on this night, before a rooster crows, you will disown me three times." <sup>35</sup> Peter said to him: "Even if I should have to die with you, I will by no means disown you." All the other disciples also said the same thing.

## **(Mark 14:17-31)**

<sup>17</sup> After evening had fallen, he came with the Twelve. <sup>18</sup> And as they were reclining at the table and eating, Jesus said: “Truly I say to you, one of you who is eating with me will betray me.” <sup>19</sup> They began to be grieved and to say to him one by one: “It is not I, is it?” <sup>20</sup> He said to them: “It is one of the Twelve, the one dipping with me into the bowl. <sup>21</sup> For the Son of man is going away, just as it is written about him, but woe to that man through whom the Son of man is betrayed! It would have been better for that man if he had not been born.”

<sup>22</sup> And as they continued eating, he took a loaf, said a blessing, broke it, and gave it to them, saying: “Take it; this means my body.” <sup>23</sup> And taking a cup, he offered thanks and gave it to them, and they all drank out of it. <sup>24</sup> And he said to them: “This means my ‘blood of the covenant,’ which is to be poured out in behalf of many. <sup>25</sup> Truly I say to you, I will by no means drink anymore of the product of the vine until that day when I drink it new in the Kingdom of God.” <sup>26</sup> Finally, after singing praises, they went out to the Mount of Olives.

<sup>27</sup> And Jesus said to them: “You will all be stumbled, for it is written: ‘I will strike the shepherd, and the sheep will be scattered about.’” <sup>28</sup> But after I have been raised up, I will go ahead of you into Gal'i-lee.” <sup>29</sup> But Peter said to him: “Even if all the others are stumbled, I will not be.” <sup>30</sup> At that Jesus said to him: “Truly I say to you that today, yes, on this very night, before a rooster crows twice, you will disown me three times.” <sup>31</sup> But he kept insisting: “If I have to die with you, I will by no means disown you.” Also, all the others began to say the same thing.

## (Luke 22:14-38)

<sup>14</sup> So when the hour came, he reclined at the table along with the apostles. <sup>15</sup> And he said to them: "I have greatly desired to eat this Passover with you before I suffer; <sup>16</sup> for I tell you, I will not eat it again until it is fulfilled in the Kingdom of God." <sup>17</sup> And accepting a cup, he gave thanks and said: "Take this and pass it from one to the other among yourselves, <sup>18</sup> for I tell you, from now on, I will not drink again from the product of the vine until the Kingdom of God comes."

<sup>19</sup> Also, he took a loaf, gave thanks, broke it, and gave it to them, saying: "This means my body, which is to be given in your behalf. Keep doing this in remembrance of me." <sup>20</sup> Also, he did the same with the cup after they had the evening meal, saying: "This cup means the new covenant by virtue of my blood, which is to be poured out in your behalf."

<sup>21</sup> "But look! the hand of my betrayer is with me at the table. <sup>22</sup> For, indeed, the Son of man is going his way according to what has been determined; all the same, woe to that man through whom he is betrayed!" <sup>23</sup> So they began to discuss among themselves which one of them could really be about to do this.

<sup>24</sup> However, there also arose a heated dispute among them over which one of them was considered to be the greatest. <sup>25</sup> But he said to them: "The kings of the nations lord it over them, and those having authority over them are called Benefactors. <sup>26</sup> You, though, are not to be that way. But let the one who is the greatest among you become as the youngest, and the one taking the lead as the one ministering. <sup>27</sup> For which one is greater, the one dining or the one serving? Is it not the one dining? But I am among you as the one serving."

<sup>28</sup> "However, you are the ones who have stuck with me in my trials; <sup>29</sup> and I make a covenant with you, just as my Father has made a covenant with me, for a kingdom, <sup>30</sup> so that you may eat and drink at my table in my Kingdom, and sit on thrones to judge the 12 tribes of Israel."

<sup>31</sup> "Simon, Simon, look! Satan has demanded to have all of you to sift you as wheat. <sup>32</sup> But I have made supplication for you that your faith may not give out; and you, once you have returned, strengthen your brothers." <sup>33</sup> Then he said to him: "Lord, I am ready to go with you both to prison and to death." <sup>34</sup> But he said: "I tell you, Peter, a rooster will not crow today until you have denied knowing me three times."

<sup>35</sup> He also said to them: "When I sent you out without a money bag and a food pouch and sandals, you did not lack anything, did you?" They said: "No!" <sup>36</sup> Then he said to them: "But now let the one who has a money bag take it, likewise a food pouch, and let the one who has no sword sell his outer garment and buy one. <sup>37</sup> For I tell you that what is written must be accomplished in me, namely, 'He was counted with lawless ones.' For this is being fulfilled concerning me." <sup>38</sup> Then they said: "Lord, look! here are two swords." He said to them: "It is enough."

## (John 13:1-17:26)

**13** Now because he knew before the festival of the Passover that his hour had come for him to leave this world and go to the Father, Jesus, having loved his own who were in the world, loved them to the end. <sup>2</sup> The evening meal was going on, and the Devil had already put it into the heart of Judas Is-car'i-ot, the son of Simon, to betray him. <sup>3</sup> So Jesus, knowing that the Father had given all things into his hands and that he came from God and was going to God, <sup>4</sup> got up from the evening meal and laid aside his outer garments. And taking a towel, he wrapped it around his waist. <sup>5</sup> After that he put water into a basin and started to wash the feet of the disciples and to dry them off with the towel that was wrapped around him. <sup>6</sup> Then he came to Simon Peter. He said to him: "Lord, are you washing my feet?" <sup>7</sup> Jesus answered him: "What I am doing you do not understand now, but you will understand after these things." <sup>8</sup> Peter said to him: "You will certainly never wash my feet." Jesus answered him: "Unless I wash you, you have no share with me." <sup>9</sup> Simon Peter said to him: "Lord, wash not only my feet but also my hands and my head." <sup>10</sup> Jesus said to him: "Whoever has bathed does not need to have more than his feet washed, but is completely clean. And you men are clean, but not all of you." <sup>11</sup> For he knew the man who was betraying him. This is why he said: "Not all of you are clean."

<sup>12</sup> When, now, he had washed their feet and had put his outer garments on, he again reclined at the table and said to them: "Do you understand what I have done to you? <sup>13</sup> You address me as 'Teacher' and 'Lord,' and you are correct, for I am such. <sup>14</sup> Therefore, if I, the Lord and Teacher, washed your feet, you also should wash the feet of one another. <sup>15</sup> For I set the pattern for you, that just as I did to you, you should also do. <sup>16</sup> Most truly I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him. <sup>17</sup> If you know these things, happy you are if you do them. <sup>18</sup> I am not talking about all of you; I know the ones I have chosen. But this was so that the scripture might be fulfilled: 'The one who was eating my bread has lifted his heel against me.' <sup>19</sup> From this moment on, I am telling you before it occurs, so that when it does occur you may believe that I am he. <sup>20</sup> Most truly I say to you, whoever receives anyone I send receives me also, and whoever receives me receives also the One who sent me."

<sup>21</sup> After saying these things, Jesus became troubled in spirit, and he bore witness, saying: "Most truly I say to you, one of you will betray me." <sup>22</sup> The disciples began to look at one another, being at a loss as to which one he was talking about. <sup>23</sup> One of the disciples, the one whom Jesus loved, was reclining close to Jesus. <sup>24</sup> Therefore, Simon Peter nodded to this one and said to him: "Tell us whom he is talking about." <sup>25</sup> So the latter leaned back on the chest of Jesus and said to him: "Lord, who is it?" <sup>26</sup> Jesus answered: "It is the one to whom I will give the piece of bread that I dip." So after dipping the bread, he took it and gave it to Judas, the son of Simon Is-car'i-ot. <sup>27</sup> After Judas took the piece of bread, then Satan entered into him. So Jesus said to him: "What you are doing, do it more quickly." <sup>28</sup> However, none of those reclining at the table knew why he said this to him. <sup>29</sup> Some, in fact, were thinking that since Judas was holding the money box, Jesus was telling him, "Buy what we need for the festival," or that he should give something to the poor. <sup>30</sup> So after he received the piece of bread, he went out immediately. And it was night.

<sup>31</sup> When, therefore, he had gone out, Jesus said: “Now the Son of man is glorified, and God is glorified in connection with him. <sup>32</sup> God himself will glorify him, and he will glorify him immediately. <sup>33</sup> Little children, I am with you a little longer. You will look for me; and just as I said to the Jews, ‘Where I go you cannot come,’ I now say it also to you. <sup>34</sup> I am giving you a new commandment, that you love one another; just as I have loved you, you also love one another. <sup>35</sup> By this all will know that you are my disciples—if you have love among yourselves.”

<sup>36</sup> Simon Peter said to him: “Lord, where are you going?” Jesus answered: “Where I am going, you cannot follow me now, but you will follow later.” <sup>37</sup> Peter said to him: “Lord, why is it I cannot follow you now? I will surrender my life in your behalf.” <sup>38</sup> Jesus answered: “Will you surrender your life in my behalf? Most truly I say to you, a rooster will by no means crow until you have disowned me three times.”

**14** “Do not let your hearts be troubled. Exercise faith in God; exercise faith also in me. <sup>2</sup> In the house of my Father are many dwelling places. Otherwise, I would have told you, for I am going my way to prepare a place for you. <sup>3</sup> Also, if I go my way and prepare a place for you, I will come again and will receive you home to myself, so that where I am you also may be. <sup>4</sup> And where I am going, you know the way.”

<sup>5</sup> Thomas said to him: “Lord, we do not know where you are going. How can we know the way?”

<sup>6</sup> Jesus said to him: “I am the way and the truth and the life. No one comes to the Father except through me. <sup>7</sup> If you men had known me, you would have known my Father also; from this moment on you know him and have seen him.”

<sup>8</sup> Philip said to him: “Lord, show us the Father, and it is enough for us.”

<sup>9</sup> Jesus said to him: “Even after I have been with you men for such a long time, Philip, have you not come to know me? Whoever has seen me has seen the Father also. How is it you say, ‘Show us the Father’? <sup>10</sup> Do you not believe that I am in union with the Father and the Father is in union with me? The things I say to you I do not speak of my own originality, but the Father who remains in union with me is doing his works. <sup>11</sup> Believe me that I am in union with the Father and the Father is in union with me; otherwise, believe because of the works themselves. <sup>12</sup> Most truly I say to you, whoever exercises faith in me will also do the works that I do; and he will do works greater than these, because I am going my way to the Father. <sup>13</sup> Also, whatever you ask in my name, I will do this, so that the Father may be glorified in connection with the Son. <sup>14</sup> If you ask anything in my name, I will do it.

<sup>15</sup> “If you love me, you will observe my commandments. <sup>16</sup> And I will ask the Father and he will give you another helper to be with you forever, <sup>17</sup> the spirit of the truth, which the world cannot receive, because it neither sees it nor knows it. You know it, because it remains with you and is in you. <sup>18</sup> I will not leave you bereaved. I am coming to you. <sup>19</sup> In a little while the world will see me no more, but you will see me, because I live and you will live. <sup>20</sup> In that day you will know that I am in union with my Father and you are in union with me and I am in union with you. <sup>21</sup> Whoever has my commandments and observes them is the one who loves

me. In turn, whoever loves me will be loved by my Father, and I will love him and will clearly show myself to him.”

<sup>22</sup> Judas, not Is-car'i-ot, said to him: “Lord, what has happened that you intend to show yourself clearly to us and not to the world?”

<sup>23</sup> In answer Jesus said to him: “If anyone loves me, he will observe my word, and my Father will love him, and we will come to him and make our dwelling with him. <sup>24</sup> Whoever does not love me does not observe my words. The word that you are hearing is not mine, but belongs to the Father who sent me.

<sup>25</sup> “I have spoken these things to you while I am still with you. <sup>26</sup> But the helper, the holy spirit, which the Father will send in my name, that one will teach you all things and bring back to your minds all the things I told you. <sup>27</sup> I leave you peace; I give you my peace. I do not give it to you the way that the world gives it. Do not let your hearts be troubled nor let them shrink out of fear. <sup>28</sup> You heard that I said to you, ‘I am going away and I am coming back to you.’ If you loved me, you would rejoice that I am going to the Father, for the Father is greater than I am. <sup>29</sup> So now I have told you before it occurs, so that you may believe when it does occur. <sup>30</sup> I will not speak with you much more, for the ruler of the world is coming, and he has no hold on me. <sup>31</sup> But for the world to know that I love the Father, I am doing just as the Father has commanded me to do. Get up, let us go from here.

**15** “I am the true vine, and my Father is the cultivator. <sup>2</sup> He takes away every branch in me not bearing fruit, and he cleans every one bearing fruit, so that it may bear more fruit. <sup>3</sup> You are already clean because of the word that I have spoken to you. <sup>4</sup> Remain in union with me, and I will remain in union with you. Just as the branch cannot bear fruit by itself unless it remains in the vine, neither can you unless you remain in union with me. <sup>5</sup> I am the vine; you are the branches. Whoever remains in union with me and I in union with him, this one bears much fruit; for apart from me you can do nothing at all. <sup>6</sup> If anyone does not remain in union with me, he is thrown out like a branch and dries up. And men gather those branches and throw them into the fire, and they are burned. <sup>7</sup> If you remain in union with me and my sayings remain in you, ask whatever you wish and it will take place for you. <sup>8</sup> My Father is glorified in this, that you keep bearing much fruit and prove yourselves my disciples. <sup>9</sup> Just as the Father has loved me, so I have loved you; remain in my love. <sup>10</sup> If you observe my commandments, you will remain in my love, just as I have observed the commandments of the Father and remain in his love.

<sup>11</sup> “These things I have spoken to you, so that my joy may be in you and your joy may be made full. <sup>12</sup> This is my commandment, that you love one another just as I have loved you. <sup>13</sup> No one has love greater than this, that someone should surrender his life in behalf of his friends. <sup>14</sup> You are my friends if you do what I am commanding you. <sup>15</sup> I no longer call you slaves, because a slave does not know what his master does. But I have called you friends, because I have made known to you all the things I have heard from my Father. <sup>16</sup> You did not choose me, but I chose you, and I appointed you to go and keep bearing fruit and that your fruit should remain, so that no matter what you ask the Father in my name, he may give it to you.

<sup>17</sup> “These things I command you, that you love one another. <sup>18</sup> If the world hates you, you know that it has hated me before it hated you. <sup>19</sup> If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, for this reason the world hates you. <sup>20</sup> Keep in mind the word I said to you: A slave is not greater than his master. If they have persecuted me, they will also persecute you; if they have observed my word, they will also observe yours. <sup>21</sup> But they will do all these things against you on account of my name, because they do not know the One who sent me. <sup>22</sup> If I had not come and spoken to them, they would have no sin. But now they have no excuse for their sin. <sup>23</sup> Whoever hates me also hates my Father. <sup>24</sup> If I had not done among them the works that no one else did, they would have no sin; but now they have both seen me and hated me as well as my Father. <sup>25</sup> But this happened in order to fulfill the word written in their Law: ‘They hated me without cause.’ <sup>26</sup> When the helper comes that I will send you from the Father, the spirit of the truth, which comes from the Father, that one will bear witness about me; <sup>27</sup> and you, in turn, are to bear witness, because you have been with me from the beginning.

**16** “I have said these things to you so that you may not be stumbled. <sup>2</sup> Men will expel you from the synagogue. In fact, the hour is coming when everyone who kills you will think he has offered a sacred service to God. <sup>3</sup> But they will do these things because they have not come to know either the Father or me. <sup>4</sup> Nevertheless, I have told you these things so that when the hour for them to happen arrives, you will remember that I told them to you.

“I did not tell you these things at first, because I was with you. <sup>5</sup> But now I am going to the One who sent me; yet not one of you asks me, ‘Where are you going?’ <sup>6</sup> But because I have told you these things, grief has filled your hearts. <sup>7</sup> Nevertheless, I am telling you the truth, it is for your benefit that I am going away. For if I do not go away, the helper will not come to you; but if I do go, I will send him to you. <sup>8</sup> And when that one comes, he will give the world convincing evidence concerning sin and concerning righteousness and concerning judgment: <sup>9</sup> first concerning sin, because they are not exercising faith in me; <sup>10</sup> then concerning righteousness, because I am going to the Father and you will see me no longer; <sup>11</sup> then concerning judgment, because the ruler of this world has been judged.

<sup>12</sup> “I still have many things to say to you, but you are not able to bear them now. <sup>13</sup> However, when that one comes, the spirit of the truth, he will guide you into all the truth, for he will not speak of his own initiative, but what he hears he will speak, and he will declare to you the things to come. <sup>14</sup> That one will glorify me, because he will receive from what is mine and will declare it to you. <sup>15</sup> All the things that the Father has are mine. That is why I said he receives from what is mine and declares it to you. <sup>16</sup> In a little while you will see me no longer, and again, in a little while you will see me.”

<sup>17</sup> At that some of his disciples said to one another: “What does he mean by saying to us, ‘In a little while you will not see me, and again, in a little while you will see me,’ and, ‘because I am going to the Father?’” <sup>18</sup> So they were saying: “What does he mean by saying, ‘a little while’? We do not know what he is talking about.” <sup>19</sup> Jesus knew they wanted to question him, so he said to them: “Are you asking one another this because I said: ‘In a little while you will not see me, and again, in a little while you will see me’? <sup>20</sup> Most truly I say to you, you will



weep and wail, but the world will rejoice; you will be grieved, but your grief will be turned into joy. <sup>21</sup> When a woman is giving birth, she has grief because her hour has come, but when she has given birth to the child, she remembers the tribulation no more because of the joy that a man has been born into the world. <sup>22</sup> So you also, now you have grief; but I will see you again, and your hearts will rejoice, and no one will take away your joy. <sup>23</sup> In that day you will ask me no question at all. Most truly I say to you, if you ask the Father for anything, he will give it to you in my name. <sup>24</sup> Until now you have not asked for a single thing in my name. Ask and you will receive, so that your joy may be complete.

<sup>25</sup> “I have spoken these things to you in comparisons. The hour is coming when I will no longer speak to you in comparisons, but I will tell you plainly about the Father. <sup>26</sup> In that day you will make request of the Father in my name; in saying this, I do not mean that I will make request for you. <sup>27</sup> For the Father himself has affection for you, because you have had affection for me and have believed that I came as God’s representative. <sup>28</sup> I came as the Father’s representative and have come into the world. Now I am leaving the world and am going to the Father.”

<sup>29</sup> His disciples said: “See! Now you are speaking plainly and are not using comparisons. <sup>30</sup> Now we know that you know all things and you do not need to have anyone question you. By this we believe that you came from God.” <sup>31</sup> Jesus answered them: “Do you believe now? <sup>32</sup> Look! The hour is coming, indeed, it has come, when each one of you will be scattered to his own house and you will leave me alone. But I am not alone, because the Father is with me. <sup>33</sup> I have said these things to you so that by means of me you may have peace. In the world you will have tribulation, but take courage! I have conquered the world.”

**17** Jesus spoke these things, and raising his eyes to heaven, he said: “Father, the hour has come. Glorify your son so that your son may glorify you, <sup>2</sup> just as you have given him authority over all flesh, so that he may give everlasting life to all those whom you have given to him. <sup>3</sup> This means everlasting life, their coming to know you, the only true God, and the one whom you sent, Jesus Christ. <sup>4</sup> I have glorified you on the earth, having finished the work you have given me to do. <sup>5</sup> So now, Father, glorify me at your side with the glory that I had alongside you before the world was.

<sup>6</sup> “I have made your name manifest to the men whom you gave me out of the world. They were yours, and you gave them to me, and they have observed your word. <sup>7</sup> Now they have come to know that all the things you gave me are from you; <sup>8</sup> because I have given them the sayings that you gave me, and they have accepted them and have certainly come to know that I came as your representative, and they have believed that you sent me. <sup>9</sup> I make request concerning them; I make request, not concerning the world, but concerning those whom you have given me, because they are yours; <sup>10</sup> and all my things are yours and yours are mine, and I have been glorified among them.

<sup>11</sup> “I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, watch over them on account of your own name, which you have given me, so that they may be one just as we are one. <sup>12</sup> When I was with them, I used to watch over them on account of your own name, which you have given me; and I have protected them, and not one of them is destroyed except the son of destruction, so that the scripture might be fulfilled.

<sup>13</sup> But now I am coming to you, and I am saying these things in the world, so that they may have my joy made complete in themselves. <sup>14</sup> I have given your word to them, but the world has hated them, because they are no part of the world, just as I am no part of the world.

<sup>15</sup> “I do not request that you take them out of the world, but that you watch over them because of the wicked one. <sup>16</sup> They are no part of the world, just as I am no part of the world. <sup>17</sup> Sanctify them by means of the truth; your word is truth. <sup>18</sup> Just as you sent me into the world, I also sent them into the world. <sup>19</sup> And I am sanctifying myself in their behalf, so that they also may be sanctified by means of truth.

<sup>20</sup> “I make request, not concerning these only, but also concerning those putting faith in me through their word, <sup>21</sup> so that they may all be one, just as you, Father, are in union with me and I am in union with you, that they also may be in union with us, so that the world may believe that you sent me. <sup>22</sup> I have given them the glory that you have given me, in order that they may be one just as we are one. <sup>23</sup> I in union with them and you in union with me, in order that they may be perfected into one, so that the world may know that you sent me and that you loved them just as you loved me. <sup>24</sup> Father, I want those whom you have given me to be with me where I am, in order that they may look upon my glory that you have given me, because you loved me before the founding of the world. <sup>25</sup> Righteous Father, the world has, indeed, not come to know you, but I know you, and these have come to know that you sent me. <sup>26</sup> I have made your name known to them and will make it known, so that the love with which you loved me may be in them and I in union with them.”

## **(Matthew 26:36-75)**

<sup>36</sup> Then Jesus came with them to the spot called Geth-sem'a-ne, and he said to the disciples: "Sit down here while I go over there and pray." <sup>37</sup> And taking along Peter and the two sons of Zeb'e-dee, he began to feel grieved and to be greatly troubled. <sup>38</sup> Then he said to them: "I am deeply grieved, even to death. Stay here and keep on the watch with me." <sup>39</sup> And going a little way forward, he fell facedown, praying: "My Father, if it is possible, let this cup pass away from me. Yet, not as I will, but as you will."

<sup>40</sup> He returned to the disciples and found them sleeping, and he said to Peter: "Could you not so much as keep on the watch for one hour with me?" <sup>41</sup> Keep on the watch and pray continually, so that you may not enter into temptation. The spirit, of course, is eager, but the flesh is weak." <sup>42</sup> Again, a second time, he went off and prayed: "My Father, if it is not possible for this to pass away unless I drink it, let your will take place." <sup>43</sup> And he came again and found them sleeping, for their eyes were heavy. <sup>44</sup> So leaving them, he again went off and prayed for a third time, saying once more the same thing. <sup>45</sup> Then he returned to the disciples and said to them: "At such a time as this, you are sleeping and resting! Look! The hour has drawn near for the Son of man to be betrayed into the hands of sinners. <sup>46</sup> Get up, let us go. Look! My betrayer has drawn near." <sup>47</sup> While he was still speaking, look! Judas, one of the Twelve, came and with him a large crowd with swords and clubs, sent from the chief priests and the elders of the people.

<sup>48</sup> Now his betrayer had given them a sign, saying: "Whoever it is I kiss, he is the one; take him into custody." <sup>49</sup> And going straight up to Jesus, he said: "Greetings, Rabbi!" and gave him a tender kiss. <sup>50</sup> But Jesus said to him: "Fellow, for what purpose are you present?" Then they came forward and seized Jesus and took him into custody. <sup>51</sup> But look! one of those with Jesus reached out his hand and drew his sword and struck the slave of the high priest, taking off his ear. <sup>52</sup> Then Jesus said to him: "Return your sword to its place, for all those who take up the sword will perish by the sword. <sup>53</sup> Or do you think that I cannot appeal to my Father to supply me at this moment more than 12 legions of angels? <sup>54</sup> In that case, how would the Scriptures be fulfilled that say it must take place this way?" <sup>55</sup> In that hour Jesus said to the crowds: "Did you come out to arrest me with swords and clubs as against a robber? Day after day I used to sit in the temple teaching, and yet you did not take me into custody. <sup>56</sup> But all of this has taken place for the writings of the prophets to be fulfilled." Then all the disciples abandoned him and fled.

<sup>57</sup> Those who took Jesus into custody led him away to Ca'ia-phas the high priest, where the scribes and the elders were gathered together. <sup>58</sup> But Peter kept following him from a good distance, as far as the courtyard of the high priest, and after going inside, he sat with the house attendants to see the outcome.

<sup>59</sup> Now the chief priests and the entire San'he-drin were looking for false testimony against Jesus in order to put him to death. <sup>60</sup> But they found none, although many false witnesses came forward. Later two came forward <sup>61</sup> and said: "This man said, 'I am able to throw down the temple of God and build it up in three days.'" <sup>62</sup> With that the high priest stood up and said to him: "Do you say nothing in reply? What is it these men are testifying against you?" <sup>63</sup> But

Jesus kept silent. So the high priest said to him: "I put you under oath by the living God to tell us whether you are the Christ, the Son of God!" <sup>64</sup> Jesus said to him: "You yourself said it. But I say to you: From now on you will see the Son of man sitting at the right hand of power and coming on the clouds of heaven." <sup>65</sup> Then the high priest ripped his outer garments, saying: "He has blasphemed! What further need do we have of witnesses? See! Now you have heard the blasphemy. <sup>66</sup> What is your opinion?" They answered: "He deserves to die." <sup>67</sup> Then they spat in his face and hit him with their fists. Others slapped him on the face, <sup>68</sup> saying: "Prophecy to us, you Christ. Who struck you?"

<sup>69</sup> Now Peter was sitting outside in the courtyard, and a servant girl came up to him and said: "You too were with Jesus the Gal-i-le'an!" <sup>70</sup> But he denied it before them all, saying: "I do not know what you are talking about." <sup>71</sup> When he went out to the gatehouse, another girl noticed him and said to those there: "This man was with Jesus the Naz-a-rene'." <sup>72</sup> Again he denied it, with an oath: "I do not know the man!" <sup>73</sup> After a little while, those standing around came up and said to Peter: "Certainly you are also one of them, for in fact, your dialect gives you away." <sup>74</sup> Then he started to curse and swear: "I do not know the man!" And immediately a rooster crowed. <sup>75</sup> And Peter called to mind what Jesus had said, namely: "Before a rooster crows, you will disown me three times." And he went outside and wept bitterly.

## (Mark 14:32-72)

<sup>32</sup> So they came to a spot named Geth-sem'a-ne, and he said to his disciples: "Sit down here while I pray." <sup>33</sup> And he took Peter and James and John along with him, and he began to feel deeply distressed and to be greatly troubled. <sup>34</sup> He said to them: "I am deeply grieved, even to death. Stay here and keep on the watch." <sup>35</sup> And going a little way forward, he fell to the ground and began praying that, if it were possible, the hour might pass away from him. <sup>36</sup> And he said: "Abba, Father, all things are possible for you; remove this cup from me. Yet, not what I want, but what you want." <sup>37</sup> He returned and found them sleeping, and he said to Peter: "Simon, are you sleeping? Did you not have the strength to keep on the watch for one hour? <sup>38</sup> Keep on the watch and pray continually, so that you do not come into temptation. The spirit, of course, is eager, but the flesh is weak." <sup>39</sup> And he went away again and prayed, saying the same thing. <sup>40</sup> And he came again and found them sleeping, for their eyes were weighed down, so they did not know what to answer him. <sup>41</sup> And he returned the third time and said to them: "At such a time as this, you are sleeping and resting! It is enough! The hour has come! Look! The Son of man is being betrayed into the hands of sinners. <sup>42</sup> Get up, let us go. Look! My betrayer has drawn near."

<sup>43</sup> And immediately, while he was still speaking, Judas, one of the Twelve, arrived and with him a crowd with swords and clubs, sent from the chief priests and the scribes and the elders. <sup>44</sup> Now his betrayer had given them an agreed sign, saying: "Whoever it is I kiss, he is the one; take him into custody, and lead him away under guard." <sup>45</sup> And he came straight up and approached him and said, "Rabbi!" and gave him a tender kiss. <sup>46</sup> So they seized him and took him into custody. <sup>47</sup> However, one of those standing by drew his sword and struck the slave of the high priest, taking off his ear. <sup>48</sup> But in response Jesus said to them: "Did you come out to arrest me with swords and clubs as against a robber? <sup>49</sup> Day after day I was with you in the temple teaching, and yet you did not take me into custody. Nevertheless, this is to fulfill the Scriptures."

<sup>50</sup> And they all abandoned him and fled. <sup>51</sup> However, a certain young man wearing only a fine linen garment over his naked body began to follow him nearby, and they tried to seize him, <sup>52</sup> but he left his linen garment behind and got away naked.

<sup>53</sup> They now led Jesus away to the high priest, and all the chief priests and the elders and the scribes assembled. <sup>54</sup> But Peter, from a good distance, followed him as far as into the courtyard of the high priest; and he was sitting together with the house attendants and warming himself before a bright fire. <sup>55</sup> Now the chief priests and the entire San'he-drin were looking for testimony against Jesus in order to put him to death, but they were not finding any. <sup>56</sup> Many, indeed, were giving false witness against him, but their testimonies were not in agreement. <sup>57</sup> Also, certain ones were standing up and bearing false witness against him, saying: <sup>58</sup> "We heard him say, 'I will throw down this temple that was made with hands, and in three days I will build another not made with hands.'" <sup>59</sup> But even on these grounds, their testimony was not in agreement.

<sup>60</sup> Then the high priest stood up in their midst and questioned Jesus, saying: "Do you say nothing in reply? What is it these men are testifying against you?" <sup>61</sup> But he kept silent and

made no reply at all. Again the high priest began to question him and said to him: "Are you the Christ the Son of the Blessed One?" <sup>62</sup> Then Jesus said: "I am; and you will see the Son of man sitting at the right hand of power and coming with the clouds of heaven." <sup>63</sup> At this the high priest ripped his garments and said: "What further need do we have of witnesses? <sup>64</sup> You heard the blasphemy. What is your decision?" They all condemned him as deserving of death. <sup>65</sup> And some started to spit on him and to cover his face and hit him with their fists and say to him: "Prophesy!" And slapping him in the face, the court attendants took him.

<sup>66</sup> Now while Peter was below in the courtyard, one of the servant girls of the high priest came. <sup>67</sup> On seeing Peter warming himself, she looked straight at him and said: "You too were with the Naz-a-rene', this Jesus." <sup>68</sup> But he denied it, saying: "Neither do I know him nor do I understand what you are talking about," and he went outside to the entryway. <sup>69</sup> There the servant girl saw him and again began to say to those standing by: "This is one of them." <sup>70</sup> Again he was denying it. And after a little while, those standing by again began saying to Peter: "Certainly you are one of them, for you are, in fact, a Gal-i-le'an." <sup>71</sup> But he started to curse and swear: "I do not know this man of whom you speak!" <sup>72</sup> Immediately a rooster crowed a second time, and Peter recalled what Jesus had said to him: "Before a rooster crows twice, you will disown me three times." And he broke down and began to weep.

## (Luke 22:39-65)

<sup>39</sup> On leaving, he went as was his custom to the Mount of Olives, and the disciples also followed him. <sup>40</sup> On arriving at the place, he said to them: "Carry on prayer so that you do not enter into temptation." <sup>41</sup> And he withdrew from them about a stone's throw away, and he bent his knees and began to pray, <sup>42</sup> saying: "Father, if you want to, remove this cup from me. Nevertheless, let, not my will, but yours take place." <sup>43</sup> Then an angel from heaven appeared to him and strengthened him. <sup>44</sup> But he was in such agony that he kept praying more earnestly; and his sweat became as drops of blood falling to the ground. <sup>45</sup> When he rose from prayer and went to the disciples, he found them slumbering, exhausted from grief. <sup>46</sup> He said to them: "Why are you sleeping? Get up and keep praying, so that you do not enter into temptation."

<sup>47</sup> While he was still speaking, look! a crowd, and the man called Judas, one of the Twelve, was leading them, and he approached Jesus to kiss him. <sup>48</sup> But Jesus said to him: "Judas, are you betraying the Son of man with a kiss?" <sup>49</sup> When those around him saw what was going to happen, they said: "Lord, should we strike with the sword?" <sup>50</sup> One of them even struck the slave of the high priest, taking off his right ear. <sup>51</sup> But in reply Jesus said: "That is enough." And he touched the ear and healed him. <sup>52</sup> Jesus then said to the chief priests and captains of the temple and elders who had come there for him: "Did you come out with swords and clubs as against a robber? <sup>53</sup> While I was with you in the temple day after day, you did not lay your hands on me. But this is your hour and the authority of darkness."

<sup>54</sup> Then they arrested him and led him off, and they brought him into the house of the high priest; but Peter was following at a distance. <sup>55</sup> When they lit a fire in the middle of the courtyard and sat down together, Peter was sitting among them. <sup>56</sup> But a servant girl, seeing him sitting in the light of the fire, looked closely at him and said: "This man was also with him." <sup>57</sup> But he denied it, saying: "I do not know him, woman." <sup>58</sup> After a short time another person saw him and said: "You too are one of them." But Peter said: "Man, I am not." <sup>59</sup> And after about an hour had passed, another man began insisting strongly: "Certainly this man was also with him, for he is, in fact, a Gal-i-le'an!" <sup>60</sup> But Peter said: "Man, I do not know what you are saying." And instantly, while he was still speaking, a rooster crowed. <sup>61</sup> At this the Lord turned and looked straight at Peter, and Peter recalled the statement of the Lord when he had said to him: "Before a rooster crows today, you will disown me three times." <sup>62</sup> And he went outside and wept bitterly.

<sup>63</sup> Now the men who held Jesus in custody began to mock him, hitting him; <sup>64</sup> and after covering his face, they kept asking: "Prophecy! Who is it that struck you?" <sup>65</sup> And they said many other blasphemous things against him.

## (John 18:1-27)

**18** After he said these things, Jesus went out with his disciples across the Kid'ron Valley to where there was a garden, and he and his disciples went into it. <sup>2</sup> Now Judas, his betrayer, also knew the place, because Jesus had often met there with his disciples. <sup>3</sup> So Judas brought the detachment of soldiers and officers of the chief priests and of the Pharisees and came there with torches and lamps and weapons. <sup>4</sup> Then Jesus, knowing all the things that were going to happen to him, stepped forward and said to them: "Whom are you looking for?" <sup>5</sup> They answered him: "Jesus the Naz-a-rene'." He said to them: "I am he." Now Judas, his betrayer, was also standing with them.

<sup>6</sup> However, when Jesus said to them, "I am he," they drew back and fell to the ground. <sup>7</sup> So he asked them again: "Whom are you looking for?" They said: "Jesus the Naz-a-rene'." <sup>8</sup> Jesus answered: "I told you that I am he. So if you are looking for me, let these men go." <sup>9</sup> This was to fulfill what he had said: "Of those whom you have given me, I have not lost a single one."

<sup>10</sup> Then Simon Peter, who had a sword, drew it and struck the slave of the high priest, cutting off his right ear. The name of the slave was Malchus. <sup>11</sup> Jesus, however, said to Peter: "Put the sword into its sheath. Should I not drink the cup that the Father has given me?"

<sup>12</sup> Then the soldiers and the military commander and the officers of the Jews seized Jesus and bound him. <sup>13</sup> They led him first to An'nas, for he was the father-in-law of Ca'ia-phas, who was high priest that year. <sup>14</sup> Ca'ia-phas was, in fact, the one who had advised the Jews that it was to their benefit for one man to die in behalf of the people.

<sup>15</sup> Now Simon Peter, as well as another disciple, was following Jesus. That disciple was known to the high priest, and he went with Jesus into the courtyard of the high priest, <sup>16</sup> but Peter was standing outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper and brought Peter in. <sup>17</sup> The servant girl who was the doorkeeper then said to Peter: "You are not also one of this man's disciples, are you?" He said: "I am not." <sup>18</sup> Now the slaves and the officers were standing around a charcoal fire they had made, because it was cold and they were warming themselves. Peter also was standing with them and warming himself.

<sup>19</sup> So the chief priest questioned Jesus about his disciples and about his teaching. <sup>20</sup> Jesus answered him: "I have spoken to the world publicly. I always taught in a synagogue and in the temple, where all the Jews come together, and I said nothing in secret. <sup>21</sup> Why do you question me? Question those who have heard what I told them. See! These know what I said." <sup>22</sup> After he said these things, one of the officers who was standing by gave Jesus a slap in the face and said: "Is that the way you answer the chief priest?" <sup>23</sup> Jesus answered him: "If I said something wrong, bear witness about the wrong; but if what I said was right, why do you hit me?" <sup>24</sup> Then An'nas sent him away bound to Ca'ia-phas the high priest.

<sup>25</sup> Now Simon Peter was standing there warming himself. Then they said to him: "You are not also one of his disciples, are you?" He denied it and said: "I am not." <sup>26</sup> One of the slaves of the high priest, who was a relative of the man whose ear Peter had cut off, said: "I saw you in the garden with him, did I not?" <sup>27</sup> However, Peter denied it again, and immediately a rooster crowed.



## **(Matthew 27:1-61)**

**27** When morning came, all the chief priests and the elders of the people consulted together against Jesus to put him to death. <sup>2</sup> After binding him, they led him off and handed him over to Pilate, the governor.

<sup>3</sup> Then Judas, his betrayer, seeing that Jesus had been condemned, felt remorse and brought the 30 pieces of silver back to the chief priests and elders, <sup>4</sup> saying: "I sinned when I betrayed innocent blood." They said: "What is that to us? You must see to it!" <sup>5</sup> So he threw the silver pieces into the temple and departed. Then he went off and hanged himself. <sup>6</sup> But the chief priests took the silver pieces and said: "It is not lawful to put them into the sacred treasury, because they are the price of blood." <sup>7</sup> After consulting together, they used the money to buy the potter's field as a burial place for strangers. <sup>8</sup> Therefore, that field has been called Field of Blood to this very day. <sup>9</sup> Then what was spoken through Jeremiah the prophet was fulfilled: "And they took the 30 silver pieces, the price that was set on the man, the one on whom a price was set by some of the sons of Israel, <sup>10</sup> and they gave them for the potter's field, according to what Jehovah had commanded me."

<sup>11</sup> Jesus now stood before the governor, and the governor put the question to him: "Are you the King of the Jews?" Jesus replied: "You yourself say it." <sup>12</sup> But while he was being accused by the chief priests and elders, he made no answer. <sup>13</sup> Then Pilate said to him: "Do you not hear how many things they are testifying against you?" <sup>14</sup> But he did not answer him, no, not a word, so that the governor was very surprised.

<sup>15</sup> Now from festival to festival, it was the custom of the governor to release a prisoner to the crowd, whomever they wanted. <sup>16</sup> Just at that time they were holding a notorious prisoner called Bar-ab'bas. <sup>17</sup> So when they were gathered together, Pilate said to them: "Which one do you want me to release to you, Bar-ab'bas or Jesus the so-called Christ?" <sup>18</sup> For Pilate was aware that out of envy they had handed him over. <sup>19</sup> Moreover, while he was sitting on the judgment seat, his wife sent a message to him, saying: "Have nothing to do with that righteous man, for I suffered a lot today in a dream because of him." <sup>20</sup> But the chief priests and the elders persuaded the crowds to ask for Bar-ab'bas, but to have Jesus put to death. <sup>21</sup> In response the governor said to them: "Which of the two do you want me to release to you?" They said: "Bar-ab'bas." <sup>22</sup> Pilate said to them: "What, then, should I do with Jesus the so-called Christ?" They all said: "To the stake with him!" <sup>23</sup> He said: "Why? What bad thing did he do?" Still they kept shouting out all the more: "To the stake with him!"

<sup>24</sup> Seeing that it did no good but, rather, an uproar was arising, Pilate took water and washed his hands before the crowd, saying: "I am innocent of the blood of this man. You yourselves must see to it." <sup>25</sup> At that all the people said in answer: "Let his blood come upon us and upon our children." <sup>26</sup> Then he released Bar-ab'bas to them, but he had Jesus whipped and handed him over to be executed on the stake.

<sup>27</sup> Then the soldiers of the governor took Jesus into the governor's residence and gathered the whole body of troops together around him. <sup>28</sup> And disrobing him, they draped him with a scarlet cloak, <sup>29</sup> and they braided a crown out of thorns and put it on his head and put a reed in his right hand. And kneeling before him, they mocked him, saying: "Greetings, you King of the Jews!" <sup>30</sup> And they spat on him and took the reed and began hitting him on his head.

<sup>31</sup> Finally, after they had mocked him, they stripped him of the cloak and put his outer garments on him and led him off to be nailed to the stake.

<sup>32</sup> As they were going out, they found a man of Cy-re'ne named Simon. This man they compelled into service to carry his torture stake. <sup>33</sup> And when they came to a place called *Gol'go·tha*, that is, Skull Place, <sup>34</sup> they gave him wine mixed with gall to drink; but after tasting it, he refused to drink it. <sup>35</sup> When they had nailed him to the stake, they distributed his outer garments by casting lots, <sup>36</sup> and they sat there keeping watch over him. <sup>37</sup> They also posted above his head the charge against him, in writing: "This is Jesus the King of the Jews."

<sup>38</sup> Then two robbers were put on stakes alongside him, one on his right and one on his left. <sup>39</sup> And those passing by spoke abusively of him, shaking their heads <sup>40</sup> and saying: "You who would throw down the temple and build it in three days, save yourself! If you are a son of God, come down off the torture stake!" <sup>41</sup> In the same way also, the chief priests with the scribes and the elders began mocking him, saying: <sup>42</sup> "Others he saved; himself he cannot save! He is King of Israel; let him now come down off the torture stake, and we will believe in him. <sup>43</sup> He has put his trust in God; let Him now rescue him if He wants him, for he said, 'I am God's Son.'" <sup>44</sup> In the same way, even the robbers who were on stakes alongside him were reproaching him.

<sup>45</sup> From the sixth hour on, a darkness fell over all the land until the ninth hour. <sup>46</sup> About the ninth hour, Jesus called out with a loud voice, saying: "*E'li, E'li, la'ma sa·bach·tha'ni?*" that is, "My God, my God, why have you forsaken me?" <sup>47</sup> At hearing this, some of those standing there began to say: "This man is calling E·li'jah." <sup>48</sup> And immediately one of them ran and took a sponge and soaked it in sour wine and put it on a reed and gave it to him to drink. <sup>49</sup> But the rest of them said: "Let him be! Let us see whether E·li'jah comes to save him." <sup>50</sup> Again Jesus called out with a loud voice and yielded up his spirit.

<sup>51</sup> And look! the curtain of the sanctuary was torn in two, from top to bottom, and the earth quaked, and the rocks were split. <sup>52</sup> And the tombs were opened, and many bodies of the holy ones who had fallen asleep were raised up <sup>53</sup> (and people coming out from among the tombs after his being raised up entered into the holy city), and they became visible to many people. <sup>54</sup> But when the army officer and those with him keeping watch over Jesus saw the earthquake and the things happening, they grew very much afraid and said: "Certainly this was God's Son."

<sup>55</sup> And many women were there watching from a distance, who had accompanied Jesus from Gal'i-lee to minister to him; <sup>56</sup> among them were Mary Mag'da-lene and Mary the mother of James and Jo'ses and the mother of the sons of Zeb'e-dee.

<sup>57</sup> Now as it was late in the afternoon, a rich man of Ar-i-ma-the'a came, named Joseph, who had also become a disciple of Jesus. <sup>58</sup> This man approached Pilate and asked for the body of Jesus. Then Pilate commanded that it be given to him. <sup>59</sup> Joseph took the body, wrapped it up in clean, fine linen, <sup>60</sup> and laid it in his new tomb, which he had quarried in the rock. And after rolling a big stone to the entrance of the tomb, he left. <sup>61</sup> But Mary Mag'da-lene and the other Mary continued there, sitting before the grave.

## (Mark 15:1-47)

<sup>1</sup> Immediately at dawn, the chief priests with the elders and the scribes, indeed, the whole San'he-drin, consulted together, and they bound Jesus and led him off and handed him over to Pilate. <sup>2</sup> So Pilate put the question to him: "Are you the King of the Jews?" In answer he said: "You yourself say it." <sup>3</sup> But the chief priests were accusing him of many things. <sup>4</sup> Now Pilate began questioning him again, saying: "Have you no reply to make? See how many charges they are bringing against you." <sup>5</sup> But Jesus made no further answer, so that Pilate was amazed.

<sup>6</sup> Well, from festival to festival, he used to release to them one prisoner whom they requested. <sup>7</sup> At the time the man named Bar-ab'bas was in prison with the seditionists, who in their sedition had committed murder. <sup>8</sup> So the crowd came up and began to make their request according to what Pilate used to do for them. <sup>9</sup> He responded to them, saying: "Do you want me to release to you the King of the Jews?" <sup>10</sup> For Pilate was aware that out of envy the chief priests had handed him over. <sup>11</sup> But the chief priests stirred up the crowd to have him release Bar-ab'bas to them instead. <sup>12</sup> Again in reply Pilate said to them: "What, then, should I do with the one you call the King of the Jews?" <sup>13</sup> Once more they cried out: "To the stake with him!" <sup>14</sup> But Pilate went on to say to them: "Why? What bad thing did he do?" Still they cried out all the more: "To the stake with him!" <sup>15</sup> At that Pilate, wishing to satisfy the crowd, released Bar-ab'bas to them; and after having Jesus whipped, he handed him over to be executed on the stake.

<sup>16</sup> The soldiers now led him off into the courtyard, that is, into the governor's residence, and they called the whole body of troops together. <sup>17</sup> And they dressed him in purple and braided a crown of thorns and put it on him; <sup>18</sup> and they began to call out to him: "Greetings, you King of the Jews!" <sup>19</sup> Also, they were hitting him on the head with a reed and spitting on him, and they got on their knees and bowed down to him. <sup>20</sup> Finally, after they had mocked him, they stripped him of the purple and put his outer garments on him. And they led him out to nail him to the stake. <sup>21</sup> Also, they compelled into service a passerby, a certain Simon of Cy-re'ne, coming from the countryside, the father of Alexander and Ru'fus, to carry his torture stake.

<sup>22</sup> So they brought him to the place called *Gol'go·tha*, which means, when translated, "Skull Place." <sup>23</sup> Here they tried to give him wine drugged with myrrh, but he would not take it. <sup>24</sup> And they nailed him to the stake and distributed his outer garments by casting lots over them to decide who would take what. <sup>25</sup> It was now the third hour, and they nailed him to the stake. <sup>26</sup> And the inscription of the charge against him was written: "The King of the Jews." <sup>27</sup> Moreover, they put two robbers on stakes alongside him, one on his right and one on his left. <sup>28</sup> — <sup>29</sup> And those passing by spoke abusively to him, shaking their heads and saying: "Ha! You who would throw down the temple and build it in three days, <sup>30</sup> save yourself by coming down off the torture stake." <sup>31</sup> In the same way also, the chief priests with the scribes were mocking him among themselves, saying: "Others he saved; himself he cannot save!" <sup>32</sup> Let the Christ, the King of Israel, now come down off the torture stake, so that we may see and believe." Even those who were on stakes alongside him were reproaching him.

<sup>33</sup> When it became the sixth hour, a darkness fell over all the land until the ninth hour. <sup>34</sup> And at the ninth hour, Jesus called out with a loud voice: "*E'li, E'li, la'ma sa·bach·tha'ni?*"

which means, when translated: “My God, my God, why have you forsaken me?” <sup>35</sup> And some of those standing near, on hearing it, began to say: “See! He is calling E-li'jah.” <sup>36</sup> Then someone ran, soaked a sponge in sour wine, put it on a reed, and gave it to him to drink, saying: “Let him be! Let us see whether E-li'jah comes to take him down.” <sup>37</sup> But Jesus let out a loud cry and expired. <sup>38</sup> And the curtain of the sanctuary was torn in two from top to bottom. <sup>39</sup> Now when the army officer who was standing by with him in view saw that he had expired under these circumstances, he said: “Certainly this man was God’s Son.”

<sup>40</sup> There were also women watching from a distance, among them Mary Mag'da-lene as well as Mary the mother of James the Less and of Jo'ses, and Sa-lo'me, <sup>41</sup> who used to accompany him and minister to him when he was in Gal'i-lee, and many other women who had come up together with him to Jerusalem.

<sup>42</sup> Now as it was already late in the afternoon, and since it was Preparation, that is, the day before the Sabbath, <sup>43</sup> there came Joseph of Ar-i-ma-the'a, a reputable member of the Council, who also himself was waiting for the Kingdom of God. He took courage and went in before Pilate and asked for the body of Jesus. <sup>44</sup> But Pilate wondered whether he could already be dead, and summoning the army officer, he asked him whether Jesus had already died. <sup>45</sup> So after making certain from the army officer, he granted the body to Joseph. <sup>46</sup> After he bought fine linen and took him down, he wrapped him in the fine linen and laid him in a tomb that was quarried out of rock; then he rolled a stone up to the entrance of the tomb. <sup>47</sup> But Mary Mag'da-lene and Mary the mother of Jo'ses continued looking at where he had been laid.

## (Luke 22:66-23:56)

<sup>66</sup> And when it became day, the assembly of elders of the people, both chief priests and scribes, gathered together, and they led him into their San'he-drin hall and said: <sup>67</sup> "If you are the Christ, tell us." But he said to them: "Even if I told you, you would not believe it at all. <sup>68</sup> Moreover, if I questioned you, you would not answer. <sup>69</sup> However, from now on the Son of man will be seated at the powerful right hand of God." <sup>70</sup> At this they all said: "Are you, therefore, the Son of God?" He said to them: "You yourselves are saying that I am." <sup>71</sup> They said: "Why do we need further testimony? For we ourselves have heard it out of his own mouth."

**23** So the multitude got up, one and all, and led him to Pilate. <sup>2</sup> Then they began to accuse him, saying: "We found this man subverting our nation, forbidding the paying of taxes to Caesar, and saying he himself is Christ a king." <sup>3</sup> Now Pilate asked him the question: "Are you the King of the Jews?" In answer he said: "You yourself are saying it." <sup>4</sup> Then Pilate said to the chief priests and the crowds: "I find no crime in this man." <sup>5</sup> But they insisted, saying: "He stirs up the people by teaching throughout all Ju-de'a, starting from Gal'i-lee even to here." <sup>6</sup> On hearing that, Pilate asked whether the man was a Gal-i-le'an. <sup>7</sup> After ascertaining that he was under the jurisdiction of Herod, he sent him on to Herod, who was also in Jerusalem in those days.

<sup>8</sup> When Herod saw Jesus, he rejoiced greatly. For a considerable time he had been wanting to see Jesus because he had heard much about him, and he was hoping to see some sign performed by him. <sup>9</sup> So he began to question him at length, but he gave him no answer. <sup>10</sup> However, the chief priests and the scribes kept standing up and vehemently accusing him. <sup>11</sup> Then Herod together with his soldiers treated him with contempt, and he mocked him by clothing him with a splendid garment and then sent him back to Pilate. <sup>12</sup> Herod and Pilate became friends with each other on that very day, for before that they had been at enmity with each other.

<sup>13</sup> Pilate then called together the chief priests, the rulers, and the people <sup>14</sup> and said to them: "You brought this man to me as one inciting the people to revolt. Now look! I examined him in front of you but found in this man no grounds for the charges you are bringing against him. <sup>15</sup> In fact, neither did Herod, for he sent him back to us, and look! he has done nothing deserving of death. <sup>16</sup> I will therefore punish him and release him." <sup>17</sup> — <sup>18</sup> But the whole crowd shouted out: "Do away with this man, and release Bar-ab'bas to us!" <sup>19</sup> (This man had been thrown into prison for sedition that had occurred in the city and for murder.) <sup>20</sup> Again Pilate called out to them, because he wanted to release Jesus. <sup>21</sup> Then they began to yell, saying: "To the stake with him! To the stake with him!" <sup>22</sup> The third time he said to them: "Why? What bad thing did this man do? I found in him nothing deserving of death; I will therefore punish him and release him." <sup>23</sup> At this they became insistent, demanding with loud voices that he be executed, and their voices prevailed. <sup>24</sup> So Pilate made the decision that their demand be met. <sup>25</sup> He released the man whom they were demanding, who had been thrown into prison for sedition and murder, but he surrendered Jesus to their will.

<sup>26</sup> Now as they led him away, they seized a certain Simon of Cy-re'ne, who was coming from the countryside, and they placed the torture stake on him to carry it behind Jesus. <sup>27</sup> A large number of people were following him, including women who kept beating themselves in

grief and wailing for him. <sup>28</sup> Jesus turned to the women and said: "Daughters of Jerusalem, stop weeping for me. Weep instead for yourselves and for your children; <sup>29</sup> for look! days are coming when people will say, 'Happy are the barren women, the wombs that did not give birth and the breasts that did not nurse!' <sup>30</sup> Then they will start saying to the mountains, 'Fall over us!' and to the hills, 'Cover us over!' <sup>31</sup> If they do these things when the tree is moist, what will occur when it is withered?"

<sup>32</sup> Two other men, criminals, were also being led off to be executed with him. <sup>33</sup> And when they got to the place called Skull, they nailed him to the stake there alongside the criminals, one on his right and one on his left. <sup>34</sup> But Jesus was saying: "Father, forgive them, for they do not know what they are doing." Furthermore, they cast lots to distribute his garments. <sup>35</sup> And the people stood looking on. But the rulers were sneering and saying: "Others he saved; let him save himself if he is the Christ of God, the Chosen One." <sup>36</sup> Even the soldiers mocked him, coming up and offering him sour wine <sup>37</sup> and saying: "If you are the King of the Jews, save yourself." <sup>38</sup> There was also an inscription over him: "This is the King of the Jews."

<sup>39</sup> Then one of the criminals hanging there began to speak abusively to him, saying: "You are the Christ, are you not? Save yourself and us too!" <sup>40</sup> In response the other rebuked him, saying: "Do you not fear God at all, now that you have received the same judgment? <sup>41</sup> And we rightly so, for we are getting back what we deserve for the things we did; but this man did nothing wrong." <sup>42</sup> Then he said: "Jesus, remember me when you get into your Kingdom." <sup>43</sup> And he said to him: "Truly I tell you today, you will be with me in Paradise."

<sup>44</sup> Well, by now it was about the sixth hour, and yet a darkness fell over all the land until the ninth hour, <sup>45</sup> because the sunlight failed; then the curtain of the sanctuary was torn down the middle. <sup>46</sup> And Jesus called out with a loud voice and said: "Father, into your hands I entrust my spirit." After he said this, he expired. <sup>47</sup> Because of seeing what occurred, the army officer began to glorify God, saying: "Truly, this man was righteous." <sup>48</sup> And when all the crowds that were gathered together there for this spectacle saw the things that occurred, they returned home, beating their chests. <sup>49</sup> And all those acquainted with him were standing at a distance. Also, women who had accompanied him from Gal'i-lee were there and saw these things.

<sup>50</sup> And look! there was a man named Joseph, a member of the Council, who was a good and righteous man. <sup>51</sup> (This man had not voted in support of their scheme and action.) He was from Ar-i-ma-the'a, a city of the Ju-de'ans, and was waiting for the Kingdom of God. <sup>52</sup> This man went in before Pilate and asked for the body of Jesus. <sup>53</sup> And he took it down and wrapped it up in fine linen, and he laid it in a tomb carved in the rock, where no man had yet lain. <sup>54</sup> Now it was the day of Preparation, and the Sabbath was about to begin. <sup>55</sup> But the women who had come with him from Gal'i-lee followed along and took a look at the tomb and saw how his body was laid, <sup>56</sup> and they went back to prepare spices and perfumed oils. But, of course, they rested on the Sabbath according to the commandment.

## **(John 18:28-19:42)**

<sup>28</sup> Then they led Jesus from Ca'ia-phas to the governor's residence. It was now early in the morning. But they themselves did not enter into the governor's residence, so that they would not get defiled but could eat the Passover. <sup>29</sup> So Pilate came outside to them and said: "What accusation do you bring against this man?" <sup>30</sup> They answered him: "If this man were not a wrongdoer, we would not have handed him over to you." <sup>31</sup> So Pilate said to them: "Take him yourselves and judge him according to your law." The Jews said to him: "It is not lawful for us to kill anyone." <sup>32</sup> This was to fulfill the word that Jesus had spoken to indicate what sort of death he was about to die.

<sup>33</sup> So Pilate entered the governor's residence again and called Jesus and said to him: "Are you the King of the Jews?" <sup>34</sup> Jesus answered: "Are you asking this of your own originality, or did others tell you about me?" <sup>35</sup> Pilate replied: "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What did you do?" <sup>36</sup> Jesus answered: "My Kingdom is no part of this world. If my Kingdom were part of this world, my attendants would have fought that I should not be handed over to the Jews. But as it is, my Kingdom is not from this source." <sup>37</sup> So Pilate said to him: "Well, then, are you a king?" Jesus answered: "You yourself are saying that I am a king. For this I have been born, and for this I have come into the world, that I should bear witness to the truth. Everyone who is on the side of the truth listens to my voice." <sup>38</sup> Pilate said to him: "What is truth?"

After saying this, he went out again to the Jews and said to them: "I find no fault in him. <sup>39</sup> Moreover, you have a custom that I should release a man to you at the Passover. So do you want me to release to you the King of the Jews?" <sup>40</sup> Again they shouted: "Not this man, but Bar-ab'bas!" Now Bar-ab'bas was a robber.

**19** Pilate then took Jesus and scourged him. <sup>2</sup> And the soldiers braided a crown of thorns and put it on his head and clothed him with a purple robe, <sup>3</sup> and they kept coming up to him and saying: "Greetings, you King of the Jews!" They also kept slapping him in the face. <sup>4</sup> Pilate went outside again and said to them: "See! I bring him outside to you in order for you to know that I find no fault in him." <sup>5</sup> So Jesus came outside, wearing the crown of thorns and the purple robe. And Pilate said to them: "Look! The man!" <sup>6</sup> However, when the chief priests and the officers saw him, they shouted: "To the stake with him! To the stake with him!" Pilate said to them: "Take him yourselves and execute him, for I do not find any fault in him." <sup>7</sup> The Jews answered him: "We have a law, and according to the law he ought to die, because he made himself God's son."

<sup>8</sup> When Pilate heard what they were saying, he became even more fearful, <sup>9</sup> and he entered the governor's residence again and said to Jesus: "Where are you from?" But Jesus gave him no answer. <sup>10</sup> So Pilate said to him: "Are you refusing to speak to me? Do you not know that I have authority to release you and I have authority to execute you?" <sup>11</sup> Jesus answered him: "You would have no authority over me at all unless it had been granted to you from above. This is why the man who handed me over to you has greater sin."

<sup>12</sup> For this reason Pilate kept trying to find a way to release him, but the Jews shouted: "If you release this man, you are not a friend of Caesar. Everyone who makes himself a king speaks against Caesar." <sup>13</sup> Then Pilate, after hearing these words, brought Jesus outside, and

he sat down on a judgment seat in a place called the Stone Pavement, but in Hebrew, *Gab'ba·tha*.<sup>14</sup> Now it was the day of Preparation of the Passover; it was about the sixth hour. And he said to the Jews: "See! Your king!"<sup>15</sup> However, they shouted: "Take him away! Take him away! To the stake with him!" Pilate said to them: "Shall I execute your king?" The chief priests answered: "We have no king but Caesar."<sup>16</sup> Then he handed him over to them to be executed on the stake.

So they took charge of Jesus.<sup>17</sup> Bearing the torture stake for himself, he went out to the so-called Skull Place, which is called *Gol'go·tha* in Hebrew.<sup>18</sup> There they nailed him to the stake alongside two other men, one on each side, with Jesus in the middle.<sup>19</sup> Pilate also wrote a title and put it on the torture stake. It was written: "Jesus the Naz·a·rene' the King of the Jews."<sup>20</sup> Many of the Jews read this title, because the place where Jesus was nailed to the stake was near the city, and it was written in Hebrew, in Latin, and in Greek.<sup>21</sup> However, the chief priests of the Jews said to Pilate: "Do not write, '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."

<sup>23</sup> Now when the soldiers had nailed Jesus to the stake, they took his outer garments and divided them into four parts, one for each soldier, and they also took the inner garment. But the inner garment was without a seam, being woven from top to bottom.<sup>24</sup> So they said to one another: "Let us not tear it, but let us cast lots over it to decide whose it will be." This was to fulfill the scripture: "They divided my garments among themselves, and they cast lots for my clothing." So the soldiers actually did these things.

<sup>25</sup> By the torture stake of Jesus, however, there were standing his mother and his mother's sister; Mary the wife of Clo'pas and Mary Mag'da·lene.<sup>26</sup> So when Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother: "Woman, see! Your son!"<sup>27</sup> Next he said to the disciple: "See! Your mother!" And from that hour on, the disciple took her into his own home.

<sup>28</sup> After this, when Jesus knew that by now all things had been accomplished, in order to fulfill the scripture he said: "I am thirsty."<sup>29</sup> A jar was sitting there full of sour wine. So they put a sponge full of the sour wine on a hyssop stalk and held it up to his mouth.<sup>30</sup> When he had received the sour wine, Jesus said: "It has been accomplished!" and bowing his head, he gave up his spirit.

<sup>31</sup> Since it was the day of Preparation, so that the bodies would not remain on the torture stakes on the Sabbath (for that Sabbath day was a great one), the Jews asked Pilate to have the legs broken and the bodies taken away.<sup>32</sup> So the soldiers came and broke the legs of the first man and those of the other man who was on a stake alongside him.<sup>33</sup> But on coming to Jesus, they saw that he was already dead, so they did not break his legs.<sup>34</sup> But one of the soldiers jabbed his side with a spear, and immediately blood and water came out.<sup>35</sup> And the one who has seen it has given this witness, and his witness is true, and he knows that what he says is true, so that you also may believe.<sup>36</sup> In fact, these things took place for the scripture to be fulfilled: "Not a bone of his will be broken."<sup>37</sup> And again, a different scripture says: "They will look to the one whom they pierced."

<sup>38</sup> Now after these things, Joseph of Ar·i·ma·the'a, who was a disciple of Jesus but a secret one because of his fear of the Jews, asked Pilate if he could take away the body of



Jesus, and Pilate gave him permission. So he came and took the body away. <sup>39</sup> Nic-o-de'mus, the man who had come to him in the night the first time, also came, bringing a mixture of myrrh and aloes weighing about a hundred pounds. <sup>40</sup> So they took the body of Jesus and wrapped it in linen cloths with the spices, according to the burial custom of the Jews. <sup>41</sup> Incidentally, there was a garden at the place where he was executed, and in the garden was a new tomb in which no one had ever yet been laid. <sup>42</sup> Because it was the day of Preparation of the Jews and the tomb was nearby, they laid Jesus there.

**(Matthew 27:62-66)**

<sup>62</sup> The next day, which was after the Preparation, the chief priests and the Pharisees gathered together before Pilate, <sup>63</sup> saying: “Sir, we recall what that impostor said while he was still alive, ‘After three days I am to be raised up.’ <sup>64</sup> Therefore, command that the grave be made secure until the third day, so that his disciples may not come and steal him and say to the people, ‘He was raised up from the dead!’ Then this last deception will be worse than the first.” <sup>65</sup> Pilate said to them: “You may have a guard. Go make it as secure as you know how.” <sup>66</sup> So they went and made the grave secure by sealing the stone and posting a guard.

**(Mark 16:1)**

**16** So when the Sabbath was over, Mary Mag'da-lene, Mary the mother of James, and Sa-lo'me bought spices in order to come and apply them to his body.

## **(Matthew 28:1-15)**

**28** After the Sabbath, when it was growing light on the first day of the week, Mary Mag'da-lene and the other Mary came to view the grave.

<sup>2</sup> And look! a great earthquake had taken place, for Jehovah's angel had descended from heaven and had come and rolled away the stone, and he was sitting on it. <sup>3</sup> His appearance was like lightning, and his clothing was as white as snow. <sup>4</sup> Yes, out of their fear of him, the watchmen trembled and became as dead men.

<sup>5</sup> But the angel said to the women: "Do not be afraid, for I know that you are looking for Jesus who was executed on the stake. <sup>6</sup> He is not here, for he was raised up, just as he said. Come, see the place where he was lying. <sup>7</sup> Then go quickly and tell his disciples that he was raised up from the dead, for look! he is going ahead of you into Gal'i-lee. You will see him there. Look! I have told you."

<sup>8</sup> So, quickly leaving the memorial tomb, with fear and great joy, they ran to report to his disciples. <sup>9</sup> And look! Jesus met them and said: "Good day!" They approached and took hold of his feet and did obeisance to him. <sup>10</sup> Then Jesus said to them: "Have no fear! Go, report to my brothers so that they may go to Gal'i-lee, and there they will see me."

<sup>11</sup> While they were on their way, some of the guards went into the city and reported to the chief priests all the things that had happened. <sup>12</sup> And after these had gathered with the elders and had consulted together, they gave a considerable number of silver pieces to the soldiers <sup>13</sup> and said: "Say, 'His disciples came in the night and stole him while we were sleeping.' <sup>14</sup> And if this gets to the governor's ears, we will explain the matter to him and you will not need to worry." <sup>15</sup> So they took the silver pieces and did as they were instructed, and this story has been spread abroad among the Jews up to this very day.

## **(Mark 16:2-8)**

<sup>2</sup> And very early on the first day of the week when the sun had risen, they came to the tomb.  
<sup>3</sup> They were saying to one another: “Who will roll the stone away from the entrance of the tomb for us?” <sup>4</sup> But when they looked up, they saw that the stone had been rolled away, although it was very large. <sup>5</sup> When they entered into the tomb, they saw a young man sitting on the right side, clothed in a white robe, and they were stunned. <sup>6</sup> He said to them: “Do not be stunned. You are looking for Jesus the Naz-a-rene' who was executed on the stake. He was raised up. He is not here. Look, here is the place where they laid him. <sup>7</sup> But go, tell his disciples and Peter, ‘He is going ahead of you into Gal'i-lee. You will see him there, just as he told you.’” <sup>8</sup> So when they came out, they fled from the tomb, trembling and overwhelmed with emotion. And they said nothing to anyone, for they were in fear.

## (Luke 24:1-49)

**24** But on the first day of the week, they came very early to the tomb, bringing the spices they had prepared. <sup>2</sup> But they found the stone rolled away from the tomb, <sup>3</sup> and when they entered, they did not find the body of the Lord Jesus. <sup>4</sup> While they were perplexed about this, look! two men in shining garments stood by them. <sup>5</sup> The women became frightened and kept their faces turned toward the ground, so the men said to them: "Why are you looking for the living one among the dead? <sup>6</sup> He is not here, but has been raised up. Recall how he spoke to you while he was yet in Gal'i-lee, <sup>7</sup> saying that the Son of man must be handed over to sinful men and be executed on the stake and on the third day rise." <sup>8</sup> Then they remembered his words, <sup>9</sup> and they returned from the tomb and reported all these things to the Eleven and to all the rest. <sup>10</sup> They were Mary Mag'da-lene, Jo-an'na, and Mary the mother of James. Also, the rest of the women with them were telling these things to the apostles. <sup>11</sup> However, these sayings seemed like nonsense to them, and they would not believe the women.

<sup>12</sup> But Peter got up and ran to the tomb, and stooping forward, he saw only the linen cloths. So he went off, wondering to himself what had occurred.

<sup>13</sup> But look! on that very day, two of them were traveling to a village named Em·ma'us, about seven miles from Jerusalem, <sup>14</sup> and they were conversing with each other about all these things that had happened.

<sup>15</sup> Now as they were conversing and discussing these things, Jesus himself approached and began walking with them, <sup>16</sup> but their eyes were kept from recognizing him. <sup>17</sup> He said to them: "What are these matters that you are debating between yourselves as you walk along?" And they stood still, looking sad. <sup>18</sup> In answer the one named Cle'o-pas said to him: "Are you a stranger dwelling alone in Jerusalem and do not know the things that have occurred there during these days?" <sup>19</sup> He asked them: "What things?" They said to him: "The things concerning Jesus the Naz-a-rene', who proved to be a prophet powerful in deed and word before God and all the people; <sup>20</sup> and how our chief priests and rulers handed him over to be sentenced to death, and they nailed him to the stake. <sup>21</sup> But we were hoping that this man was the one who was going to deliver Israel. Yes, and besides all these things, this is the third day since these things occurred. <sup>22</sup> Moreover, some women from among us also astonished us, for they went early to the tomb <sup>23</sup> and when they did not find his body, they came saying that they had also seen a supernatural sight of angels, who said he is alive. <sup>24</sup> Then some of those who were with us went off to the tomb, and they found it just as the women had said, but they did not see him."

<sup>25</sup> So he said to them: "O senseless ones and slow of heart to believe all the things the prophets have spoken! <sup>26</sup> Was it not necessary for the Christ to suffer these things and to enter into his glory?" <sup>27</sup> And starting with Moses and all the Prophets, he interpreted to them things pertaining to himself in all the Scriptures.

<sup>28</sup> Finally they got close to the village to which they were traveling, and he made as if to travel on farther. <sup>29</sup> But they urged him to remain, saying: "Stay with us, because it is almost evening and the day is nearly over." With that he went in to stay with them. <sup>30</sup> And as he was dining with them, he took the bread, blessed it, broke it, and began handing it to them. <sup>31</sup> At that their eyes were fully opened and they recognized him; but he disappeared from them.

<sup>32</sup> And they said to each other: “Were not our hearts burning within us as he was speaking to us on the road, as he was fully opening up the Scriptures to us?” <sup>33</sup> And they got up in that very hour and returned to Jerusalem, and they found the Eleven and those assembled together with them, <sup>34</sup> who said: “For a fact the Lord was raised up, and he appeared to Simon!” <sup>35</sup> Then they related the events on the road and how he became known to them by the breaking of the bread.

<sup>36</sup> While they were speaking of these things, he himself stood in their midst and said to them: “May you have peace.” <sup>37</sup> But because they were terrified and frightened, they imagined that they were seeing a spirit. <sup>38</sup> So he said to them: “Why are you troubled, and why have doubts come up in your hearts? <sup>39</sup> See my hands and my feet, that it is I myself; touch me and see, for a spirit does not have flesh and bones just as you see that I have.” <sup>40</sup> And as he said this, he showed them his hands and his feet. <sup>41</sup> But while they were still not believing for sheer joy and amazement, he said to them: “Do you have something there to eat?” <sup>42</sup> So they handed him a piece of broiled fish, <sup>43</sup> and he took it and ate it before their eyes.

<sup>44</sup> He then said to them: “These are my words that I spoke to you while I was yet with you, that all the things written about me in the Law of Moses and in the Prophets and Psalms must be fulfilled.” <sup>45</sup> Then he opened up their minds fully to grasp the meaning of the Scriptures, <sup>46</sup> and he said to them, “This is what is written: that the Christ would suffer and rise from among the dead on the third day, <sup>47</sup> and on the basis of his name, repentance for forgiveness of sins would be preached in all the nations—starting out from Jerusalem. <sup>48</sup> You are to be witnesses of these things. <sup>49</sup> And look! I am sending upon you what my Father promised. You, though, stay in the city until you are clothed with power from on high.”

## (John 20:1-25)

**20** On the first day of the week, Mary Mag'da-lene came to the tomb early, while it was still dark, and she saw that the stone had already been taken away from the tomb. <sup>2</sup> So she came running to Simon Peter and to the other disciple, for whom Jesus had affection, and she said to them: "They have taken away the Lord out of the tomb, and we do not know where they have laid him."

<sup>3</sup> Then Peter and the other disciple set out for the tomb. <sup>4</sup> The two of them began running together, but the other disciple ran faster than Peter and reached the tomb first. <sup>5</sup> Stooping forward, he saw the linen cloths lying there, but he did not go in. <sup>6</sup> Then Simon Peter also came, following him, and he went into the tomb. And he saw the linen cloths lying there. <sup>7</sup> The cloth that had been on his head was not lying with the other cloth bands but was rolled up in a place by itself. <sup>8</sup> Then the other disciple who had reached the tomb first also went in, and he saw and believed. <sup>9</sup> For they did not yet understand the scripture that he must rise from the dead. <sup>10</sup> So the disciples went back to their homes.

<sup>11</sup> Mary, however, kept standing outside near the tomb, weeping. While she was weeping, she stooped forward to look into the tomb, <sup>12</sup> and she saw two angels in white sitting where the body of Jesus had been lying, one at the head and one at the feet. <sup>13</sup> And they said to her: "Woman, why are you weeping?" She said to them: "They have taken my Lord away, and I do not know where they have laid him." <sup>14</sup> After saying this, she turned around and saw Jesus standing there, but she did not realize that it was Jesus. <sup>15</sup> Jesus said to her: "Woman, why are you weeping? Whom are you looking for?" She, thinking it was the gardener, said to him: "Sir, if you have carried him off, tell me where you have laid him, and I will take him away." <sup>16</sup> Jesus said to her: "Mary!" On turning around, she said to him in Hebrew: "*Rab-bo'ni!*" (which means "Teacher!") <sup>17</sup> Jesus said to her: "Stop clinging to me, for I have not yet ascended to the Father. But go to my brothers and say to them, 'I am ascending to my Father and your Father and to my God and your God.'" <sup>18</sup> Mary Mag'da-lene came and brought the news to the disciples: "I have seen the Lord!" And she told them what he had said to her.

<sup>19</sup> When it was late that day, the first day of the week, and the doors were locked where the disciples were for fear of the Jews, Jesus came and stood in their midst and said to them: "May you have peace." <sup>20</sup> After saying this, he showed them his hands and his side. Then the disciples rejoiced at seeing the Lord. <sup>21</sup> Jesus said to them again: "May you have peace. Just as the Father has sent me, I also am sending you." <sup>22</sup> After saying this he blew on them and said to them: "Receive holy spirit. <sup>23</sup> If you forgive the sins of anyone, they are forgiven; if you retain those of anyone, they are retained."

<sup>24</sup> But Thomas, one of the Twelve, who was called the Twin, was not with them when Jesus came. <sup>25</sup> So the other disciples were telling him: "We have seen the Lord!" But he said to them: "Unless I see in his hands the print of the nails and stick my finger into the print of the nails and stick my hand into his side, I will never believe it."