



ONE

Gregg R. Zegarelli

ONE

THE UNIFIED GOSPEL

of Jesus

from the Books of

Matthew

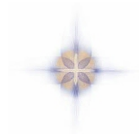
Mark

Luke, and

John

This is the Divine Version

Universal Version available separately.
See last page for details.



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"I will no longer be in this world, but those who speak the good news are in this world. Now, I am coming to you. Father, bless them in your name as you have done for me, so that they may be one just as we are as one. ...

I do not ask that you take them out of the world, but that you keep them from the devil. ...

*Consecrate them in the truth. Your word is truth. As you sent me into the world, so I sent them into the world. And I consecrate myself for them, so that they also may be consecrated in truth.
...*

I pray not only for my disciples, but also for those who will believe in me through their words. I pray that all people may be perfectly one, Father, as you are in me and I in you. I pray that they also may be one in us, that the world may believe that you sent me. ...

I have taught them your name. And, my deeds will continue to make it known that your love for me is also for them so that I may be one with them always."

John 17:11-26; One:2590-2605

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* The first word in each index item permits ease of reference for the reader; for example, use of the word "Teaching" denotes a passage where Jesus teaches a certain subject in the related text, and "Reproach" denotes a condemnation. The titles are also intended to provide one framework of review—of many possibilities—to ease understanding the related text; however, the possible interpretations of Jesus' words are innumerable, and the author hopes that the titles as chosen, rather than limitation, will serve a foundation for empowerment of the reader for those many interpretations.

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Forward

IT IS FUTILE, of course, to reform something perfect with the goal of making it better.

But, a determination of perfection depends upon the measure of something's intended purpose. For, certainly, something is not necessarily perfect for every purpose.

This book is not intended to be a reformation of the Gospels, which speak for themselves and, being self-defining, are certainly perfect. This work has a different purpose and a different measure.

This is the unified testament of Matthew, Mark, Luke and John: the reconciliation of the good news that transcends their individual versions of the truth.

It is the purpose of this work to express a more common denominator for the study of Jesus and his teachings. Although some may find this work suitable for their entire study of Jesus' testimony of the good news, this work is intended to enrich the direct study of the Gospels.

There is now one book, where there are otherwise four. There is now one consistent testimony, where there are otherwise four testimonies that sometimes agree, sometimes omit and sometimes conflict.

For example, only Luke contains the well-known story of the Good Samaritan. Matthew, Mark and Luke, but not John, contain the House Divided parable. Only John has the story of Jesus washing the Disciples' feet and the metaphorical command to do the same to one's neighbor. Regarding Jesus' birth, only Matthew has the story of the "wise men," and only Luke has the story of the shepherds; although often combined in recountings, these are distinct stories with distinct circumstances.

By unifying the Gospels, the message becomes a seamless study of the life and teachings of Jesus.

Forward

There is only one gospel of Jesus, although there are four separate testimonies in the separate Gospels. This work unifies the four testimonies and thereby clarifies the message for greater impact.

For those of us who attempt to conduct a deepened study of the Gospels, there can be no replacement but to the study of the individual Gospels. But, in truth, such a deepened study of the Gospels is uncommon. And, moreover, in truth, such a deepened study of the Gospels is not—nor should it be—necessary. It would be ironic if such a commitment were necessary, since it would necessarily turn many away and would defeat its own purpose.

To know the truth, we must have knowledge. What we know depends upon what we learn. And, what we learn is a direct result of the manner and method of how the lesson is conveyed.

It seems unnecessary to require the memorization of distinctions between or among the separate Gospels, with a comparing and contrasting. There is a dilution that seems to occur from the gospel of Jesus—as distinguished from the multiple reflective testaments: in four separate Gospels the complete story is never completely told at one time, but in bits and pieces.

It seems appropriate, and a good thing, that the single gospel of Jesus be stated in a consistent and unified manner.

This author prays that the consolidation of the respective texts will enrich the Gospels for the casual reader as well as the scholar.

For the casual reader, the simplicity of reading one work, as one might read a novel, eases the message and focuses the impact of the good news.

Forward

For the scholar, teacher and preacher, because the work is authoritative and painstakingly reconciled in the Unification Index, it permits an accurate unified source reference to the parables. And, it also clarifies certain overlooked nuances of the text.

For example, the obligation to forgive unendingly "seventy-seven" times in one day is contained only in two of the four Gospels: Matthew and Luke. But, Luke has the condition that, for each time, the wrong-doer must seek forgiveness. Therefore, assuming the truth of both testaments, they must be reconciled that unending forgiveness is commanded, but only if the wrong-doer repents each time as a precondition. Such nuances are often overlooked, but are clarified by this work, since the text is now consolidated and reconciled.

Every effort has been made to document and cross-index the text unification process so that this work is both authoritative and accurate. The author used the latest computer technologies and resources never before available to document each step of the process. Each passage is cited back to its verbatim text in the respective source Gospels. For ease of casual reading, the text of the work is not burdened, and the Unification Index is contained at the end of the work.

There are two versions of this work, separately published: the *Divine* version and the *Universal* version. The reason for this may not be clear to some Christians, but it should be fundamentally clear to other Christians and most non-Christians.

The *Divine* version is for devout Christians. The *Divine* version contains the whole unified verbatim text of the unified original Gospels. Of course, the full text necessarily includes the divine miracles that Christians believe on faith. For example, the immaculate conception of Jesus by the Virgin Mary, the raising of Lazarus from

~ ONE ~

I.

Prelude

IN THE BEGINNING,¹ the Word already existed. The Word was with God, and the Word was God.² And, in order to more fully reveal the Word, many have attempted to set forth a statement of the events that have been fulfilled among us.³ This was done by transmitting the Word in the manner as it was handed down by those who were eyewitnesses and ministers from the beginning.⁴ And, thus, I have also decided, after carefully investigating everything anew, to write it down in an orderly account for you, most excellent Theophilus,⁵ so that you may know the certainty of the teachings you have received.

⁶ Jesus came to the world, and although the world came to exist through him, the world failed to recognize him.⁷ He came to his own home, but his own people did not accept him.⁸ But, to those who did receive him, he gave the privilege to become children of God. That privilege he gave to those who believe he is what he is.⁹ Those who became the children of God were born, not by human blood, nor by human flesh, nor by a human will. Their birth came from the Spirit of God.

¹⁰ And the Word became human flesh and lived among us. And, we saw his glory. It was the glory that only the son receives from the father. He was full of grace and truth.

I. Prelude

¹⁰ From his fullness we have all received grace upon grace.
¹² The law was given through Moses, but grace and truth came through Jesus Christ. ¹³ No one has ever seen God, as God may be. But, only the Son, who is at the Father's side, has disclosed the mystery of God.

IV.

The Baptism and Preparation

MISSION OF JOHN THE BAPTIST. ²¹⁴ The beginning of the gospel of Jesus Christ, the Son of God ²¹⁵ begins with a man who was sent from God, named John.

²¹⁶ John came to testify to the truth, and the truth about which he testified was about the light, so that all might believe through him.

²¹⁷ He was not the light, but came to testify to the light. And this is the testimony of John.

²¹⁸ It was the fifteenth year in the reign of Tiberius Caesar. Pontius Pilate was governor of Judea. Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis. Lysanias was tetrarch of Abilene. ²¹⁹ During the high priesthood of Annas and Caiaphas, the Word came to John, son of Zechariah, in the desert. ²²⁰ And, so, it was then that John the Baptist appeared, preaching in the desert of Judea.

²²¹ John wore clothes made of camel's hair. He had a leather belt around his waist. His food was locusts and wild honey. ²²² He went around the entire region of the Jordan, proclaiming the baptism of repentance for the forgiveness of sins ²²³ saying, "Repent, for the kingdom of heaven is at hand!"

V. The Mission Begins

³⁸⁹ For God so loved the world that he gave his only Son, so that everyone who believes in him should not perish, but shall have eternal life. ³⁹⁰ For God did not send his Son into the world to condemn the world, but that, through him, the world might be saved. ³⁹¹ Whoever believes in him is not condemned, but whoever does not believe is already condemned, because he has not believed in the name of the only Son of God.

³⁹² And this is the condemnation, that light had come into the world, but people desired darkness rather than light, because their deeds were evil. ³⁹³ For everyone who does wicked things hates the light and does not come toward the light, in order that their deeds not be exposed.

³⁹⁴ But those who live the truth come to the light, so that their works may be clearly seen as made in God.

FINAL TESTAMENT OF JOHN; HE MUST INCREASE. ³⁹⁵ Following this, Jesus and his disciples went into the region of Judea, where he spent time with them baptizing.

³⁹⁶ John was also baptizing in Aenon near Salim, because there was much water there, and people came to be baptized. ³⁹⁷ John had not yet been imprisoned.

³⁹⁸ Now a dispute arose between the disciples of John and Jews about ceremonial washings. ³⁹⁹ So they came to John and said to him, "Rabbi, the one who was with you across the Jordan, to whom you testified, here he is baptizing and everyone is coming to him."

⁴⁰⁰ John answered and said, "No one can receive anything except as given him from heaven. ⁴⁰¹ You yourselves can testify that I said that I am not the Messiah, but that I was sent before him.

⁴⁰² "The one who has the bride is the bridegroom. The best man stands and listens for him, and rejoices greatly at the bridegroom's voice. So this, my joy, has been made complete.

⁴⁰³ "He must increase, and I must decrease."

VI.

The First Teachings; Galilean Ministry

BEGINNING OF GALILEAN MINISTRY. ⁴¹⁷ When Jesus heard that John had been imprisoned, as well as that the Pharisees had heard that Jesus was creating and baptizing more disciples than John ⁴¹⁸ (but Jesus himself was not baptizing, just his disciples), ⁴¹⁹ Jesus departed from Judea and returned to Galilee.

⁴²⁰ And, leaving Nazareth, he went to live in Capernaum by the sea, in the region of Zebulun and Naphtali, ⁴²¹ that what had been said through Isaiah the prophet might be fulfilled:

⁴²² "Land of Zebulun and the land of Naphtali, by the way of the sea, beyond the Jordan, Galilee of the Gentiles, ⁴²³ the people sat in darkness saw great light, and to them who dwelled in a land overshadowed by death, light has arisen."

⁴²⁴ From then, Jesus began to preach, proclaiming the gospel of God, "Repent, and believe in the good news. The kingdom of God is at hand. This is the time of fulfillment."

⁴²⁵ On his way to Galilee, Jesus had to pass through Samaria.

TEACHING THE SAMARITAN WOMAN AT THE WELL. ⁴²⁶ Then he arrived at a town of Samaria called Sychar, near the parcel of land that Jacob gave to his son Joseph. ⁴²⁷ Jacob's well was there. Jesus was tired from traveling, so he sat down at the well. It was about noon.

⁴²⁸ A Samaritan woman came to draw water. Jesus said to her, "Give me a drink." ⁴²⁹ His disciples had gone to town to buy food.

VI. The First Teachings; Galilean Ministry

INVITATION BY THE BEATITUDES. ⁴⁷¹ And lifting his eyes toward his disciples he began to teach them, saying:

⁴⁷² Blessed are the poor and the destitute in spirit,
for theirs is the kingdom of heaven.

⁴⁷³ Blessed are they who weep and mourn,
for they will laugh and be comforted.

⁴⁷⁴ Blessed are the meek,
for they will inherit the land.

⁴⁷⁵ Blessed are they who hunger and thirst for righteousness,
for they will be satisfied.

⁴⁷⁶ Blessed are the merciful,
for they will be shown mercy.

⁴⁷⁷ Blessed are the pure of heart,
for they will see God.

⁴⁷⁸ Blessed are the peacemakers,
for they will be called 'children of God.'

⁴⁷⁹ Blessed are they who are persecuted for the sake of
righteousness, for theirs is the kingdom of heaven.

⁴⁸⁰ "Blessed are you when they hate, exclude and insult you, and when they persecute you and falsely denounce your name as evil because of the Son of Man. ⁴⁸¹ Rejoice and leap for joy on that day! Behold, your reward will be great in heaven. Thusly they persecuted the prophets who were before you. And, ⁴⁸² woe to you when all persons speak well of you, for their ancestors did the same for the false prophets.

⁴⁸³ "Woe to you who are rich, for you have received your consolation. ⁴⁸⁴ Woe to you who are filled now, for you will be hungry. And, woe to you who laugh now, for you will grieve and weep."

VI. The First Teachings; Galilean Ministry

TEACHING ABOUT GOD AND MONEY BY PARABLE OF RICH MAN'S FUTILE TREASURE. ⁵⁸² "No one can serve two masters. For either he will hate one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and mammon.

⁵⁸³ Someone in the crowd said to him, "Teacher, instruct my brother to divide the inheritance with me."

⁵⁸⁴ "He replied to him, "Friend, who appointed me as a judge or a divider over you?" ⁵⁸⁵ Then he said to the crowd, "Take heed and beware of all covetousness: for a man's life does not consist in the abundance of things he possesses."

⁵⁸⁶ Then he told a parable to them. "A rich man's land produced a great harvest. ⁵⁸⁷ He thought to himself, 'What shall I do, because I do not have space to store my harvest?' ⁵⁸⁸ And he said, 'This is what I shall do: I shall tear down my barns and build even larger ones. In there I shall store all my grain and other goods ⁵⁸⁹ and I shall ponder to myself, "Now as for you, you have so many good things stored up for many years, rest, eat, drink, be merry!"'

⁵⁹⁰ "But God said to him, 'You fool. This night your life is demanded from you. The things you have prepared, to whom will they belong?'

⁵⁹¹ "Thus will it be for the one who stores up treasure for himself, but is not rich in what matters to God."

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VI. The First Teachings; Galilean Ministry

⁵⁹² He said to his disciples, ⁵⁹³ "Therefore I say to you:

Do not worry about your life,
what you will eat or drink,
or about your body, and what you will wear.

⁵⁹⁴ Is not life more than food,
and the body more than clothing?

⁵⁹⁵ Behold the birds in the sky;
they do not sow or reap,
they gather nothing into barns,
yet your heavenly Father feeds them.

Are not you more important than they?

⁵⁹⁶ Can any of you add a single moment to your life by
worrying?

⁵⁹⁷ Why become anxious about clothes? ⁵⁹⁸ If even the
smallest things are beyond your control, why are you anx-
ious about the rest?

⁵⁹⁹ Learn from the way the wild flowers grow;
they do not work or spin.

⁶⁰⁰ I tell you: not even Solomon, in all his splendor, was
clothed so well as one little flower.

⁶⁰¹ If God so clothes the grass of the field, which grows to-
day and is thrown into the oven tomorrow, will he not
much more provide for you? Oh, you of little faith!

⁶⁰² So, do not worry and say, 'What are we to eat?' or
'What are we to drink?' or 'What are we to wear?'

⁶⁰³ All these things the unbelievers seek. Your heavenly
Father knows that you need them all.

VI. The First Teachings; Galilean Ministry

⁶⁰⁴ But seek first the kingdom of God and His righteousness, and all these other things will be given you besides.

⁶⁰⁵ Do not worry about tomorrow.
Tomorrow will take care of itself.

Sufficient for any day is its own evil.

⁶⁰⁶ Do not be afraid any longer, little flock, for your Father is pleased to give you the kingdom."

TEACHING ABOUT JUDGING OTHERS; METAPHOR OF BEAM. ⁶⁰⁷ "Stop judging, that you may not be judged. ⁶⁰⁸ For as you judge, so will you be judged. ⁶⁰⁹ Give, and gifts shall be given to you; good measure, packed together, shaken down, and overflowing, will be poured into your lap.

⁶¹⁰ "For the measure with which you measure will in return be measured out to you.

⁶¹¹ "Stop condemning and you will not be condemned. Forgive and you will be forgiven.

⁶¹² "Why do you see the splinter in your brother's eye, but do not acknowledge the wooden beam in your own eye? ⁶¹³ How can you say to your brother, 'Let me remove that splinter from your eye,' while the wooden beam is in your eye?

⁶¹⁴ "You hypocrite, first remove the wooden beam from your eye. Then, you will see clearly to remove the splinter from your brother's eye."

TEACHING BY PARABLE OF BLIND LEADING BLIND. ⁶¹⁵ And he told them a parable, "Can a blind person lead a blind person? Will not both fall into the ditch? ⁶¹⁶ The disciple is not superior to the teacher, but, each one who is perfect will be like his teacher."

TEACHING BY METAPHOR OF PEARLS BEFORE SWINE. ⁶¹⁷ "Do not give what is holy to dogs, nor cast your pearls before swine, lest they trample them underfoot, and turn and tear you to pieces."

IX. Opposition

¹⁰⁰⁹ "This is he about whom scripture says:

Behold, I am sending my messenger ahead of you,
he will prepare your way before you.

¹⁰¹⁰ "Amen, I say to you, among those born of women, there has been none greater than John the Baptist. Yet the least in the kingdom of God is greater than he.

¹⁰¹¹ "From the days of John the Baptist until now, the kingdom of heaven suffers violence, and the violent ones are taking it by force.

¹⁰¹² "For all the prophets and the law prophesied up to the time of John. ¹⁰¹³ And, if you are willing to accept it, he is Elijah, the one who is to come. ¹⁰¹⁴ Whoever has ears ought to hear."

¹⁰¹⁵ And all the people who listened, including the tax collectors, and who were baptized by John, acknowledged the righteousness of God. ¹⁰¹⁶ But the Pharisees and scholars of the law, who were not baptized by him, rejected the plan of God for themselves.

¹⁰¹⁷ And the Lord said, "Then to what shall I compare the people of this generation? What are they like? ¹⁰¹⁸ They are like children sitting in the marketplace who call to one another:

¹⁰¹⁹ We played the flute for you, but you did not dance,
we sang a dirge but you did not mourn.

¹⁰²⁰ "For John the Baptist came neither eating nor drinking, and you said, 'He is possessed by a demon.' ¹⁰²¹ The Son of Man came eating and drinking and you said, 'Look, he is a glutton and a drunkard, a friend of tax collectors and sinners.'

¹⁰²² "But wisdom is vindicated by her works."

IX. Opposition

DEFENSE OF JESUS' WORKS BY METAPHOR OF HOUSE DIVIDED. ¹⁰⁸⁵ Jesus went home. Again many gathered with him, making it impossible for them to eat. ¹⁰⁸⁶ When his friends heard of it they went out to get him, saying, "He has lost his senses."

¹⁰⁸⁷ Then, they brought to him a blind and mute man who was possessed. He cured him so that he could speak and see. ¹⁰⁸⁸ And when the demon had gone out, the mute person spoke and the crowds were amazed. Everyone in the crowd was amazed, and said, "Is this possibly the Son of David?"

¹⁰⁸⁹ But, when the Pharisees and scribes came from Jerusalem heard this, they said, "This man is possessed by Beelzebul. He drives out demons only by the power of Beelzebul, the prince of all demons."

¹⁰⁹⁰ Some others, to test him, asked him for a sign from heaven.

¹⁰⁹¹ But Jesus knew what they were thinking. Summoning them, he began to speak to them in parables:

How can Satan expel Satan? ¹⁰⁹² If a kingdom is divided against itself, that kingdom cannot stand. It will be laid waste. ¹⁰⁹³ And if a house is divided against itself, that house cannot stand.

¹⁰⁹⁴ If Satan expels Satan, and has arisen against himself, he is divided against himself. How, then, will his kingdom stand? That is the end of him.

¹⁰⁹⁵ You say that it is with Beelzebul that I drive out demons. ¹⁰⁹⁶ And if I drive out demons by Beelzebub, by whom do your own people drive them out? Therefore, ask them to judge your judgment.

¹⁰⁹⁷ But, if it is by the Spirit of God that I drive out demons, then the kingdom of God has come upon you.

¹⁰⁹⁸ How can anyone enter a strong man's house and steal his property, unless he starts by tying up the strong man? Then he can plunder his house.

IX. Opposition

¹⁰⁹⁹ But, when a strong man completely guards his house, his property is safe. ¹¹⁰⁰ And, when one stronger than he attacks and overcomes him, he takes away his defenses distributes the spoils.

¹¹⁰¹ As to you, if you are not with me you are against me, and if you do not gather with me, you scatter.

REPROACH FOR SAYINGS AGAINST THE HOLY SPIRIT. ¹¹⁰² "Amen, I say to you, every sin and blasphemy that people utter will be forgiven, but people who blaspheme against the Spirit will not be forgiven. ¹¹⁰³ And anyone who speaks even a word against the Son of Man will be forgiven, but anyone who blasphemes against the Holy Spirit will not be forgiven, either in this world or in the world to come. That person is guilty of an everlasting sin." ¹¹⁰⁴ He said this because they had said about him, "He has an unclean spirit."

^{1104.1} When they take you before synagogues and before rulers and authorities, do not worry about how or what your defense will be or about what you are to say. ^{1104.2} For the Holy Spirit will teach you at that moment what you should say.

TEACHING BY METAPHOR OF TREE AND ITS FRUITS. ¹¹⁰⁵ "Make up your minds. Either state the tree good and its fruit is good, or state that the tree is rotten and its fruit is rotten. For a tree is known by the fruit it produces.

¹¹⁰⁶ "You brood of vipers! How can you say anything good, when you are evil? For out of the abundance of your heart, your mouth speaks.

¹¹⁰⁷ "A good person brings forth good things from a store of goodness, but an evil person brings forth evil things from a store of evil.

¹¹⁰⁸ "I tell you, on the judgment day, people will give an account for every harmful word they speak. ¹¹⁰⁹ By your words you will be acquitted, and by your words you will be condemned."

IX. Opposition

¹¹³³ Hear this! A sower went out to sow his seed. ¹¹³⁴ And as he sowed, some seed fell on the path was trampled, and birds of the sky came and ate it up.

¹¹³⁵ Some seed fell on rocky ground, where there was little soil. They sprang up at once because the soil was not deep, ¹¹³⁶ but, when the sun rose, it was scorched, and it withered for lack of moisture and roots.

¹¹³⁷ Some seed fell among thorns, and the thorns rose up with it and choked it.

¹¹³⁸ But some seed fell on good and rich soil, and when it grew, it produced fruit, a hundred or sixty or thirty fold.

¹¹³⁹ After saying this, he called out, "Whoever has ears to hear ought to hear."

TEACHING BY EXPLANATION OF PURPOSE OF PARABLES. ¹¹⁴⁰ And when Jesus was alone, those there with the Twelve, approached him and questioned him about the parables. They asked him of the meaning of this parable. They said, "Why do you speak to them in parables?"

¹¹⁴¹ He answered them in reply, "Knowledge of the mysteries of the kingdom of heaven has been granted to you. But, to the rest of them it has not been given; others are made known through parables.

¹¹⁴² "To anyone who has, more will be given and in abundance; from anyone who has not, even what he has will be taken away.

¹¹⁴³ "This is why I speak to them in parables, because 'they look but do not see and hear but do not listen or understand.' ¹¹⁴⁴ Isaiah's prophecy is fulfilled in them, which says:

You shall surely hear, but not understand,
you shall surely see, but not perceive.

IX. Opposition

¹¹⁴⁵ Dull is the heart of this people,
they will barely hear with their ears,

they have closed their eyes,
in order that they should not see with their eyes,
or hear with their ears,
or understand with their heart,
or be converted.

And I heal them and they are forgiven."

¹¹⁴⁶ Jesus said to them, "Do you not understand this parable? Then how will you understand any of the parables?"

PROCLAMATION OF PRIVILEGES OF DISCIPLESHIP. ¹¹⁴⁷ "But blessed are your eyes, because they see, and your ears, because they hear. ¹¹⁴⁸ Amen, I say to you, many prophets and righteous people longed to see what you see but did not see it, and to hear what you hear but did not hear it."

TEACHING BY EXPLANATION OF PARABLE OF SOWER. ¹¹⁴⁹ "Hear, then, the meaning of the parable of the sower. ¹¹⁵⁰ The seed is the word of God. The sower sows the word.

¹¹⁵¹ "The seed that is sown on the path is the one who hears the word of the kingdom but does not understand it, and the devil comes and takes away the word from their hearts that they may not believe and be saved.

¹¹⁵² "The seed sown on rocky ground is the one who hears the word and receives it at once with joy. ¹¹⁵³ But, the word does not take root and last only for a time. As soon as some trial, misfortune or persecution comes because of the word, they believe only for a time and immediately fall away.

¹¹⁵⁴ "The seed sown among thorns is the one who hears the word, but, along the way, is choked by the worldly anxieties, the lure of riches and the pleasures of life; the craving for other things intrudes, and the prevents fulfillment of mature fruit."

IX. Opposition

¹¹⁵⁵ "But the seed sown on rich soil is the one who, after having heard the word, understand it and embrace it with a generous and good heart, and, who bear fruit through perseverance yielding a hundred or sixty or thirty fold.

¹¹⁵⁶ "To anyone who has, more will be given, and from the one who has not, even what he seems to have will be taken away."

INVITATION BY PARABLE OF WEEDS AMONG WHEAT. ¹¹⁵⁷ Jesus offered another parable to them:

The kingdom of heaven may be likened to a man who sowed good seed in his field; ¹¹⁵⁸ he sleeps and rises night and day and the seed would sprout and grow. The sower knows not how. ¹¹⁵⁹ Of its own accord, the land yields fruit, first the blade, then the ear, then the full grain in the ear.

¹¹⁶⁰ While everyone was asleep, his enemy came and sowed weeds all through the wheat, and then went off. ¹¹⁶¹ When the crop grew and bore fruit, the weeds appeared as well.

¹¹⁶² The servants of the householder came to him and said, "Master, did you not sow good seed in your field? Where have the weeds come from?"

¹¹⁶³ He answered, "An enemy has done this." His servants said to him, "Do you want us to go and pull them up?" ¹¹⁶⁴ He replied, "No, if you pull up the weeds, you will uproot the wheat as well.

¹¹⁶⁵ "Let them grow together until harvest. Then, at harvest time, I will say to the harvesters, 'First collect the weeds and tie them in bundles for burning, but gather the wheat into my barn.'

¹¹⁶⁶ "So, when the harvest comes, and the wheat is ready, the reaper shall wield the sickle only once."

X.

Return to Nazareth

NOT A PROPHET AT HOME. ¹¹⁹² He departed from there and came to his native place with his disciples. ¹¹⁹³ When the Sabbath came, he began to teach in the synagogue, and many who heard him were amazed. They said, "Where did this man get all this? What kind of wisdom has been given him? What mighty deeds are performed by his hands!"

¹¹⁹⁴ Is he not the carpenter's son? Is not his mother named Mary and his brothers James, Joseph, Simon, and Judas? ¹¹⁹⁵ Are not his sisters all with us? From where did this man get all this?"

¹¹⁹⁶ And they took offense at him. But Jesus said to them, "A prophet is not without honor except in his native place and among his own kin and in his own house."

¹¹⁹⁷ And he did not work many mighty deeds there because of their lack of faith, apart from curing a few sick people by laying his hands on them. ¹¹⁹⁸ He went around to the villages in the vicinity teaching.

HEROD BEHEADS JOHN THE BAPTIST. ¹¹⁹⁹ [As was said,] King Herod the tetrarch had arrested John the Baptist, bound him up, and put him in prison. He did so on account of Herodias, the wife of his brother Philip, whom Herod had married. ¹²⁰⁰ John said to him, "It is not lawful for you to have her, your brother's wife." ¹²⁰¹ So, he put John in prison.

¹²⁰² Herod feared John, knowing him to be a righteous and holy man, so he merely kept him in custody.

X. Return to Nazareth

¹⁴⁰² He commanded the crowd to sit down on the ground. ¹⁴⁰³ Then he took the seven loaves and the fish, gave thanks, broke the loaves, and gave them to the disciples, who gave them to the crowds.

¹⁴⁰⁴ They all ate and were satisfied. They picked up the remaining fragments that filled seven baskets.

¹⁴⁰⁵ Those who ate were four thousand men, not counting women and children. ¹⁴⁰⁶ And after sent away the crowds, he got into the boat and came to the region of Dalmanutha, district of Magadan.

TEACHING ABOUT FORGIVENESS; ADULTEROUS WOMAN AND CASTING FIRST STONE. ¹⁴⁰⁷ Jesus went to the Mount of Olives. ¹⁴⁰⁸ And, early in the morning, he went again into the temple area, and all the people started coming to him. He sat down and taught them.

¹⁴⁰⁹ Then the scribes and the Pharisees brought a woman who had been caught in adultery and made her stand in the midst of them. ¹⁴¹⁰ They said to him, "Teacher, this woman was caught in the very act of committing adultery.

¹⁴¹¹ Now in the law, Moses commanded us to stone such women. So what do you say?"

¹⁴¹² They said this to tempt him, so that they could have some charge to bring against him. Jesus crouched down and began to write on the ground with his finger as if he did not hear them.

¹⁴¹³ But when they continued asking him, he straightened up and said to them:

"He who is without sin among you, let him cast the first stone."

¹⁴¹⁴ Again he crouched down and wrote on the ground. ¹⁴¹⁵ And, those who heard it, being guilty by their own conscience, departed, one after the other, starting first with the elders. So he was left alone with the woman before him.

X. Return to Nazareth

¹⁴⁷² The disciples had forgotten to bring bread, and they had only one loaf with them in the boat.

¹⁴⁷³ Jesus interrupted them, "Watch carefully, and beware of the leaven of the Pharisees and Sadducees, and the leaven of Herod."

¹⁴⁷⁴ They concluded among themselves, saying, "It is because we have brought no bread."

¹⁴⁷⁵ When Jesus became aware of this he said, "You of little faith, Why do you conclude that it is because you have no bread? Do you not yet understand or comprehend? Are your hearts hardened? Why do you conclude among yourselves that it is because you have no bread?"

¹⁴⁷⁶ "Do you still not yet understand? ¹⁴⁷⁷ Do you have eyes and not see, ears and not hear? And do you not remember the five loaves for the five thousand, and how many wicker baskets you took up?"
¹⁴⁷⁸ They answered him, "Twelve."

¹⁴⁷⁹ "Or, the seven loaves for the four thousand, and how many baskets you took up? ¹⁴⁸⁰ They answered him, "Seven."

¹⁴⁸¹ He said to them, "Do you still not understand?" ¹⁴⁸² How do you not comprehend that I was not speaking to you about bread? Beware of the leaven of the Pharisees and Sadducees."

¹⁴⁸³ Then they understood that he was not telling them to beware of the leaven of bread, but of the hypocritical teaching of the Pharisees and Sadducees.

HEALING OF BLIND MAN; METAPHOR OF SEEING THE LIGHT. ¹⁴⁸⁴ When they arrived at Bethsaida, they brought to him a blind man and begged him to touch him.¹⁴⁸⁵ As he passed by he saw the man who was blind from birth.

¹⁴⁸⁶ His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"

X. Return to Nazareth

¹⁴⁸⁷ Jesus answered, "Neither he nor his parents sinned. It is so that the works of God might be made visible through him. ¹⁴⁸⁸ We have to do the works of the one who sent me while it is day. Night comes, when no one can work." ¹⁴⁸⁹ He proceeded to take the blind man by the hand and led him outside the village.

¹⁴⁹⁰ "While I am in the world, I am the light of the world." ¹⁴⁹¹ When he had said this, he spat on the ground and made clay with the saliva, and he anointed the eyes of the blind man with the clay. ¹⁴⁹² He said to him, "Go wash in the Pool of Siloam" (which means 'Sent'). So he went and washed. Jesus asked, "Do you see anything?" ¹⁴⁹³ Looking up he replied, "I see people looking like trees and walking."

¹⁴⁹⁴ Then Jesus placed his hands on the man's eyes a second time and the man saw clearly. His sight was restored and he could see everything clearly. ¹⁴⁹⁵ Then Jesus sent him home and said, "Do not even go to the village."

¹⁴⁹⁶ The man's neighbors and those who had seen him earlier as a beggar said, "Isn't this the one who used to sit and beg?" ¹⁴⁹⁷ Some said, "It is he," but others said, "It just looks like him." He said, "I am he."

¹⁴⁹⁸ So they said to him, "So how were your eyes opened?"

¹⁴⁹⁹ He replied, "The man called 'Jesus' made clay and anointed my eyes and told me, 'Go to Siloam and wash.' So, I went there and washed and was able to see."

¹⁵⁰⁰ And they said to him, "Where is he?" And the man said, "I do not know." ¹⁵⁰¹ Then they brought him to the Pharisees.

¹⁵⁰² Now, it was on the Sabbath that Jesus had made clay and opened his eyes. ¹⁵⁰³ So then the Pharisees also asked him how he was able to see. He said to them, "He put clay on my eyes, and I washed, and now I can see."

¹⁵⁰⁴ Therefore, some of the Pharisees said, "This man is not from God, because he does not keep the Sabbath." But others said,

X. Return to Nazareth

¹⁵³⁶ "I will give you the keys to the kingdom of heaven. Whatever you bind on earth, shall be bound in heaven. And, whatever you free on earth shall be freed in heaven."

¹⁵³⁷ Then he strictly ordered his disciples to tell no one that he was the Messiah.

PREDICTION OF THE PASSION (FIRST); GET BEHIND ME, SATAN. ¹⁵³⁸ From that time forth, Jesus showed his disciples that he must go to Jerusalem and be rejected and suffer greatly from the elders, the chief priests, and the scribes, and be killed and be raised after three days.

¹⁵³⁹ He spoke this openly. Then Peter took him aside and began to rebuke him, "Lord! This must not happen to you."

¹⁵⁴⁰ At this Jesus turned around and, looking at his disciples, rebuked Peter, "Get behind me, Satan! You are an offence to me. You are thinking not as God does, but as human beings do."

PROCLAMATION OF CONDITIONS OF DISCIPLESHIP. ¹⁵⁴¹ Then Jesus said to his disciples:

Whoever wishes to come after me, must deny himself, take up his cross daily, and follow me.

¹⁵⁴² For whoever wishes to save his life will lose it, but whoever loses his life for my sake and that of the gospel will find it. That person shall save it.

¹⁵⁴³ For what is a man advantaged, if he should gain the whole world and lose himself in the process? ¹⁵⁴⁴ What could a man give in exchange for his soul?

¹⁵⁴⁵ For the Son of Man will come with his angels in his Father's glory, and then he will repay everyone according to his works.

X. Return to Nazareth

¹⁶⁶⁰ Anyone who gives you a cup of water to drink because you belong to me, amen, I say to you, will surely not lose his reward."

REPROACH FOR SINNING AND CAUSING SIN; THE MILLSTONE. ¹⁶⁶¹ He said to his disciples:

Things that cause sin will inevitably occur, but woe to the person through whom they occur.

¹⁶⁶² Whoever causes one of these little ones who believes in me to sin, it would be better for him to have a great millstone hung around his neck and to be drowned in the depths of the sea.

¹⁶⁶³ Woe to the world because of things that cause sin! Such things must come, but woe to the one through whom they come!

¹⁶⁶⁴ If your hand or foot causes you to sin, cut it off and throw it away. It is better for you to enter into life maimed or crippled than with two hands or two feet to be thrown into eternal fire. ¹⁶⁶⁵ And if your eye causes you to sin, tear it out and throw it away. It is better for you to enter into life with one eye than with two eyes to be thrown into fiery Gehenna.

¹⁶⁶⁶ See that you do not despise one of these little ones, for I say to you that their angels in heaven always look upon the face of my heavenly Father.

¹⁶⁶⁷ For the Son of Man has come to save what was lost.

EXPLAINING REJOICE IN RETURN BY PARABLE OF LOST SHEEP. ¹⁶⁶⁸ The tax collectors and sinners were all drawing in to listen to him, ¹⁶⁶⁹ but the Pharisees and scribes began to complain, saying, "This man welcomes sinners and eats with them." ¹⁶⁷⁰ So to them Jesus addressed this parable:

¹⁶⁷¹ What is your opinion? If a man has a hundred sheep and one of them goes astray, will he not leave the ninety-

X. Return to Nazareth

¹⁶⁹⁹ "He said to him, 'My son, you are here with me always; everything I have is yours. ¹⁷⁰⁰ But, now, we must celebrate and rejoice, because your brother was dead and has come to life again; he was lost and has been found.'"

TEACHING ON FORGIVENESS; RESOLVING DISPUTES. ¹⁷⁰¹ "If your brother sins against you, go and tell him his fault between you and him alone. If he listens to you, you have won over your brother.

¹⁷⁰² "If he does not listen, take one or two others along with you, so that 'every fact may be established on the testimony of two or three witnesses.' ¹⁷⁰³ If he refuses to listen to them, tell the church. If he refuses to listen even to the church, then treat him as you would a pagan or a tax collector.

¹⁷⁰⁴ "Amen, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you free on earth shall be freed in heaven.

¹⁷⁰⁵ "Again, amen, I say to you, if two of you agree on earth about anything for which they are to pray, it shall be granted to them by my heavenly Father. ¹⁷⁰⁶ For where two or three are gathered together in my name, there am I in the midst of them."

TEACHING UNENDING FORGIVENESS; SEVENTY-SEVEN TIMES. ¹⁷⁰⁷ Then Peter approaching asked him, "Lord, if my brother sins against me, how often must I forgive him? As many as seven times?"

¹⁷⁰⁸ Jesus answered, ¹⁷⁰⁹ "Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. ¹⁷¹⁰ And if he wrongs you seven times in one day and returns to you seven times saying, 'I am sorry,' you should forgive him. ¹⁷¹¹ I say to you, not seven times but seventy-seven times."

TEACHING RECIPROCAL FORGIVENESS BY PARABLE OF UNFORGIVING SERVANT. ¹⁷¹² "That is why the kingdom of heaven may be likened to a king who decided to settle accounts with his servants."

XII. Entry into Jerusalem

REPROACHES-FINAL; THE WOES. ²²⁰⁹ After speaking, a Pharisee invited him to dinner at his home. Jesus entered and sat at the table to eat. ²²¹⁰ The Pharisee was surprised to see that Jesus did not observe the prescribed washing before the meal.

²²¹¹ Jesus said to him, "Woe to you, scribes and Pharisees, you hypocrites! Although you clean the outside of the cup and the dish, you are filled inside with spoils, self-indulgence and evil. ²²¹² You fools! Did not the creator of the outside also make the inside? ²²¹³ But, for the things you have, give alms, and everything inside will be clean for you. ²²¹⁴ Blind Pharisee, first clean the inside of the cup, so that the outside also may be clean.

²²¹⁵ "Woe to you, scribes and Pharisees, you hypocrites. You lock up the kingdom of heaven from human beings. You do not enter yourselves, nor do you allow entrance to those trying to enter.

²²¹⁶ "Woe to you, scribes and Pharisees, you hypocrites. You consume the houses of widows, and, as an excuse for showy pretense, recite long prayers. ^{2216.1} How you love the seat of honor in synagogues and salutations in marketplaces! ²²¹⁷ Because of this, you will receive a greater condemnation.

²²¹⁸ "Woe to you, scribes and Pharisees, you hypocrites. You cross sea and land to make one convert, and, when that happens, you make him twice more the child of Gehenna than yourselves.

²²¹⁹ "Woe to you, blind guides, who say, 'For whoever swears by the temple, it means nothing. But, whoever swears by the gold of the temple is obligated.' ²²²⁰ Blind fools, which is greater, the gold, or the temple that made the gold sacred? ²²²¹ And you say, 'For whoever swears by the altar, it is for nothing. But, whoever swears by the gift on the altar is obligated.' ²²²² You blind ones, which is greater, the gift or the altar that makes the gift sacred? ²²²³ One who swears by the altar swears by it and all that rests on it. ²²²⁴ One who swears by the temple swears by it and by him who inhabits it. ²²²⁵ One who swears by heaven swears by the throne of God and by him who is seated on it.

XII. Entry into Jerusalem

²³⁸⁰ 'For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you took me in, ²³⁸¹ naked and you clothed me, ill and you cared for me, in prison and you visited me.'

²³⁸² Then the righteous will answer him and say:

'Lord, when did we see you hungry and feed you, or thirsty and give you drink? ²³⁸³ When did we see you a stranger and welcome you, or naked and clothe you? ²³⁸⁴ When did we see you ill or in prison, and visit you?'

²³⁸⁵ And the king will say to them in reply, 'Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.'

²³⁸⁶ Then he will say to those on his left, 'Depart from me, you accursed, into the eternal fire prepared for the devil and his angels.'

²³⁸⁷ 'For I was hungry and you gave me no food, I was thirsty and you gave me no drink, ²³⁸⁸ a stranger and you would not take me in, naked and you gave me no clothing, ill and in prison, and you did not care for me.'

²³⁸⁹ Then they will answer and say, 'Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?'

²³⁹⁰ He will answer them, 'Amen, I say to you, what you did not do for one of these least ones, you did not do for me.'

²³⁹¹ And these will go off to eternal punishment, but the righteous to eternal life.

XIII.

Preparation for Death

CONSPIRACY AGAINST JESUS. ²³⁹² When Jesus finished all these words, he said to his disciples, ²³⁹³ "You know that in two days' time it will be Passover, and the Son of Man will be handed over to be crucified."

²³⁹⁴ Now the feast of Unleavened Bread was drawing near, called the Passover. It was to take place in two days' time, ²³⁹⁵ and the chief priests and the scribes were seeking a way to kill Jesus, for they were afraid of the people.

²³⁹⁶ Then the chief priests, scribes and the elders of the people assembled in the palace of the high priest, who was called Caiaphas. ²³⁹⁷ They consulted together seeking a way to arrest Jesus by subtlety and put him to death.

²³⁹⁸ But they said, "Not during the Feast, for fear that there may be a riot among the people."

ANOINTING AT BETHANY (SECOND). ²³⁹⁹ Now when Jesus was in Bethany in the house of Simon the leper, ²⁴⁰⁰ a woman came up to him with an alabaster jar of costly perfumed oil, costly genuine spikenard. She broke the alabaster jar and poured it on his head while he was reclining at the table.

²⁴⁰¹ When the disciples saw this, there were some who were indignant and said, "Why this waste of perfumed oil? ²⁴⁰² It could have been sold for much more than three hundred days' wages, and the money given to the poor." ²⁴⁰³ They were infuriated with her.

XIII. Preparation for Death

²⁴⁵⁸ I give you a new commandment: love one another. As I have loved you, so you also should love one another.

²⁴⁵⁹ This is how all will know all who are my disciples, if you have love one to another.

DISPUTE OF THE GREATEST DISCIPLE; TEACHING HUMBLE SERVICE. ²⁴⁶⁰

Then there became some argument among them about which of them should be accounted as the greatest.

²⁴⁶¹ Jesus said to them, "The kings of the Gentiles exercise dominion over them and those in authority over them are addressed as 'benefactors'; ²⁴⁶² but among you it shall not be so. Rather, let the greatest among you be as the youngest, and he that is the leader as the one he does serve.

²⁴⁶³ "For who is greater: the one who eats the food at the table or the one who serves the food? Is it not the one seated at the table? Yet, I am among you as the one who serves.

²⁴⁶⁴ "It is you who have stood by me in my trials, ²⁴⁶⁵ and I appoint the kingdom on you, just as my Father has appointed it on me. ²⁴⁶⁶ That you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

LAST SUPPER; BODY AND BLOOD. ²⁴⁶⁷ When the hour came, he sat at the table with the twelve apostles.

²⁴⁶⁸ Jesus said to them, "With eagerness I desired to eat this Pass-over with you, before I suffer. ²⁴⁶⁹ I tell you, I shall not eat any more thereof until it be fulfilled in the kingdom of God."

²⁴⁷⁰ Then while they were eating, Jesus took the bread, said the blessing, broke it, and gave it to his disciples, saying, "Take this all of you and eat. This is my body, which will be given up for you. Do this in memory of me."

²⁴⁷¹ And, in turn, the cup after they had eaten. He took it, gave thanks, and gave it to them, saying, "Drink from it, all of you; share it among yourselves. This cup is the new covenant in my

XIV.

Betrayal, Arrest and Trial

A GONY IN THE GARDEN. ²⁶⁰⁶ Then, going out, Jesus went across the Kidron valley came with his disciples to a place called Gethsemane, as was his custom, and to the Mount of Olives where there was a garden. The disciples followed him and entered.

²⁶⁰⁷ And he said to his disciples, "Sit here while I go over there and pray." ²⁶⁰⁸ He took along Peter and the two sons of Zebedee, James, and John, and began to feel troubled, sorrow and distress.

²⁶⁰⁹ Then he said to them, "My soul is sorrowful even to death. Remain here and keep watch with me."

²⁶¹⁰ He withdrew a little, about a stone's throw from them, and falling prostrate in prayer that if it were possible the hour might pass by him, saying, ²⁶¹¹ "Abba, my father, if it is possible, and all things are possible to you, take this cup away from me if you are willing; yet, not my will but your will be done."

²⁶¹² And, in order to provide strength to him, an angel from heaven appeared to him. ²⁶¹³ He was in such agony and he prayed so fervently that his sweat became like drops of blood falling on the ground.

²⁶¹⁴ When he rose from prayer, he returned to his disciples and found them sleeping from grief. He said to Peter, "Simon, are you asleep? Why? Could you not keep watch for one hour?"

²⁶¹⁵ He said to them, "Get up and pray that you may not undergo the test. The spirit is willing, but the flesh is weak."

XIV. Betrayal, Arrest and Trial

²⁷⁴⁴ Pilate addressed them a third time, "What evil has this man done? I found him guilty of no capital crime. ²⁷⁴⁵ Therefore, I shall have him flogged and then release him." "Therefore I shall have him flogged and then release him."

SCOURGING OF JESUS. ²⁷⁴⁶ Then Pilate took Jesus and had him scourged.

²⁷⁴⁷ The soldiers wove a crown out of thorns and placed it on his head; they stripped off his clothes, wrapped him in a scarlet military cloak, ²⁷⁴⁸ and they came to him and said, "Hail, King of the Jews!" And, they struck him repeatedly.

²⁷⁴⁹ Once more Pilate went out and said to them, "Look, I am bringing him out to you, so that you may know that I find no guilt in him." ²⁷⁵⁰ So Jesus came out, wearing the crown of thorns and the purple robe.

And he said to them, "Behold, the man!"

²⁷⁵¹ When the chief priests and the guards saw him they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him. I find no guilt in him."

²⁷⁵² The Jews answered, "We have a law, and according to that law he ought to die, because he made himself the Son of God."

²⁷⁵³ Now when Pilate heard this statement, he became even more afraid, ²⁷⁵⁴ and went back into the praetorium and said to Jesus, "Where are you from?" Jesus did not answer him.

²⁷⁵⁵ So Pilate said to him, "Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?"

²⁷⁵⁶ Jesus answered, "You would have no power over me if it had not been given to you from above. Therefore, the one who handed me over to you has the greater sin."

XV.

Crucifixion and Death

WAY OF THE CROSS. ²⁷⁷¹ As they pressed him on, they took hold of a certain Simon, a Cyrenian, the father of Alexander and Rufus, who was coming in from the country. They laid the cross on him, and pressed him into service making him carry it behind Jesus.

²⁷⁷² A large crowd of people followed Jesus, including many women who mourned and lamented him. ²⁷⁷³ Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me, but weep instead for yourselves and for your children. ²⁷⁷⁴ Indeed, the days are coming when people will say, 'Blessed are the barren, and the wombs that never bore and the breasts that never nursed.'

²⁷⁷⁵ "At that time people will say to the mountains, 'Fall upon us!' and to the hills, 'Cover us!' ²⁷⁷⁶ for, if these things are done when the wood is green, what will happen when it is dry?"

²⁷⁷⁷ Two others, both criminals, were led away with him to be executed.

THE CRUCIFIXION; FATHER FORGIVE THEM. ²⁷⁷⁸ And when they came to a place called Golgotha (which means "Place of the Skull"), ²⁷⁷⁹ they gave Jesus wine to drink mixed with myrrh and gall. But when he had tasted it, he refused to drink.

²⁷⁸⁰ It was nine o'clock in the morning when they had placed him onto the cross. ²⁷⁸¹ After being placed on the cross, ²⁷⁸² Jesus said:

"Father, forgive them, they know not what they do."

XVI.

Burial and Resurrection

BURIAL OF JESUS. ²⁸³⁵ Now there was a good and just man named Joseph who, although he was a distinguished member of the council, ²⁸³⁶ had not consented to their actions regarding Jesus. He came from the Jewish town of Arimathea and was awaiting the kingdom of God. ²⁸³⁷ He was a rich man who was himself a disciple of Jesus secretly for fear of the Jews.

²⁸³⁸ It was already evening on the day of preparation—the day before the Sabbath—and the Sabbath was about to begin. So, Joseph straightly went to Pilate and asked for the body of Jesus.

²⁸³⁹ Pilate was amazed that Jesus was already dead. He summoned the centurion and asked him if Jesus had already died. ²⁸⁴⁰ And when he learned of it from the centurion, then Pilate ordered the body to be handed over to Joseph.

²⁸⁴¹ Nicodemus, the one who had first come to him at night, also came bringing a mixture of myrrh and aloes weighing about one hundred pounds. ²⁸⁴² They took the body of Jesus down and having bought a linen cloth, bound it with clean burial cloths along with the spices, according to the Jewish burial custom.

²⁸⁴³ Now, in the place where Jesus had been crucified, there was a garden, and, in the garden, Joseph had a new tomb that was hewn in the rock, in which no one had yet been buried. ²⁸⁴⁴ So they laid Jesus there because of the Jewish preparation day, because the tomb was nearby.

XVI. Burial and Resurrection

²⁹⁴⁰ "And behold I am sending the promise of my Father upon you, but stay in the city until you are clothed with power from on high."

²⁹⁴¹ When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. ²⁹⁴² Whose sins you forgive are forgiven them, and whose sins you retain are retained."

DOUBTING THOMAS; FAITH WITHOUT PROOF. ²⁹⁴³ Thomas, called Didymus, one of the Twelve, was not with them when Jesus came. ²⁹⁴⁴ So the other disciples said to him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands and put my finger into the nail holes and put my hand into his side, I will not believe."

²⁹⁴⁵ Now, one week later his disciples were again inside and Thomas was with them. Jesus came, although the doors were locked, and stood in their midst and said, "Peace be with you."

²⁹⁴⁶ Then he said to Thomas, "Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe."

²⁹⁴⁷ Thomas answered and said to him, "My Lord and my God!"

²⁹⁴⁸ Jesus said to him, "You have come to believe because you have seen. Blessed are those who have not seen and yet believe."

SECOND CHARGE TO THE DISCIPLES. ²⁹⁴⁹ And, later as well, as the eleven were at table, he appeared to them and chastised them for their unbelief and hardness of heart, because they had not believed those who saw him after he had been raised.

²⁹⁵⁰ He said to them, "Go into the whole world and proclaim the Good News to everyone. ²⁹⁵¹ Whoever believes and is baptized will be saved, whoever does not believe will be condemned.

²⁹⁵² "These signs will accompany those who believe: in my name they will drive out demons, they will speak new languages. ²⁹⁵³ They will pick up serpents with their hands, and if they drink any

XVI. Burial and Resurrection

JESUS AND PETER; FEED MY SHEEP. ²⁹⁶⁸ When they had finished breakfast, Jesus said to Peter:

Simon, son of John, do you love me more than these?"

He replied, "Yes, Lord, you know that I love you."

Jesus said to him, "Feed my lambs."

²⁹⁶⁹ Jesus then said to him a second time, "Simon, son of John, do you love me?"

He replied again, "Yes, Lord, you know that I love you."

Jesus said to him, "Tend my sheep."

²⁹⁷⁰ Jesus said to him the third time, "Simon, son of John, do you love me?"

Peter was distressed that he had said to him a third time, "Do you love me?" and he said to him, "Lord, you know everything. You know that I love you."

Jesus said to him, "Feed my sheep.

²⁹⁷¹ "Amen, amen, I say to you, when you were younger, you used to dress yourself and go where you wanted. But when you grow old, you will stretch out your hands, and someone else will dress you and lead you where you do not want to go."

²⁹⁷² He said this signifying by what kind of death he would glorify God. And when Jesus had said this, he said to him, "Follow me."

BELoved DISCIPLE. ²⁹⁷³ Peter turned and saw the disciple following whom Jesus loved, the one who had also reclined upon his chest during the supper and had said, "Master, who is the one who will betray you?"

XVI. Burial and Resurrection

forth from East to West the sacred and imperishable proclamation of eternal salvation.

CONCLUSION. ²⁹⁸⁸ This is this disciple who testifies to these things and has written them, and we know that this testimony is true.

²⁹⁸⁹ Jesus did many other miracles in the presence of his disciples that are not written in this book. ²⁹⁹⁰ There are also many other things that Jesus did, but if these were to be described individually, I do not think the whole world would contain the books that would be written.

²⁹⁹¹ But these are written that you may come to believe that Jesus is the Messiah, the Son of God, and that, through this belief, you may have life in his name.

²⁹⁹² Amen.

Unification Index

The Unification Index (“Index”) is your key back to the source Gospels of Matthew, Mark, Luke and John. The author has authoritatively documented the unification process so that, for every clause in *ONE*, the preacher, student and scholar can comfortably source back to the original works. See www.MyOneBible.com for more information.

The Index uses the abbreviation “T” for Matthew, “R” for Mark, “L” for Luke and “J” for John. Thus, “T7:1” means Matthew Chapter 7, Verse 1. Let us use ONE:1707-1711¹ on Page 125 as an example:

¹⁷⁰⁷ *Then Peter approaching asked him, “Lord, if my brother sins against me, how often must I forgive him? As many as seven times?”* ¹⁷⁰⁸ *Jesus answered,* ¹⁷⁰⁹ *“Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him.* ¹⁷¹⁰ *And if he wrongs you seven times in one day and returns to you seven times saying, ‘I am sorry,’ you should forgive him.* ¹⁷¹¹ *I say to you, not seven times but seventy-seven times.”*

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1709			L17:3		1709	
1710			L17:4		1710	
1711	T18:22				1711	

In this example, the bolded sentences come solely from Matthew 18:22, and the non-bolded sentences come solely from Luke 17:3-4. Buy unification of Matthew’s and Luke’s respective testimonies into *ONE*, the gospel of Jesus becomes fully revealed to the reader, with appropriate clarity and ease. At the same time, the preacher, student and scholar can authoritatively reference the text to the original source material.

¹ This work is summarily cited in the form of “ONE:Reference”; for example, “ONE:607” the text of which can be found on Page 46 of this work, and is referenced back to the source(s) on Page 242 in the Unification Index. The same citation can be fully cited as “ONE:607 [T7:1, L6:37]” which fully identifies the unified sources of Matthew 7:1 and Luke 6:37.

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Accordingly, the UNIVERSAL version is a subtext of the DIVINE Version: it removes certain divine miracles that necessarily require a Christian faith. Where it does so, the removal is well-documented for scholars. For example, the UNIVERSAL version does not reference Jesus being born of a virgin or rising from the dead. It does, however, have all the beautiful teachings of goodness from someone who is admitted by most to be one of greatest persons who has ever lived, whether or not the student believes him to be divine.

If you are not a Christian of any denomination, the UNIVERSAL version is recommended.

See Page 231 for an example of why this work is unique.



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