

The Moral and Existential Teachings of the Bible

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Note: The King James Version is used throughout. Parallel passages are marked (*also...*). Related passages are marked (*see...*). Books in the Roman Catholic Bible but not the Protestant Bible are marked [*Ap*] for apocrypha, and the Douay-Rheims Version is used. References to the Gospel of Thomas from the Nag Hammadi Library are marked [*NH*].

The Prophetic Cry

The cry of the prophets is the cry against injustice. It's the cry of the oppressed, the persecuted, the marginalized, the poor, the humiliated, the despised, the wretched. The prophet condemns the masters of the world and fights for the slaves. The prophet's job is to afflict the comfortable and comfort the afflicted, to bring down the mighty and lift the lowly.

Deliver the poor; Ye Are gods; All Are children of most High

Psalm 82 (see Jn 10:30-38, Is 41:23)

- 1 God standeth in the congregation of the mighty;
He judgeth among the gods.
- 2 How long will ye judge unjustly,
And accept the persons of the wicked? Selah.
- 3 Defend the poor and fatherless:
Do justice to the afflicted and needy.
- 4 Deliver the poor and needy:
Rid them out of the hand of the wicked.
- 5 They know not, neither will they understand;
They walk on in darkness:
All the foundations of the earth are out of course.
- 6 I have said, Ye are gods;
And all of you are children of the most High.
- 7 But ye shall die like men,
And fall like one of the princes.
- 8 Arise, O God, judge the earth:
For thou shalt inherit all nations.

Moses:

Love the Stranger, For You Were Strangers

Leviticus 19,23 (see Dt 10:19)

19:10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God... 14 Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD. 15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour...

17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. 18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD... 33 And if a stranger sojourn with thee in your land, ye shall not vex him. 34 But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.

23:22 And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.

The Jubilee

Leviticus 25 (see Dt 15, Neh 5, Acts 2:44-45; 4:32-35; 11:27-29, 2 Cor 8)

25:10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. 11 A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed...

17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the LORD your God... 23 The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me... 35 And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. 36 Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. 37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

Open Your Hands Wide

Deuteronomy 15

15:7 If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: 8 But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. 9 Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee. 10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. 11 For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land... 15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.

Justice

Deuteronomy 1,16 (see Lev 19:15 above)

1:17 Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it.

16:19 Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

Samuel:

Mighty Brought Low, Afflicted Lifted Up

1 Samuel 2

(also Is 2:10-21)

2:4 The bows of the mighty men are broken,
and they that stumbled are girded with strength.
5 They that were full have hired out themselves for bread;
and they that were hungry ceased:
so that the barren hath born seven;
and she that hath many children is waxed feeble.
6 The LORD killeth, and maketh alive:
he bringeth down to the grave, and bringeth up.
7 The LORD maketh poor, and maketh rich:
he bringeth low, and lifteth up.
8 He raiseth up the poor out of the dust,
and lifteth up the beggar from the dunghill,
to set them among princes,
and to make them inherit the throne of glory.

2 Samuel 1,22

(Samuel dies in 1 Sam 25:1. The rest of 1 Sam and all of 2 Sam are attributed to Nathan and Gad.)

1:19...How are the mighty fallen!
21... the shield of the mighty is vilely cast away
27 How are the mighty fallen,
and the weapons of war perished!

22:28 And the afflicted people thou wilt save:
but thine eyes are upon the haughty,
that thou mayest bring them down.
29 For thou art my lamp, O LORD:
and the LORD will lighten my darkness.
30 For by thee I have run through a troop:
by my God have I leaped over a wall.
31 As for God, his way is perfect;
the word of the LORD is tried:
he is a buckler to all them that trust in him.
32 For who is God, save the LORD?
and who is a rock, save our God?
33 God is my strength and power:

and he maketh my way perfect.

Micaiah:

Despised Truth-Teller

1 Kings 22 (see 2 Chr 18; Is 30:10; Jer 20:7-8; 26; 37:15; Am 5:10; Jn 8:42-47)

(see Wisdom [Ap] 4:18)

22:7 And Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might enquire of him? 8 And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good.

14 And Micaiah said, As the LORD liveth, what the LORD saith unto me, that will I speak

27 Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.

Amos:

Abhor Him that Speaks Uprightly

Amos 5:10

10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

Vain Rituals

5:21-24

21 I hate, I despise your feast days, and I will not smell in your solemn assemblies.

22 Though ye offer me burnt offerings and your meat offerings, I will not accept *them*:

Neither will I regard the peace offerings of your fat beasts.

23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24 But let judgment run down as waters, and righteousness as a mighty stream.

Woe to Them at Ease

6:1,4,12

1 Woe to them *that are* at ease in Zion...

4 That lie upon beds of ivory, and stretch themselves upon their couches,

And eat the lambs out of the flock, and the calves out of the midst of the stall...

12 Ye have turned judgment into gall, and the fruit of righteousness into hemlock.

You Swallow up the Needy

8:2-8

2 The end is come upon my people of Israel; I will not again pass by them any more.

3 And the songs of the temple shall be howlings in that day, saith the Lord GOD:

There shall be many dead bodies in every place; they shall cast *them* forth with silence.

4 Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,

5 Saying, When will the new moon be gone, that we may sell corn?

And the sabbath, that we may set forth wheat,

Making the ephah small, and the shekel great, and falsifying the balances by deceit?

6 That we may buy the poor for silver, and the needy for a pair of shoes;

Yea, and sell the refuse of the wheat?

7 The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein?

And it shall rise up wholly as a flood; and it shall be cast out and drowned, as *by* the flood of Egypt.

Hosea:

Truth, Mercy, Knowledge

Hosea 4:1,6,14

1... *There is* no truth, nor mercy, nor knowledge of God in the land...

6 My people are destroyed for lack of knowledge:

Because thou hast rejected knowledge, I will also reject thee...

14 People that doth not understand shall fall.

Mercy and Knowledge, Not Offerings

6:4-8 (see Am 5:22-24)

- 4 For your goodness *is* as a morning cloud, and as the early dew it goeth away.
5 Therefore have I hewed *them* by the prophets; I have slain them by the words of my mouth:
And thy judgments *are as* the light *that* goeth forth.
6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.
7 But they like men have transgressed the covenant: there have they dealt treacherously against me.
8 Gilead *is* a city of them that work iniquity, *and is* polluted with blood.

Sow in Righteousness, Reap in Mercy

10:12-13

- 12 Sow to yourselves in righteousness, reap in mercy;
Break up your fallow ground: for *it is* time to seek the LORD,
Till he come and rain righteousness upon you.
13 Ye have plowed wickedness, ye have reaped iniquity;
Ye have eaten the fruit of lies: because thou didst trust in thy way,
In the multitude of thy mighty men.

Isaiah:

No More Vain Oblations; Cease to Do Evil

Isaiah 1:11-18 (see Ecclesiasticus [Ap] 34:30-35:8)

- 11 To what purpose *is* the multitude of your sacrifices unto me? saith the LORD:
I am full of the burnt offerings of rams, and the fat of fed beasts;
And I delight not in the blood of bullocks, or of lambs, or of he goats.
12 When ye come to appear before me, who hath required this at your hand, to tread my courts?
13 Bring no more vain oblations; incense is an abomination unto me;
The new moons and sabbaths, the calling of assemblies, I cannot away with;
It is iniquity, even the solemn meeting.
14 Your new moons and your appointed feasts my soul hateth:
They are a trouble unto me; I am weary to bear *them*.
15 And when ye spread forth your hands, I will hide mine eyes from you:
Yea, when ye make many prayers, I will not hear: your hands are full of blood.
16 Wash you, make you clean;
Put away the evil of your doings from before mine eyes;
Cease to do evil;
17 Learn to do well;
Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.
18 Come now, and let us reason together, saith the LORD:
Though your sins be as scarlet, they shall be as white as snow;
Though they be red like crimson, they shall be as wool.

Swords into Plowshare

2:4 (also Jl 3:10; Mic 4:3)

- They shall beat their swords into plowshares, and their spears into pruninghooks:
Nation shall not lift up sword against nation, neither shall they learn war any more.

Liberty to the Captives

(Chapters 40-66 are a later development and often referred to as 2nd Isaiah (40-55) and 3rd Isaiah (56-66).)

61:1-3 (also Lk 4:18) (see 49:9)

- 1 The Spirit of the Lord GOD *is* upon me;
Because the LORD hath anointed me to preach good tidings unto the meek;
He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives,
And the opening of the prison to *them that are* bound;
2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God;
To comfort all that mourn;
3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes,
The oil of joy for mourning, the garment of praise for the spirit of heaviness;
That they might be called trees of righteousness,
The planting of the LORD, that he might be glorified.

8 For I the LORD love judgment [justice],
I hate robbery for burnt offering.

Micah:

He Will Tread upon high Places

Micah 1:3-4

3 For, behold, the LORD cometh forth out of his place,
And will come down, and tread upon the high places of the earth.
4 And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire,
And as the waters that are poured down a steep place...

Workers of Iniquity

2:1-2

1 Woe to them that devise iniquity, and work evil upon their beds!...
2 And they covet fields, and take *them* by violence; and houses, and take *them* away:
So they oppress a man and his house, even a man and his heritage.
3:5
... The prophets that make my people err, that bite with their teeth, and cry, Peace...

Justice, Mercy, Humility

6:8

... And what doth the LORD require of thee,
But to do justly, and to love mercy,
And to walk humbly with thy God?

Jeremiah:

Snares of the Wicked

Jeremiah 5:26-29

26 For among my people are found wicked *men*: they lay wait, as he that setteth snares; they set a trap, they catch men. 27 As a cage is full of birds, so *are* their houses full of deceit: therefore they are become great, and waxen rich. 28 They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. 29 Shall I not visit for these *things*? saith the LORD: shall not my soul be avenged on such a nation as this?

22:3

Thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

Habakkuk:

The Stone Shall Cry Out

Habakkuk 2:6,11-12,20 (see Lk 19:40)

6 Woe to him that increaseth that which is not his!...
11 For the stone shall cry out of the wall, And the beam shall answer it.
12 Woe to him that buildeth a town with blood, and stablisheth a city by iniquity...
20 But the Lord is in his holy temple: Let all the earth keep silence before him.

Ezekiel:

You Feed Not the Flock

Ezekiel 34:2-6 (see Jn 21:15-17)

2... Woe *be* to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? 3 Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: *but* ye feed not the flock. 4 The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. 5 And they were scattered, because *there is* no shepherd: and they became meat to all the beasts of the field, when they were scattered. 6 My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek *after them*.

Zechariah:

Truth, Mercy, Compassion

Zechariah 7:9-12

9 Thus speaketh the LORD of hosts, saying, Execute true judgment,
And shew mercy and compassions every man to his brother:
10 And oppress not the widow, nor the fatherless, the stranger, nor the poor;
And let none of you imagine evil against his brother in your heart.

11 But they refused to hearken, and pulled away the shoulder,
And stopped their ears, that they should not hear.
12 Yea, they made their hearts *as* an adamant stone, lest they should hear the law,
And the words which the LORD of hosts hath sent in his spirit by the former prophets.

8:16-17

16 These *are* the things that ye shall do; Speak ye every man the truth to his neighbour;
Execute the judgment of truth and peace in your gates:
17 And let none of you imagine evil in your hearts against his neighbour; and love no false oath:
For all these *are things* that I hate, saith the LORD.

Malachi:

The Sun of Righteousness Shall Rise

Malachi 4:1-3

1 For, behold, the day cometh, that shall burn as an oven;
and all the proud, yea, and all that do wickedly, shall be stubble:
and the day that cometh shall burn them up, saith the LORD of hosts,
that it shall leave them neither root nor branch.
2 But unto you that fear my name shall the Sun of righteousness arise
with healing in his wings;
and ye shall go forth, and grow up as calves of the stall.
3 And ye shall tread down the wicked;
for they shall be ashes under the soles of your feet...

Tobias:

Don't turn away the poor

Tobias [Ap] 4:6-12 (see Ecclesiasticus [Ap] 4)

6 And all the days of thy life have God in thy mind: and take heed thou never consent to sin, nor transgress the commandments of the Lord our God. 7 Give alms out of thy substance, and turn not away thy face from any poor person: for so it shall come to pass that the face of the Lord shall not be turned from thee. 8 According to thy ability be merciful. 9 If thou have much give abundantly: if thou have a little, take care even so to bestow willingly a little. 10 For thus thou storest up to thyself a good reward for the day of necessity. 11 For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness. 12 Alms shall be a great confidence before the most high God, to all them that give it.

Golden Rule

4:16 (also Mt 7:12, Lk 6:31)

16 See thou never do to another what thou wouldst hate to have done to thee by another.

Solidarity

4:17

17 Eat thy bread with the hungry and the needy, and with thy garments cover the naked.

Seek Counsel

4:19 (see Ecclesiasticus[Ap] 6:6)

19 Seek counsel always of a wise man.

Fear Not

4:23

23 Fear not, my son: we lead indeed a poor life, but we shall have many good things if we fear God, and depart from all sin, and do that which is good.

Alms deliver from death

12:8-10 (Raphael speaking)

8 Prayer is good with fasting and alms more than to lay up treasures of gold: 9 For alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting. 10 But they that commit sin and iniquity, are enemies to their own soul.

Jesus, son of Sirach (Ben Sira):

Rich and Poor

Ecclesiasticus [Ap] 13:4,14-15,23-39

4 The rich man hath done wrong, and yet he will fume: but the poor is wronged and must hold his peace.

14 Affect not to speak with him as an equal: and believe not his many words: for by much talk he will sift thee, and smiling will examine thee concerning thy secrets. 15 His cruel mind will lay up thy words: and he will not spare to do thee hurt, and to cast thee into prison.

23 The wild ass is the lion's prey in the desert: so also the poor are devoured by the rich. 24 And as humility is an abomination to the proud: so also the rich man abhorreth the poor. 25 When a rich man is shaken, he is kept up by his friends: but when a poor man is fallen down, he is thrust away even by his acquaintance. 26 When a rich man hath been deceived, he hath many helpers: he hath spoken proud things, and they have justified him. 27 The poor man was deceived, and he is rebuked also: he hath spoken wisely, and could have no place. 28 The rich man spoke, and all held their peace, and what he said they extol even to the clouds. 29 The poor man spoke, and they say: Who is this? and if he stumble, they will overthrow him

14:9

The eye of the covetous man is insatiable in his portion of iniquity: he will not be satisfied till he consume his own soul, drying it up.

14:13

Do good to thy friend before thou die, and according to thy ability, stretching out thy hand give to the poor.

29:2,10-13

2 Lend to thy neighbour in the time of his need, and pay thou thy neighbour again in due time. 10 Many have refused to lend, not out of wickedness, but they were afraid to be defrauded without cause. 11 But yet towards the poor be thou more hearty, and delay not to shew him mercy. 12 Help the poor because of the commandment: and send him not away empty handed because of his poverty. 13 Lose thy money for thy brother and thy friend: and hide it not under a stone to be lost.

34:24-27

24 He that offereth sacrifice of the goods of the poor, is as one that sacrificeth the son in the presence of his father. 25 The bread of the needy, is the life of the poor: he that defraudeth them thereof, is a man of blood. 26 He that taketh away the bread gotten by sweat, is like him that killeth his neighbour. 27 He that sheddeth blood, and he that defraudeth the labourer of his hire, are brothers.

Mary:

He Scattered the Proud and Filled the Hungry

Luke 1:51-53

51 He hath shewed strength with his arm;
He hath scattered the proud in the imagination of their hearts.
52 He hath put down the mighty from *their* seats,
And exalted them of low degree.
53 He hath filled the hungry with good things;
And the rich he hath sent empty away.

John the Baptist:

Make Straight the Way

Luke 3:4-5,9-14 (also Is 40:3-4) (also Mk 1:3, Jn 1:23)

(Moving Mountains: Mt 17:20, 21:21, Mk 11:23, Lk 17:6)

4 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth.

The Axe Is Laid unto the Root

(also Mt 3:10)

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

Have two Coats? Give one to Him without

10 And the people asked him, saying, What shall we do then? 11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. 12 Then came also publicans to be baptized, and said unto him, Master, what shall we do? 13 And he said unto them, Exact no more than that which is appointed you. 14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

From Law to Love

The Old Testament emphasizes law and obedience. The New Testament moves beyond this to the higher virtue of love. Though, as shown in the previous chapter, this higher virtue is very much present in the Old Testament.

Numbers 11:29

And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, *and* that the LORD would put his spirit upon them!

From Jeremiah 31:31-34 (see 2 Machabees [Ap] 2:3)

Behold, the days come, saith the LORD, that I will make a new covenant... I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. (*See Ezek 18, Ps 40:8, Is 42:9-10*)

Isaiah 51:7-8

Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

Joel 2:28

and it shall come to pass afterward, that I will pour out my spirit upon all flesh.

Matthew 5:17-20

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Matthew 5:44,46-48

I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you... For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

Matthew 22:37-40

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

Mark 12:31

There is none other commandment greater than these.

John 13:35

By this shall all men know that ye are my disciples, if ye have love one to another.

From Romans 13:8-10

Owe no man any thing, but to love one another... if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. (*see Wisdom [Ap] 6:18-21*)

From 1 John 4:7-21

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love... God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love... If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

Moses	Jesus
10 commandments <i>Exodus 20:2-17</i> <i>(Also Deuteronomy 5:6-21)</i>	Sermon on the Mount <i>From Matthew 5-7</i> <i>Other sources noted</i>
1- I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.	<i>Mt 22:37-40</i> Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.
2- Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.	<i>Mk 8:34</i> Whosoever will come after me, let him deny himself, and take up his cross, and follow me. 35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. <i>Mt 10:38</i> And he that taketh not his cross, and followeth after me, is not worthy of me. <i>Mt 19:17</i> Why callest thou me good? there is none good but one, that is, God.
3- Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.	5:33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne: 35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

4- Remember the sabbath day, to keep it holy . Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Mk 2:23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. 24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? 25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? 26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? 27 And he said unto them, **The sabbath was made for man, and not man for the sabbath:** 28 Therefore the Son of man is Lord also of the sabbath. 3:1 And he entered again into the synagogue; and there was a man there which had a withered hand. 2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him. 3 And he saith unto the man which had the withered hand, Stand forth . 4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil ? to save life, or to kill ? But they held their peace . 5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out : and his hand was restored whole as the other. 6 And the Pharisees went forth , and straightway took counsel with the Herodians against him, how they might destroy him. (*see 2 Mach [Ap] 5:19*)

Lk 13:13 And he laid his hands on her: and immediately she was made straight, and glorified God. 14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. 15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering ?

<p>5- Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.</p>	<p>6:24 No man can serve two masters.</p> <p><i>Lk 8:19</i> Then came to him his mother and his brethren, and could not come at him for the press. 20 And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. 21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.</p> <p><i>Lk 12:49</i> I am come to send fire on the earth... 53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother...</p> <p><i>Mt 10:34</i> Think not that I am come to send peace on earth: I came not to send peace, but a sword. 35 For I am come to set a man at variance against his father, and the daughter against her mother... 37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. 38 And he that taketh not his cross, and followeth after me, is not worthy of me.</p> <p><i>Mt 19:29</i> And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.</p>
<p>6- Thou shalt not kill .</p>	<p>5:21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment.</p>
<p>7- Thou shalt not commit adultery .</p>	<p>5:27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.</p>

<p>8- Thou shalt not steal .</p>	<p>6:19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal... 21 For where your treasure is, there will your heart be also... 24 No man can serve two masters... Ye cannot serve God and mammon. 25 Therefore I say unto you, Take no thought for your life, what ye shall eat , or what ye shall drink; nor yet for your body, what ye shall put on... 33 But seek ye first the kingdom of God, and his righteousness...</p> <p><i>Mt 19:21...</i> Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me... 23 Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. 24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.</p>
<p>9- Thou shalt not bear false witness against thy neighbour.</p>	<p>5:14 Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.</p> <p>5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect.</p> <p><i>Lk 12:1</i> Beware ye of the leaven of the Pharisees, which is hypocrisy. 2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. 3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.</p>

<p>10- Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's</p>	<p>6:19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal... 21 For where your treasure is, there will your heart be also... 24 No man can serve two masters... Ye cannot serve God and mammon. 25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on... 33 But seek ye first the kingdom of God, and his righteousness...</p> <p><i>Mt 19:21...</i> Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me... 23 Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. 24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.</p>
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<p style="text-align: center;">Eye for Eye <i>Exodus 21:23-25</i></p> <p>...Thou shalt give life for life, Eye for eye, tooth for tooth, hand for hand, foot for foot, Burning for burning, wound for wound, stripe for stripe. (<i>see Gen 9:6, Lev 24:17-21, Dt 19:21</i>)</p>	<p style="text-align: center;">Resist Not Evil, Turn Other Cheek</p> <p>5:38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: 39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also... 44 Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.</p> <p><i>Jn 8:7</i> He that is without sin among you, let him first cast a stone.</p>
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New Wine and Old Bottles

Luke 5:36-39

(*also Mk 2:21-22; Mt 9:16-17; Thomas [NH] 47*)

(*see Is 42:9-10, 43:18-19; Jl 1:5, 3:18*)

36 And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old. 37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. 38 But new wine must be put into new bottles; and both are preserved. 39 No man also having drunk old *wine* straightway desireth new: for he saith, The old is better.

Old and New Man

Romans 6:6-7

6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. 7 For he that is dead is freed from sin.

Ephesians 4:22-24

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 23 And be renewed in the spirit of your mind; 24 And that ye put on the new man, which after God is created in righteousness and true holiness.

Colossians 3:9-11

9 Lie not one to another, seeing that ye have put off the old man with his deeds; 10 And have put on the new *man*, which is

renewed in knowledge after the image of him that created him: 11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

The Letter Kills, the Spirit Gives Life

Romans 7:6

But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

2 Corinthians 3:5-6

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God; 6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

Introduction to the Teachings of Jesus: The Sermon on the Mount

The teachings of Jesus are summed up beautifully in this single sermon. It is the perfect introduction to his teachings. This is the complete sermon, as given in Matthew 5-7, along with parallel and related passages from Luke. (Luke 6:12-49 is known as the Sermon on the Plain.)

<i>Matthew 5-7 Right indent and left column</i>	<i>Parts of Luke 6, 8, 11-14, 16, 17, and 21 Left indent and right column</i>
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<p>5:1 And seeing the multitudes, he went up into a mountain:</p> <p>and when he was set, his disciples came unto him.</p> <p>2 And he opened his mouth, and taught them, saying,</p>	<p>6:12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.</p> <p>6:17 And he came down with them [his disciples], and stood in the plain, and the company of his disciples, and a great multitude of people...</p> <p>6:20a And he lifted up his eyes on his disciples, and said...</p>
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Beatitudes

(see Lk 4:18, Is 61:1-3, Ps 146:5-9)

<p>3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.</p>	<p style="text-align: center;"><i>(also Thomas [NH] 54) (see Ps 9:18)</i></p> <p>6:20b ...Blessed be ye poor: for yours is the kingdom of God.</p>
<p>4 Blessed are they that mourn: for they shall be comforted.</p>	<p style="text-align: center;"><i>(see Ps 30:5, 126:5,6)</i></p> <p>21b ...Blessed are ye that weep now: for ye shall laugh.</p>
<p style="text-align: center;"><i>(see Ps 22:26, 25:9, 76:9)</i></p> <p>5 Blessed are the meek: for they shall inherit the earth.</p>	
<p style="text-align: center;"><i>(see Thomas [NH] 69:2)</i></p> <p>6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.</p>	<p>21a Blessed are ye that hunger now: for ye shall be filled...</p>
<p>7 Blessed are the merciful: for they shall obtain mercy.</p>	
<p style="text-align: center;"><i>(see Ps 24:4, Pr 22:10)</i></p> <p>8 Blessed are the pure in heart: for they shall see God.</p>	
<p>9 Blessed are the peacemakers: for they shall be called the children of God.</p>	
<p style="text-align: center;"><i>(also Thomas [NH] 68,69:1) (see Mt 10:16-22)</i></p> <p>10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.</p>	
<p style="text-align: center;"><i>(see Thomas [NH] 58)</i></p> <p>11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.</p>	<p>22 Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.</p>
<p>12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.</p>	<p>23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.</p>
	<p>24 But woe unto you that are rich! for ye have received your consolation.</p>
	<p>25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.</p>

	26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.
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Salt of the Earth

(also Mk 9:49-50)

13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.	14:34 Salt <i>is</i> good: but if the salt have lost his savour, wherewith shall it be seasoned? 35 It is neither fit for the land, nor yet for the dunghill; <i>but</i> men cast it out. He that hath ears to hear, let him hear.
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Light of the World

(see Is 30:17; 1 Jn 1:5-7; Ecclesiasticus [Ap] 20:32-33, 41:17-18; Thomas [NH] 32)

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

(also Mk 4:21-22, Lk 11:33; Thomas [NH] 33)

(and see Mt 10:26-27, Jn 3:20-21)

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.	8:16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.
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(see Thomas [NH] 5)

8:17 For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad. 18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

12:1 Beware ye of the leaven of the Pharisees, which is hypocrisy. 2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. 3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

Law's Fulfillment:

Perfection

(fulfillment: Ps 40:8; Is 51:7-8; Jer 31:31-34; Ezek 18; Rom 13:8-10)

(perfection: Gen 17:1; Dt 18:13; Mt 19:21; 1 Th 4:12; Col 3:14; 2 Tim 3:17; Jas 1:4)

(greater than John: Mt 11:11) (greater than me: Jn 14:12) (in God's image: Gen 1:27)

16:15 And he said unto [the Pharisees], Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.	16:16 The law and the prophets <i>were</i> until John: since that time the kingdom of God is preached, and every man presseth into it. 17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.
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19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. 20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

**No Anger;
Reconcile**

(see Lev 19:17, Pr 10:12, 17:17, 24:17-22, 27:4, Ec 7:7-9; Ecclesiasticus [Ap] 28)

(see Mt 18:21-22)

17:1 It is impossible but that offences will come: but woe *unto him*, through whom they come! 2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. 3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. 4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. 23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

No Lust

(see 1 Cor 7)

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Avoid Temptation

(also Mt 18:7-9, Mk 9:42-48) (see Ecclesiasticus [Ap] 21:2-3)

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

Minimize Lust

(also Mt 19:1-12, Mk 10:2-12)

(see 1 Cor 7)

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.	16:18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from <i>her</i> husband committeth adultery.
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No Oaths;

It's Pretentious

(see Ec 5:1-7, 8:7, Jas 4:13-17; 5:12)

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne: 35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

No Retribution; Love Enemies

(see Lev 19:18,33-34, Pr 20:22, 24:17-22,29, 25:21, Lam 3:30, Rom 12:9-21, 1 Th 5:15, 1 Pet 3:9; Ecclesiasticus [Ap] 8:8;28)

<p>38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: 39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. 40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. 41 And whosoever shall compel thee to go a mile, go with him twain. 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.</p> <p>43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?</p>	<p>6:27 But I say unto you which hear, Love your enemies, do good to them which hate you, 28 Bless them that curse you, and pray for them which despitefully use you. 29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. 30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.</p> <p>31 And as ye would that men should do to you, do ye also to them likewise.</p> <p>32 For if ye love them which love you, what thank have ye? for sinners also love those that love them. 33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. 35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.</p>
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Be Perfect

*(perfect: Gen 17:1; Dt 18:13; Mt 19:21; 1 Th 4:12; Col 3:14; 2 Tim 3:17; Jas 1:4)
(greater than John: Mt 11:11) (greater than I: Jn 14:12) (in God's image: Gen 1:27)*

<p>48 Be ye therefore perfect, even as your Father which is in heaven is perfect.</p>	<p>6:36 Be ye therefore merciful, as your Father also is merciful.</p>
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Vanity and Charity

*(See Mt 23, Lk 11:37-54, 21:1-4)
(and see Is 1:11-18)*

6:1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. 2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

Vanity and Prayer

(see Mk 12:38-40, Lk 18:10-14)

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. 6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. 7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. 8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

The Lord's Prayer

9 After this manner therefore pray ye:

<i>Matthew 6:9-13</i> <i>KJV</i>	<i>Matthew 6:9-13</i> <i>Popular Translation</i>	<i>Luke 11:2-4</i> <i>KJV</i>
<p>Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors.</p> <p>And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.</p>	<p>Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.</p>	<p>Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.</p>

(also Mk 11:25-26) (see Mt 18:21-22)

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Vanity and Fasting

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. 17 But thou, when thou fastest, anoint thine head, and wash thy face; 18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

No Possessions; Seek Treasures in Heaven

(see Ps 39:6, 62:10, Pr 23:4-7, 28:16)
(Eye of Needle: Mt 19:16-26, Mk 10:17-27, Lk 18:18-27)

(also Thomas [NH] 63)

12:15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. 20 But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? 21 So is he that layeth up treasure for himself, and is not rich toward God.

(also Thomas [NH] 76,95,110)

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there will your heart be also.	12:33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. 34 For where your treasure is, there will your heart be also.
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Undivided Service:

Thine Eye Is Single

(Divided Kingdom: Mk 3:22-26, Mt 12:22-28, Lk 11:14-20)

(see Pr 23:6-7; Thomas [NH] 24,61)

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!	11:34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. 35 Take heed therefore that the light which is in thee be not darkness. 36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light .
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Can't Serve Two Masters

(also Thomas [NH] 47) (see Jn 8:34, Rom 6:16,20, Gal 1:10, Jas 4:4, 1 Kg 18:21, Pr 23:7)

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.	16:13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.
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The Vanity of Worry;

Seek Goodness and Take Comfort as It Comes

(also Thomas [NH] 36)

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 27 Which of you by taking thought can add one cubit unto his stature? 28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?	12:22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. 23 The life is more than meat, and the body is more than raiment. 24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? 25 And which of you with taking thought can add to his stature one cubit? 26 If ye then be not able to do that thing which is least, why take ye thought for the rest? 27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. 28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?
31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.	29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. 31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

<p><i>(see Pr 27:1, Ec 8:7, Jn 4:35)</i></p> <p>34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.</p>	<p>32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.</p>
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12:11 And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: 12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

No Judgement

(See Jn 7:24; 8:7,15-16; Rom 14:10; Jas 4:11-12)

<p>7:1 Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.</p>	<p>6:37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: 38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.</p>
	<p>Blind Leading Blind <i>(also Mt 15:14; Thomas [NH] 34)</i> 39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? 40 The disciple is not above his master: but every one that is perfect shall be as his master.</p>

You See the Speck and Miss the Beam

(also Thomas [NH] 26) (see Mt 23, Lk 11:37-5)

<p>3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.</p>	<p>41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? 42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye</p>
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Prudence:

Don't Cast Pearls before Swine

(see Mt 13:10-15, Lk 16:1-13; Thomas [NH] 62,93)

(see Pr 9:6-9, 14:6-8, 15:1-5,23, 16:20-22, 17:27,28, 23:9, Ec 5:1-7)

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Ask and It Shall Be Given, Seek and You Shall Find

(see Dt 4:29; Pr 8:17; Am 3:7; Mt 10:26-27; Mk 4:22; Jn 8:32; Jas 1:5-8; Wisdom [Ap] 6:13-15; Thomas [NH] 2,92,94)

11:5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; 6 For a friend of mine in his journey is come to me, and I have nothing to set before him? 7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. 8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

<p>7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 9 Or what man is there of you, whom if his son ask bread, will he give him a stone? 10 Or if he ask a fish, will he give him a serpent? 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?</p>	<p>11:9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if <i>he ask</i> a fish, will he for a fish give him a serpent? 12 Or if he shall ask an egg, will he offer him a scorpion? 13 If ye then, being evil, know how to give good gifts unto your children: how much more shall <i>your</i> heavenly Father give the Holy Spirit to them that ask him?</p>
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The Golden Rule

(also Tobias [Ap] 4:16; Thomas [NH] 6)

<p>12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.</p>	<p>6:31 And as ye would that men should do to you, do ye also to them likewise.</p>
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Eternal Vigilance:

The Straight Gate

(Faithful Servants: Mk 13:33-37; Mt 24:42-51; Thomas [NH] 21,103)

(Servants Invest Talents: Mt 25:14-30; Lk 19:11-27; Thomas [NH] 41)

(10 Virgins: Mt 25:1-13)

<p>13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.</p>	<p>13:23 Then said one unto him, Lord, are there few that be saved? And he said unto them, 24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.</p>
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(also Is 32:11)

12:35 Let your loins be girded about, and *your* lights burning.

(see Mk 13:33-37, Mt 24:42-51, 26:40-41)

21:34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares. 35 For as a snare shall it come on all them that dwell on the face of the whole earth. 36 Watch ye therefore, and pray always...

Tree Known by Fruit

(known by fruit: Mt 12:33-37; Thomas [NH] 45)

(kingdom divided: Mk 3:22-26, Mt 12:22-28, Lk 11:14-20)

(not against is with: Mk 9:38-40) (true vine: Jn 15:1-12)

(according to deeds/works: Ps 28:3-4; 62:12; Pr 20:11; 24:12; Is 59:18;

Ecclesiasticus [Ap] 11:28, 16:13,15, 35:24;

Jer 17:10; 21:14; 25:14; 32:19; Lam 3:64;

Ezek 7:3,8,9,27; 18:30; 24:14; 33:20; 36:19;

Hos 4:9; 12:2; Zech 1:2-6; Mt 16:27; Jas 2:24; 1 Pet 1:17; 2:15)

(false prophets: Jer: 23:25-32)

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them.	6:43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. 44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. 45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.
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Actions Not Words

(yes and don't, no and do: Mt 21:28-32) (least of these: Mt 25:41-46)

(knows works and thoughts: Is 66:18)

(ways not words: Jer 7:3-7)

(hear and do not: Ezek 33:31-32)

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.	6:46 And why call ye me, Lord, Lord, and do not the things which I say?
22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?	13:25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: 26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. 27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.
23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.	

Wisdom:

Hear It and Do It

(see Dt 30:11-14)

(the blessed: Luke 8:21; 11:27-28)

(be doers, faith alone is dead: Jas 1:19-2:26)

(greater than me: Jn 14:12,15,21,23; 15:1-12)

(spoke AND fulfilled: 1 Kg 8:24; 2 Chr 6:15; Jer 44:25)

(see Ecclesiasticus [Ap] 2:18; Thomas [NH] 32)

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.	6:47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: 48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. 49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.
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28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: 29 For he taught them as one having authority, and not as the scribes.

Full list of passages from Luke:

- (Q) 6:12, 17, 20-49 Sermon on Plain
- 8:16-18 Light of Candle
- (Q) 11:2-13 Lord's Prayer
- (Q) 33-36 Lamp/Eye
- (Q) 12:1-3 Hidden Revealed
- (Q) 11-12 Spirit Speaks
- (Q) 16-35 Possessions
- (Q) 13:24-27 Narrow Gate
- (Q) 14:34-35 Savorless Salt
- 16:15 Justify Before Man
- (Q) 16-18 Law Fulfilled, Divorce
- (Q) 17:1-4 Scandals and Forgiveness
- 21:34-36 Vigilance

***Note:** Mark was the first Gospel written. Next were Matthew and Luke, written around the same time. Since they were written independently, it's inferred that parallel passages in the two, which are not in Mark, were drawn from a common prior source. As shown here, most of the Sermon on the Mount is in both, making it among the most historically reliable of Jesus' sayings. This sermon is the standard for interpreting everything else. For more on the development of the Gospels see the appendices.*

Teachings of Jesus Part 1: Universal Love

The essence of Christianity, as Jesus says over and over, is love. But Christian love is not a sentimental love. As is shown in the section "Priorities and Tactics," Jesus was not in any way sentimental. In fact, he preaches against sentimentality as an impediment to true love. Sentiment puts friends and family first. Christian love puts the poor and destitute first.

The Greatest Command

Matthew 22:34-40

(also Mk 12:28-31, Lk 10:25-28, Dt 6:5, 10:12, Lev 19:18) (see Dt 4:29)

(see Rom 13:8-10; 1Jn 4:7-21; Jas 2:8-9)

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. 35 Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying, 36 Master, which *is* the great commandment in the law? 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets.

The Good Samaritan

Luke 10:29-37 (see Lev 19:33-34; Zech 3:10)

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour? 30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead. 31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. 32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*, 34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. 36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? 37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Love One Another

(see Rom 13:8-10, 1Jn 4:7-21)

John 13:12-15

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13 Ye call me Master and Lord: and ye say well; for *so* I am. 14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet. 15 For I have given you an example, that ye should do as I have done to you.

John 13:34-35

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

John 14:12,15,21,23

12 He that believeth on me, the works that I do shall he do also; and greater works than these shall he do... 15 If ye love me keep my commandments... 21 He that hath my commandments, and keepeth them, he it is that loveth me... 23 If a man love me, he will keep my words.

John 15:9-10,12-13

9 As the Father hath loved me, so have I loved you: continue ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love... 12 This is my commandment, That ye love one another, as I have loved you. 13 Greater love hath no man than this, that a man lay down his life for his friends.

The Good Shepherd

John 10:11-15 (Bad Shepherds: Ezek 34)

11 I am the good shepherd: the good shepherd giveth his life for the sheep. 12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 13 The hireling fleeth, because he is an hireling, and careth not for the sheep. 14 I am the good shepherd, and know my *sheep*, and am known of mine. 15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

Lovest Thou Me? Feed My Sheep

John 21:15-18 (see Ezek 34:1-6, 1 Pet 5:2-4)

15 So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. 17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

(see Ec 11:9-10, 1 Cor 13, Eph 4:14)

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldst not.

No Anger

Matthew 5:21-22

(see Lev 19:17, Pr 10:12, 17:17, 24:17-22, 27:4, Ec 7:7-9)

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment.

No Revenge

Matthew 5:38-39 (also Lk 6:29, Lam 3:30)

(see Lev 19:18, Pr 20:22, 24:29, Rom 12:17, 1 Th 5:15, 1 Pet 3:9)

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: 39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

Love Even Your Enemies

Matthew 5:43-44 (also Lk 6:27-30) (see Pr 25:21, Rom 12:9-21; Ecclesiasticus [Ap] 8:8)

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Luke 6:31-36 (also Mt 5:46-48)

31 And as ye would that men should do to you, do ye also to them likewise. 32 For if ye love them which love you, what thank have ye? for sinners also love those that love them. 33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. 35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

Forgive

Matthew 18:21-22 (see 6:14-15, Mk 11:25-26, Lk 17:3-4)

(Lord's Prayer: Mt 6:9-13, Lk 11:2-4)

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? 22

Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

From the Cross -- *Luke 23:34 (See Ps 82:5) (see Jn 16:2, Acts 3:17, 7:60)*

Father, forgive them; for they know not what they do.

Light of the World

Matthew 5:14-16

(also Mk 4:21-22, Luke 8:16, 11:33) (see Is 30:17)

14 Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Truth and Light -- *John 3:20-21 (see 12:35-36)*

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Upon the Housetops -- *Matthew 10:26-27 (also Lk 12:2-3)*

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

Stones Shall Cry Out -- *Luke 19:39-40 (see Hab 2:11)*

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. 40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

The Sower

Matthew 13:3-9 (also Mk 4:3-9; Lk 8:5-8; Thomas [NH] 9) (see Is 32:20)

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; 4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up: 5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6 And when the sun was up, they were scorched; and because they had no root, they withered away. 7 And some fell among thorns; and the thorns sprung up, and choked them: 8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 9 Who hath ears to hear, let him hear.

Teachings of Jesus Part 2: Sacrifice and Perfection

- 1) Sacrifice
 - a: Deny Self
- 2) Perfection
 - a: Be Perfect
 - b: Hypocrisy
 - c: Known by Fruit
 - d: Humility and Openness

Church dogma holds that Jesus died for our sins and all we have to do to be saved is to believe in him. This is emphatically not what Jesus taught. He called on us all to take up the cross. He called on us all to be perfect. Only in perfection, through total self-sacrifice, do we find the Kingdom of God. The giving up of self is salvation. When the self dies eternal life is born.

Deny Yourself and Take up the Cross

Mark 8:34-35 (also Mt 16:24-25, Lk 9:23-24, 17:33)

34... Whosoever will come after me, let him deny himself, and take up his cross, and follow me. 35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

Matthew 10:38 (also Lk 14:27)

And he that taketh not his cross, and followeth after me, is not worthy of me.

To Be First, Be Last -- *Mark 9:35 (also Mt 23:11) (see Ecclesiasticus [Ap]3:20)*

If any man desire to be first, *the same* shall be last of all, and servant of all.

Exalted Abased -- *Mt 23:12 (also Lk 14:11, 18:14)*

Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Least is Greatest -- *Luke 9:48*

For he that is least among you all, the same shall be great.

Last Shall Be First -- *Matthew 20:16 (also Mt 19:30, Mk 10:31, Lk 13:30)*

The last shall be first, and the first shall be last.

Can You Drink This Cup? -- *Mark 10:35-38 (also Mt 20:20-22)*

35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. 36 And he said unto them, What would ye that I should do for you? 37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. 38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

Must Die -- *John 12:24-25*

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. 25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

Be Perfect

(see Gen 17:1; Dt 18:13; 1 Th 4:12; Col 3:14; 2 Tim 3:17; Jas 1:4)

(fulfilling law: Mt 5:17-19; Lk 16:16-17; Ps 40:8; Is 51:7-8; Jer 31:31-34; Ezek 18; Rom 13:8-10)

(in God's image: Gen 1:27)

Matthew 5:20,48

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven... 48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

As Your Master -- *Luke 6:40 (also Mt 10:24-25)*

The disciple is not above his master: but every one that is perfect shall be as his master.

John Is Greatest and Least -- *Matthew 11:11 (also Lk 7:28; Thomas [NH] 46)*

Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

Greater than I -- John 14:12

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do.

Seek and Ye Shall Find -- Matthew 7:7 (also Lk 11:9) (see Jas 1:5-8)

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

Avoid Temptation to Sin -- Matthew 18:7-9 (also 5:29-30, Mk 9:42-48)

7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! 8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. 9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

No Lust -- Matthew 5:27-28 (see 1 Cor 7)

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Eunuchs for the Kingdom -- Matthew 19:11-12 (see 1 Cor 7)

11 But he said unto them, All men cannot receive this saying, save they to whom it is given. 12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

No Oaths; It's Pretentious -- Matthew 5:33-37 (see Ec 5:1-7, 8:7)

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne: 35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

**Sell and Give ALL -- From Matthew 19:16-26 (also Mk 10:17-27, Lk 18:18-27) (see Lk 12:13-21, 32-34)
(Lazarus and the rich man: Lk 16:19-31)**

21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me... 23 Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. 24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

Treasures in Heaven -- Matthew 6:19-21 (see Ps 39:6, 62:10, Pr 23:4-7)

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there will your heart be also.

**Can't Serve Two Masters -- Matthew 6:24 (see Ps 62:10, Pr 23:4-7)
(Single Eye: Mt6:22-23, Lk 11:34-36)**

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Commit Sin, Slave to Sin; Truth Sets Free -- John 8:31-34

31 If ye continue in my word, *then* are ye my disciples indeed; 32 And ye shall know the truth, and the truth shall make you free. 33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? 34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

No Thought for Self, Goodness Only -- Matthew 6:31-33 (also Lk 12:29-31)

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32

(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

The Strait Gate -- *Matthew 7:13-14 (also Lk 13:23-24)*

13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Loins Girded, Lights Burning -- *Luke 12:35 (also Is 32:11)*

Let your loins be girded about, and your lights burning.

Watch and Pray ALWAYS -- *Luke 21:34-36 (see Mk 13:33-37, Mt 24:42-51, 26:40-41)*

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. 35 For as a snare shall it come on all them that dwell on the face of the whole earth. 36 Watch ye therefore, and pray always.

Harvest Plenty, Laborers Few -- *Matthew 9:37 (also Lk 10:2; Thomas [NH] 73)*

The harvest truly *is* plenteous, but the labourers *are* few.

Many Called, Few Chosen -- *Matthew 22:14 (also Mt 20:16)*

Many are called, but few are chosen.

Actions, Not Sentiment -- *Mat 7:21-23 (also Luke 6:46)*

(see Mt 21:28-32, Jn 14:12,15,21,23, 15:1-12)

(see 1 Kg 8:24, 2 Chr 6:15, Is 66:18, Jer 7:3-7, 44:25, Ezek 33:31,32)

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Hypocrisy

Matthew 23:1-12 (also Mk 7:6-8, 12:38-40, Lk 11:43,46)

(see Ecclesiasticus [Ap] 1:36-37, 2:14, 3:28; Thomas [NH] 39,102)

1 Then spake Jesus to the multitude, and to his disciples, 2 Saying, The scribes and the Pharisees sit in Moses' seat: 3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not. 4 For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers. 5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 6 And love the uppermost rooms at feasts, and the chief seats in the synagogues, 7 And greetings in the markets, and to be called of men, Rabbi, Rabbi. 8 But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren. 9 And call no *man* your father upon the earth: for one is your Father, which is in heaven. 10 Neither be ye called masters: for one is your Master, *even* Christ. 11 But he that is greatest among you shall be your servant. 12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

See Speck, Miss Beam -- *Matthew 7:1-5 (also Lk 6:37-42; Thomas [NH] 26) (see Jn 8:1-11; Rom 14:10)*

Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye? 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Blind Guides -- *Matthew 15:14 (also Lk 6:39; Thomas [NH] 34)*

Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

Strain Gnat, Swallow Camel -- *Matthew 23:23-24*

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. 24 Ye blind guides, which strain at a gnat, and swallow a camel.

Clean Outside of Cup -- Matthew 23:25-26 (also Lk 11:37-41; Thomas [NH] 89)

(see Mt 15:11) (see 1 Sam 16:7)

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. 26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

Defiled Within -- Mark 7:6-9,15-16 (also Mt 15:1-11; Thomas [NH] 14)

He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me. 7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men. 8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do. 9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. 16 If any man have ears to hear, let him hear.

Like Whited Sepulchres -- Matthew 23:27-28 (see Lk 11:47-48, 18:10-14, Mk 12:38-40)

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. 28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Build Tombs for the Prophets -- Matthew 23:29-37 (also Lk 11:47-50)

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, 30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. 31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. 32 Fill ye up then the measure of your fathers. 33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

Kill the Prophets

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city: 35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 36 Verily I say unto you, All these things shall come upon this generation.

(also Lk 13:34)

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

Don't Drink: Devil. Drink: Drunkard. -- Matthew 11:18-19 (also Lk 7:33-35)

18 For John came neither eating nor drinking, and they say, He hath a devil. 19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

Wolves in Sheep's Clothing -- Matthew 7:15-16 (also Lk 6:43-45) (see Mt 12:33-37, Jn 15:1-12)

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Known by Fruit -- (see Ps 28:3,4, 62:12, Pr 20:11, 24:12, Is 59:18, Lam 3:640, Hos 4:9, 12:2, Zech 1:2-6) (see Jer 17:10, 21:14, 23:25-32, 25:14, 32:19) (see Ezek 7:3,8,9,27, 18:30, 24:14, 33:20, 36:19)

16 Ye shall know them by their fruits.

Known By Fruit:

Goodness

(see Rom 11:16)

Kingdom Divided -- Mark 3:22-26 (also Mt 12:22-28, Lk 11:14-20)

22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. 23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan? 24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house cannot stand.

And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

Matthew 12:33

Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

John 9:25

Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

Say Yes and Don't, Say No and Do -- *Matthew 21:28-32 (see 7:21-27, 16:27, Lk 6:46, 13:25-27)*

28 But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. 29 He answered and said, I will not: but afterward he repented, and went. 30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not. 31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. 32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

Not Against Us Is With Us -- *Mark 9:38-40*

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. 39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. 40 For he that is not against us is on our part.

**Humility and Openness:
Poverty of Spirit, Purity of Heart**

Matthew 5:3,8

Blessed are the poor in spirit:
For theirs is the kingdom of heaven.
Blessed are the pure in heart:
For they shall see God.

We've only Done Our Duty -- *Luke 17:9-10*

9 Doth he thank that servant because he did the things that were commanded him? I trow not. 10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

Revealed unto Babes -- *Matthew 11:25 (also Lk 10:21) (see Jer 4:22)*

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

Easy Yoke, Light Burden -- *Matthew 11:28-30 (also Thomas [NH] 90)*

28 Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke *is* easy, and my burden is light.

Be as a Child -- *Matthew 18:3-4 (also Mk 10:15; Thomas [NH] 22)*

3 Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

Be Least -- *Luke 9:48*

For he that is least among you all, the same shall be great.

Be Servant -- *Mark 9:35 (also Mt 23:11)*

If any man desire to be first, *the same* shall be last of all, and servant of all.

Humble Yourself -- *Mt 23:12 (also Lk 14:11, 18:14)*

Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Last First -- *Matthew 20:16 (also Mt 19:30, Mk 10:31, Lk 13:30)*

The last shall be first, and the first shall be last.

Teachings of Jesus Part 3: Priorities and Tactics

- 1) Priorities
 - a: Putting the Last First
 - b: Putting the First Last
- 2) Tactics
 - a: Pragmatism
 - b: Bold Speech

Priorities:

The Christian imperative is to love everybody, even our enemies. Once we accept this challenge, the question of how to carry out this policy is still before us. We can't help everyone, so how do we choose whom to help? Jesus' answer to this question is simple: Put the last first. It is the people in the worst conditions that are in the most need. This is where our focus should be. Our Christian duty is to make "the least of these" our top priority.

Putting the Last First

The Least of These -- *Matthew 25:41-46 (see Ps 146:5-9, Pr 14:31, 17:5, 19:17)*
(Lazarus and the rich man: Lk 16:19-31)

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. 46 And these shall go away into everlasting punishment: but the righteous into life eternal.

Deliver the Captives -- *Luke 4:18 (also Is 61)*

The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

Only Sick Need Doctors -- *Matthew 9:10-13 (also Mk 2:15-17, Lk 5:29-32)*

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. 11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners? 12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick. 13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

Lost Sheep -- *Matthew 18:12-14 (also Lk 15:3-7; Thomas [NH] 107)*
(Lost Coin: Lk 15:8-10; Prodigal Son: Lk 15:11-32)

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray. 14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Prodigal Son's Return -- *Luke 15:28-32*

...28 And he was angry, and would not go in: therefore came his father out, and intreated him. 29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: 30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. 31 And he said unto him, Son, thou art ever with me, and all that I have is thine. 32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Don't Invite Friends -- *Luke 14:12-14 (also Mt 22:1-10; Thomas [NH] 64)*

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee. 13 But when thou makest a feast, call the poor, the maimed, the lame, the blind: 14 And thou shalt be blessed; for they cannot recompense thee:

for thou shalt be recompensed at the resurrection of the just.

Putting the First Last

The last shall be first, and the first shall be last (Mt 20:16; 19:30; Mk 10:31; Lk 13:30).

That the people most in need should be the focus of our attention is morally obvious, however hard it may be to carry out. But the flip side of this, though it follows necessarily, is extremely unsettling. To put the last first is also to put the first last. To help one is to neglect another. And standing up for the marginalized and oppressed might mean having to stand against friends and family.

Who Is My Mother? -- Matthew 12:46-50 (also Mk 3:31-35, Lk 8:19-21; Thomas [NH] 99) (see Mt 23:9)

46 While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him. 47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. 48 But he answered and said unto him that told him, Who is my mother? and who are my brethren? 49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! 50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Not My Mother -- Luke 11:27-28 (also Thomas [NH] 79)

27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked. 28 But he said, Yea rather, blessed *are* they that hear the word of God, and keep it.

Forsake All -- Luke 14:26 (also Thomas [NH] 55,101,105) (see Mt 19:29-30)

26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

Not Peace, but a Sword -- Matthew 10:34-39 (also Lk 12:49-53)

(see Is 66:15-17; Thomas [NH] 10,16,82)

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. 35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. 36 And a man's foes *shall be* they of his own household. 37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. 38 And he that taketh not his cross, and followeth after me, is not worthy of me. 39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

No Home -- Luke 9:57-60 (also Mt 8:19-22; Thomas [NH] 86) (see Thomas [NH] 42)

57 And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest. 58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

Let Dead Bury Dead -- (see 2 Sam 12:21-23; Ezek 24:15-18)

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. 60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

Can't Look Back -- Luke 9:61-62 (see Phil 3:13-14) (*Lot's Wife*: Gen 19:17,26)

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. 62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Tactics:

Once we accept Jesus' challenge to love all, and the challenge to put the last first, there is still the question of tactics. Simply having the right principles and the right priorities is not enough. Different situations call for different responses. Sometimes discretion is the wisest policy. This is the tactic taught in the Old Testament wisdom books. Sometimes life-risking courage and boldness are needed. This is the path of the prophets. Jesus lived and taught both paths. To determine what course of action is best in any given situation requires serious analysis and reflection.

Pragmatism

Often spoken of as "prudence"

(see Pr 9:6-9; 14:6-8; 15:1-5,23; 16:20-22; 17:27-28; 23:9; Ec 5:1-7; Hos 14:9; Am 5:13; Ecclesiasticus [Ap] 8, 20:5-7)

(Paul's Pragmatism: 1 Cor 9:19-22; 10:23-28; Phil 2:14-15; 1 Th 5:22; Col 4:5-6;

1 Tim 6:20; 2 Tim 2:14; Rom 11:14; Heb 10:24; Tit 2:6-8; Eph 4:29)

(Milk Before Meat: 1 Cor 3:1-2, Heb 5:11-14)

Pearls before Swine -- Matthew 7:6

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Seeing and See Not -- Matthew 13:10-15 (also Mk 4:10-12, Lk 8:9-10)

10 And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

The Cunning Steward -- Luke 16:1-13

1 And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. 2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. 3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. 5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord? 6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. 7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. 8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. 9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

Relativity: Least and Much -- (see Lk 12:26, Mt 25:14-30, Lk 19:11-27)

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? 12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own? 13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Discriminate Wheat from Tare -- Matthew 13:24-30 (explained 13:37-43) (see 3:12, Lk 3:17, Ps 1:4)

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Tenacious Widow -- Luke 18:1-5 (see 11:8, 18:35-43)

1 And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint; 2 Saying, There was in a city a judge, which feared not God, neither regarded man: 3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; 5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

Be Wise as Serpents -- Matthew 10:16-17 (also Thomas [NH] 39)

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues.

Render unto Caesar -- Matthew 22:15-22 (also Mk 12:13-17; Lk 20:19-26; Thomas [NH] 100)

15 Then went the Pharisees, and took counsel how they might entangle him in *his* talk. 16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men. 17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? 18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? 19 Shew me the tribute money. And they brought unto him a penny. 20 And he saith unto them, Whose *is* this image and superscription? 21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. 22 When they had heard *these words*, they marvelled, and left him, and went their way.

Let he that is without sin cast first stone -- John 8:3-7

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 4 They say unto him, Master, this woman was taken in adultery, in the very act. 5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou? 6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*. 7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

**Bold Speech:
Parrhesia**

"I know that my plainness of speech [parrhesia] makes them hate me, and what is their hatred but a proof that I am speaking the truth? Hence has arisen the prejudice against me." --Socrates in Plato's Apology (Please don't be distracted by the logical fallacy here.)

*(Bold truth telling in Old Testament: 1 Kg 22:8,13-14,27; Job 42:7; Is 30:10, Jer 26)
(Parrhesia in Acts 4:13,31; 9:27,29; 14:3; 18:26; 19:8; 26:26; 28:31)
(Parrhesia in Epistles: 2 Cor3:12; 7:4; Eph 3:12; 6:19,20; Phil 1:20; 1 Th 2:2;
1 Tim 3:13; Philem 1:8; Heb 10:19; 1 Jn 4:17)*

Proverbs to Parrhesia -- John 16:25

These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly [*parrhesia*] of the Father.

Parrhesia -- Mark 8:31-33 (also Mt 16:21-23)

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. 32 And he spake that saying openly [*parrhesia*]. And Peter took him, and began to rebuke him. 33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

Father's Doctrine -- John 7:14-19,24-25

14 Now about the midst of the feast Jesus went up into the temple, and taught. 15 And the Jews marvelled, saying, How knoweth this man letters, having never learned? 16 Jesus answered them, and said, My doctrine is not mine, but his that sent me. 17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself. 18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. 19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?... 24 Judge not according to the appearance, but judge righteous judgment. 25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill? 26 But, lo, he speaketh boldly [*parrhesia*].

You Believe Lies and Reject Truth -- John 8:42-47

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. 43 Why do ye not understand my speech? *even* because ye cannot hear my word. 44 Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 45 And because I tell *you* the truth, ye believe me not. 46 Which of you convinceth me of sin? And if I say the truth, why do ye not

believe me? 47 He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

Prophet Rejected -- *Luke 4:24 (also Mk 6:1-6; Mt 13:53-58; Jn 4:44; Thomas [NH] 31)*

Verily I say unto you, No prophet is accepted in his own country.

They Will Kill You -- *Luke 21:16-17 (see Mk 13:12-13, Mt 24:9-14)*

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death. 17 And ye shall be hated of all *men* for my name's sake.

John 15:19-22

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. 20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. 21 But all these things will they do unto you for my name's sake, because they know not him that sent me. 22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

John 16:2-3

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. 3 And these things will they do unto you, because they have not known the Father, nor me.

Don't Worry What to Say -- *Matthew 10:19-20 (also Mk 13:11, Lk 12:11-12)*

(see Ex 4:10-12, Jer 1:4-10, 5:14, Ezek 3:1-3)

19 When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

Before the High Priest-- *John 18:20-23*

20 Jesus answered him, I spake openly [*parrhesia*] to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. 21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. 22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? 23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

The Paul Tradition

14 letters are commonly attributed to Paul. 7 of these were written by Paul. 7 were written after his death. See "New Testament Development" for the time line.

Knowledge and Love

1 Corinthians 8

Pride and Edification

1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. 2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. 3 But if any man love God, the same is known of him.

Ephesians 3:17-19

17 That ye, being rooted and grounded in love, 18 May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; 19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Many Things, One God --(Resuming 1 Corinthians 8)

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one. 5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) 6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

Knowledge and Discretion

7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled. 8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. 9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. 10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; 11 And through thy knowledge shall the weak brother perish, for whom Christ died? 12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. 13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

Love Is Greatest

1 Corinthians 13

Without Love I Am Nothing

1 Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal. 2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Love Bears All

4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; 6 Rejoiceth not in iniquity, but rejoiceth in the truth; 7 Beareth all things, believeth all things, hopeth all things, endureth all things.

All Else Fails

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away.

Put Away Childish Things -- (see Ec 11:9-10, Jn 21:18)

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

Ephesians 4:14-15

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of

men, *and* cunning craftiness, whereby they lie in wait to deceive; 15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ.

Perfection in Love -- Colossians 3:12-14

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; 13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye. 14 And above all these things *put on* charity, which is the bond of perfectness.

Love Without Dissimulation

Romans 12:9-21

9 *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good. 10 *Be* kindly affectioned one to another with brotherly love; in honour preferring one another; 11 Not slothful in business; fervent in spirit; serving the Lord; 12 Rejoicing in hope; patient in tribulation; continuing instant in prayer; 13 Distributing to the necessity of saints; given to hospitality.

Overcome Evil With Good

14 Bless them which persecute you: bless, and curse not. 15 Rejoice with them that do rejoice, and weep with them that weep. 16 *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. 17 Recompense to no man evil for evil. Provide things honest in the sight of all men. 18 If it be possible, as much as lieth in you, live peaceably with all men. 19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord. 20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. 21 Be not overcome of evil, but overcome evil with good.

Have More Love and Lack Nothing -- 1 Thessalonians 4:9-12

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. 10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more; 11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; 12 That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

Love Fulfills Law

Romans 13:8-10

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. 10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

Use Liberty Wisely -- Galatians 5:1,13-15

1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another. 14 For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself. 15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

Galatians 2:17-21

17 If, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid. 18 For if I build again the things which I destroyed, I make myself a transgressor. 19 For I through the law am dead to the law, that I might live unto God. 20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. 21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

No Doctrine but Love -- 1 Timothy 1:3-9

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, 4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do*. 5 Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned: 6 From which some having swerved have turned aside unto vain jangling; 7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law *is* good, if a man use it lawfully; 9 Knowing this, that the law is not made for a righteous man,

but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers.

Judgement and Law *Romans 2*

Hypocrisy

1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. 2 But we are sure that the judgment of God is according to truth against them which commit such things. 3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? 4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? 5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6 Who will render to every man according to his deeds: 7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: 8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 11 For there is no respect of persons with God.

Goodness, With or Without Law

12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; 13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified. 14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;) 16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

Teach and Do Not?

17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, 18 And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law; 19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, 20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. 21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? 22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? 23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God? 24 For the name of God is blasphemed among the Gentiles through you, as it is written.

Real Circumcision -- (*Circumcision Debate - Acts 15*)

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. 26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? 27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? 28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: 29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

All Are Sinners -- *Romans 3:9-13,27*

9 What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; 10 As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. 13 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips.... 27 Where is boasting then?

Profess in Word, Deny in Deed -- *Titus 1:16*

They profess that they know God; but in works they deny him.

Romans 14

Judge Not

1 Him that is weak in the faith receive ye, *but* not to doubtful disputations. 2 For one believeth that he may eat all things: another, who is weak, eateth herbs. 3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. 4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind. 6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. 7 For none of us liveth to himself, and no man dieth to himself. 8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. 9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. 11 For it is written, *As I live*, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. 12 So then every one of us shall give account of himself to God.

Empathy and Discretion

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way. 14 I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean. 15 But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. 16 Let not then your good be evil spoken of: 17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. 18 For he that in these things serveth Christ *is* acceptable to God, and approved of men. 19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another. 20 For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence. 21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak. 22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth. 23 And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

Death of Sin, Birth of Righteousness

Romans 6

We Must Die

1 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein? 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection: 6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. 7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him: 9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Philippians 1:21

For to me to live *is* Christ, and to die *is* gain.

1 Corinthians 15:31

I die daily.

No Sin -- (Resuming Romans 6)

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13 Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God. 14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

Can't Serve Two Masters

15 What then? shall we sin, because we are not under the law, but under grace? God forbid. 16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? 17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18 Being then made free from sin, ye became the servants of righteousness. 19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness. 21 What fruit had ye then in those things whereof

ye are now ashamed? for the end of those things *is* death. 22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. 23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

Old Letter, New Spirit -- Romans 7:5-6

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. 6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

2 Corinthians 3:6

For the letter killeth, but the spirit giveth life.

Old Man, New Man -- Romans 6:6-7

6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. 7 For he that is dead is freed from sin.

Ephesians 4:22-24

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 23 And be renewed in the spirit of your mind; 24 And that ye put on the new man, which after God is created in righteousness and true holiness.

Colossians 3:9-11

9 Lie not one to another, seeing that ye have put off the old man with his deeds; 10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him: 11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

Mind and Spirit, Flesh and Sin -- Romans 7:14-25

14 For we know that the law is spiritual: but I am carnal, sold under sin. 15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 16 If then I do that which I would not, I consent unto the law that *it is* good. 17 Now then it is no more I that do it, but sin that dwelleth in me. 18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. 19 For the good that I would I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me. 22 For I delight in the law of God after the inward man: 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Romans 8:1-8

1 *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded *is* death; but to be spiritually minded *is* life and peace. 7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God.

Sons of God -- Romans 8:12-14

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, they are the sons of God.

1 Corinthians 3:16-17 (also 6:19, 2 Cor 6:16)

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? 17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

Romans 9:6-8

6 For they *are* not all Israel, which are of Israel: 7 Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called. 8 That is, They which are the children of the flesh, these *are* not the children of God.

Romans 12:2

2 Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good,

and acceptable, and perfect, will of God.

Beware Deceit

Romans 16:17-19

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. 19 For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

1 Corinthians 14:20

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

Glory in Tribulation

(see Acts 6:40-42, Jas 1:2-4)

Romans 5:3-5

3 We glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope: 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

2 Thessalonians 1:4-5

4 We ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: 5 *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

1 Corinthians 3:13

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

Lust and Marriage

1 Corinthians 7:1-9,32-35

1 Now concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman. 2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband. 3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. 4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. 5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But I speak this by permission, *and* not of commandment. 7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. 8 I say therefore to the unmarried and widows, It is good for them if they abide even as I. 9 But if they cannot contain, let them marry: for it is better to marry than to burn.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: 33 But he that is married careth for the things that are of the world, how he may please *his* wife. 34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband. 35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

Be All Things to All People

1 Corinthians 10:23-28

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. 24 Let no man seek his own, but every man another's *wealth*. 25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake: 26 For the earth *is* the Lord's, and the fulness thereof. 27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. 28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof.

1 Corinthians 9:19-22

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. 20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; 21 To them that are without law, as without law, (being not without law to God, but under the law to

Christ,) that I might gain them that are without law. 22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

Philippians 2:14-15

14 Do all things without murmurings and disputings: 15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.

1 Thessalonians 5:22

Abstain from all appearance of evil.

Colossians 4:5-6

5 Walk in wisdom toward them that are without, redeeming the time. 6 Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

1 Timothy 6:20

Avoid profane and vain babblings.

2 Timothy 2:14

Strive not about words to no profit, but to the subverting of the hearers.

Romans 11:14

Provoke to emulation.

Hebrews 10:24

Provoke unto love and to good works.

Titus 2:6-8

6 Young men likewise exhort to be sober minded. 7 In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity, 8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

Help the Weak

Romans 15:1-2 (see 1 Cor 8:9, Rom 14:13-23 above)

1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. 2 Let every one of us please *his* neighbour for *his* good to edification.

Ephesians 4:29

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

1 Thessalonians 5:14-21

14 We exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*. 15 See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourselves, and to all *men*. 16 Rejoice evermore. 17 Pray without ceasing. 18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you. 19 Quench not the Spirit. 20 Despise not prophesyings. 21 Prove all things; hold fast that which is good.

Sow Bountifully

2 Corinthians 9:6-8

6 But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. 7 Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver. 8 And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work.

2 Corinthians 8:12-15 (see Acts 2:44-45, 4:32-37, 11:29)

12 For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not. 13 For *I mean* not that other men be eased, and ye burdened: 14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality: 15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

1 Timothy 6:10 (see Ecclesiasticus [Ap] 10:10)

For the love of money is the root of all evil.

Wake Up

Romans 13:11-14

11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed. 12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the

armour of light. 13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. 14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

1 Thessalonians 5:5-7

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. 6 Therefore let us not sleep, as *do* others; but let us watch and be sober. 7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

2 Corinthians 6:2

Behold, now is the accepted time; behold, now is the day of salvation.

Do Good Always

Galatians 4:18

18 *It is good to be zealously affected always in a good thing.*

Galatians 6:9-10

9 Let us not be weary in well doing: for in due season we shall reap, if we faint not. 10 As we have therefore opportunity, let us do good unto all *men*.

Hebrews 13:1-3

1 Let brotherly love continue. 2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. 3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

Titus 3:8-9

8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. 9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

Philippians 4:8-9, 11-12

8 Whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things. 9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

11 For I have learned, in whatsoever state I am, *therewith* to be content. 12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

The Full Armor of God

Ephesians 6:10-20 (see Is 59:17; 1 Thes 5:8; Wisdom [Ap] 5:19-20)

10 Finally, my brethren, be strong in the Lord, and in the power of his might. 11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*. 13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. 14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; 15 And your feet shod with the preparation of the gospel of peace; 16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God: 18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; 19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, 20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

Farewell

2 Corinthians 13:11-14

11 Brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. 12 Greet one another with an holy kiss. 13 All the saints salute you. 14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

The John Tradition

Gospel of John, 3 letters of John, Revelation of John; Multiple authors, same tradition

Logos:

God Is The Word

John 1:1-4,12-13

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not.

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

God Is Light

1 John 1:5-8

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1 John 2:9-11

9 He that saith he is in the light, and hateth his brother, is in darkness even until now. 10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. 11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

Keep Commandments, Walk as He Walked

1 John 2:3-6

3 And hereby we do know that we know him, if we keep his commandments. 4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 6 He that saith he abideth in him ought himself also so to walk, even as he walked.

2 John 1:4-6

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. 5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. 6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

3 John 1:4

4 I have no greater joy than to hear that my children walk in truth.

Love Not the World

1 John 2:15-17,29

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. 16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

God's Children Don't Sin

1 John 3:1-9

1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. 5 And ye know that he was manifested to take away our sins; and in him is no sin. 6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. 7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he

is righteous. 8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

Love One Another

1 John 3:10-11,13-5

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. 11 For this is the message that ye heard from the beginning, that we should love one another.

13 Marvel not, my brethren, if the world hate you. 14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death. 15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

Die for One Another

1 John 3:16-18

16 Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren. 17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him? 18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

God Is Love

1 John 4:7-13

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. 8 He that loveth not knoweth not God; for God is love. 9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. 10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. 11 Beloved, if God so loved us, we ought also to love one another. 12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. 13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

16 God is love; and he that dwelleth in love dwelleth in God, and God in him. 17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. 18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. 19 We love him, because he first loved us. 20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 21 And this commandment have we from him, That he who loveth God love his brother also.

Do Good

3 John 1:11

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

The Dark Visions of John of Patmos:

The Word Is a Sword

Revelation 19:11-15

11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. 12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself. 13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. 14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. 15 And out of his mouth goeth a sharp sword, that with it he should smite the nations.

Judged by Works

Revelation 20:11-15

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.

The Tree of Life

Revelation 22:12-14

12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be. 13 I am Alpha and Omega, the beginning and the end, the first and the last. 14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

James

James was killed around the year 62. The letter attributed to him was written after his death and the author is unknown. It appears to be drawn directly from the lost gospel called Q. Scholar Patrick Hartin, in James and the "Q" Sayings of Jesus, draws 26 parallels. See "James and Q" for parallels. The letter emphasizes the importance of good deeds and seems to be a response to the teachings of Paul, which emphasizes faith.

Rejoice in Temptation

James 1:2-4 (see Rom 5:3-5, 2 Th 1:4-5, 1 Cor 3:13)

2 My brethren, count it all joy when ye fall into divers temptations; 3 Knowing *this*, that the trying of your faith worketh patience. 4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

Ask and It Is Given

1:5-8

5 If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. 6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. 7 For let not that man think that he shall receive any thing of the Lord. 8 A double minded man *is* unstable in all his ways.

Wealth Is As Grass

1:9-11

9 Let the brother of low degree rejoice in that he is exalted: 10 But the rich, in that he is made low: because as the flower of the grass he shall pass away. 11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

God Does Not Tempt, Sin Is Our Own

1:12-15 (see Ecclesiasticus [Ap] 15:11-20)

12 Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14 But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Hear It and Do It

1:19-27 (see Mt 7:21-27; Ecclesiasticus [Ap] 5:11)

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: 20 For the wrath of man worketh not the righteousness of God. 21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves. 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: 24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. 25 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain. 27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

The Royal Law

2:8-9

8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: 9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

Faith Without Works Is Dead

2:14-26

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him? 15 If a brother or sister be naked, and destitute of daily food, 16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit? 17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20 But wilt thou know, O vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24 Ye see then how that by works a man is justified, and not by faith only. 25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? 26 For as the body without the spirit is dead, so faith without works is dead also.

Judge Not

4:11-12

11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. 12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

Swear Not

4:13-17 (see Mt 5:33-37, Ec 5:1-7, 8;7)

13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: 14 Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. 15 For that ye *ought* to say, If the Lord will, we shall live, and do this, or that. 16 But now ye rejoice in your boastings: all such rejoicing is evil. 17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

5:12

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

Peter

2 letters

Be Holy As He Is Holy

1 Peter 1:13-17

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; 14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance: 15 But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy. 17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

Unfeigned Love and a Pure Heart

1 Peter 1:22-25 (see Is 40:6-8)

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently: 23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: 25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

Show with Works

1 Peter 2:11-17

11 Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; 12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; 14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. 15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: 16 As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God. 17 Honour all *men*. Love the brotherhood. Fear God. Honour the king.

Follow His Example

1 Peter 2:21-23

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: 22 Who did no sin, neither was guile found in his mouth: 23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously.

1 Peter 3:8-11

8 Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous: 9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. 10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: 11 Let him eschew evil, and do good; let him seek peace, and ensue it.

Love Above All

2 Peter 1:5-7

5 Add to your faith virtue; and to virtue knowledge; 6 And to knowledge temperance; and to temperance patience; and to patience godliness; 7 And to godliness brotherly kindness; and to brotherly kindness charity.

1 Peter 4:8-10

8 Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. 9 Use hospitality one to another without grudging. 10 As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

Feed the Flock

1 Peter 5:2-4 (see Jn 21:15-18)

2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; 3 Neither as being lords over *God's* heritage, but being ensamples to the flock. 4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Be Vigilant

1 Peter 5:8

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

Acts

Sequel to Gospel of Luke; Same author

To Each According to Need, From Each According to Ability

(see 2 Cor 8) (Jubilee: Lev 25)

Acts 2:44-45

44 And all that believed were together, and had all things common; 45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

Acts 4:32-35

32 And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common. 33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. 34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, 35 And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.

Acts 11:27-29

27 And in these days came prophets from Jerusalem unto Antioch. 28 And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. 29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: 30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

God is...

God is commonly thought of simply as the creator of the world, and our judge and punisher; but the Bible offers a few other ways to think about God.

I Am

“I AM THAT I AM.”

– Exodus 3:14

“Before the day was, I *am* he...

I *am* the first, and I *am* the last...

From the time that it was, there *am* I.”

– Isaiah 43:13; 44:6; 48:16 (also 41:4; 48:12)

“Before Abraham was, I am.”

– John 8:58

“I am Alpha and Omega, the beginning and the ending.”

– Revelations 1:8

Light

Genesis 1:3-4

3 And God said, “Let there be light,” and there was light. 4 God saw that the light was good, and he separated the light from the darkness.

John 1:4-5

4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not.

1 John 1:5-7

5 This then is the message which we have heard of him, and declare unto you, that **God is light**, and in him is no darkness at all. 6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7 But if we walk in the light, as he is in the light, we have fellowship one with another...

1 John 2:9-11

9 He that saith he is in the light, and hateth his brother, is in darkness even until now. 10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. 11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

John 3:20-21 (see 12:35-36)

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

All

Ecclesiasticus [Ap] 43:29

We shall say much, and yet shall want words: but the sum of our words is, **He is all**.

Above All

Ecclesiasticus [Ap] 43:30

What shall we be able to do to glorify him? For the Almighty himself **is above all** his works.

Reason	Love
<i>Theos is Logos</i>	<i>Theos is Agape</i>
<p>Logos: logic, reason, argument, demonstration; thought, reflection, saying, speech, discourse, story, word; command, promise, principle, maxim, proverb, condition, agreement; cause, meaning, purpose, value.</p> <p>It's translated as Word.</p>	<p>Agape: universal love, unconditional love, selfless love, unsentimental love, political love, solidarity.</p> <p>Philos and eros are the other two Greek words for love. Philos is familial, personal, and sentimental love. Eros is sexual and romantic love. The love spoken of by Jesus and the Apostles is agape, translated as love or charity.</p>
<p><i>From John 1: 1-17</i></p> <p>"In the beginning was the Word, and the Word was with God, and the Word was God... In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not... And the Word was made flesh, and dwelt among us... For the law was given by Moses, but grace and truth came by Jesus Christ."</p>	<p><i>From 1 John 4:7-21</i></p> <p>"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love... God is love; and he that dwelleth in love dwelleth in God, and God in him... He who loveth God love his brother also."</p>

"God created man in his own image" (Gen 1:27). That is, we have the ability to reason and to love; to seek truth and justice. "Ye are gods; And all of you are children of the most High" (Ps 82:6). "Behold, the kingdom of God is within you" (Lk 17:21).

To Know God (Daath Elohim)

The Greek concepts *logos* and *agape* in the New Testament are related to the Hebrew *daath* in the Old Testament. It's usually translated as "to know," but it means much more than that. It's an emotional as well as intellectual act. It implies feeling, concern, dedication, attachment, sympathy, pity, affection, love.

"God heard their groaning... [and] *knew* their condition" (Ex 2:24,25). "I have seen the affliction... heard their cry... I *know* their sufferings" (Ex 3:7). "You shall not oppress a stranger; you *know* the heart of a stranger, for you were strangers in the land of Egypt" (Ex 23:9). It's also used in reference to sexual union. "Adam *knew* Eve his wife; and she conceived" (Gen 4:1).

"For I desired mercy, and not sacrifice; And the *knowledge of God* (daath elohim) more than burnt offerings" (Hos 6:6). "I will put my law in their inward parts, and write it in their hearts... They shall teach no more... saying, *Know* the LORD: for they shall all *know* me" (Jer 31:31-34). (See Pr 12:10, Ps 31:7, Hos 4:1, 5:4 for more examples. For more on *daath* see Abraham Herschel's *The Prophets*.)

To love our neighbor is to know God. (See 1 Cor 8:3; Eph 3:17-19)

Meaning and Purpose

The existential progression of the Bible starts from a paradise of innocence and ignorance. We are made in God's image, yet we are ignorant of good and evil. The fall from this paradise comes when we eat from the tree of knowledge of good and evil. After the fall life is seen as vanity. Job tells of the meaningless of suffering. Ecclesiastes tells of the meaningless of joy. Then, through the prophets, Jesus and the Apostles, we find meaning and purpose through love. This is the return to paradise. But this is not the original bliss of innocence and ignorance. This is an enlightened bliss, a much greater paradise. The prodigal son returns much wiser than the son that never left.

In God's Image

Genesis 1:26,27

And God said, let us make man in our image, after our likeness... So God created man in his own image, in the image of God created he him.

The Fall

Genesis 2,3,15

2:16... Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

3:4 And the serpent said unto the woman, Ye shall not surely die: 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. 6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. 7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

17...[God said] cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return...

22 Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: 23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

15:13... Thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.

Life Is Vanity

2 Samuel 11,14

11:25... For the sword devoureth one as well as another... 14:14 For we must needs die, and are as water spilt on the ground, which cannot be gathered up again.

Psalm 39:5 (see 144:4)

Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah.

Elijah:

No Better Than My Fathers

1 Kings 19 (see Zech 1:2-6)

4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers.

Isaiah:

Flesh is Grass

Isaiah 40:6-8 (2nd Isaiah, ch 40-55) (see 1Pet 1:22-25)

6 The voice said, Cry.

And he said, What shall I cry?

All flesh *is* grass,

And all the goodness thereof *is* as the flower of the field:

7 The grass withereth, the flower fadeth:
Because the spirit of the LORD bloweth upon it:
Surely the people *is* grass.
8 The grass withereth, the flower fadeth:
But the word of our God shall stand for ever.

Job:

Let the Day Perish Wherein I Was Born

(Chapters 1 and 2, and 32-42 appear to have been added later: 3-31 make a coherent story.)

(Tobias [Ap]2,3 tells a similar story)

Job 1:8-12

And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the LORD, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand...

1:21,22

[After Satan killed all of his children, servants and livestock Job said,] Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD. In all this Job sinned not, nor charged God foolishly.

2:4-7

And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the LORD said unto Satan, Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

3:1-5 (See Jer 20:14-18, Jon 4:3)

After this opened Job his mouth, and cursed his day. And Job spake, and said, Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived. Let that day be darkness; let not God regard it from above, neither let the light shine upon it. Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.

6:24-27

[After his friends make baseless claims about the meaning and cause of his suffering, Job says,] Teach me, and I will hold my tongue: and cause me to understand wherein I have erred. How forcible are right words! but what doth your arguing reprove? Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind? Yea, ye overwhelm the fatherless, and ye dig a pit for your friend.

7:7-11

7 O remember that my life is wind: mine eye shall no more see good. 8 The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not. 9 As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more. 10 He shall return no more to his house, neither shall his place know him any more. 11 Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul...

7:15,16

15... My soul chooseth strangling, and death rather than my life. 16 I loathe it; I would not live alway: let me alone; for my days are vanity.

13:1-5

[After more theological rationalizations from his friends Job says,] 1 Lo, mine eye hath seen all this, mine ear hath heard and understood it. 2 What ye know, the same do I know also: I am not inferior unto you. 3 Surely I would speak to the Almighty, and I desire to reason with God. 4 But ye are forgers of lies, ye are all physicians of no value. 5 O that ye would altogether hold your peace! and it should be your wisdom.

21:23-26

23 One dieth in his full strength, being wholly at ease and quiet. 24 His breasts are full of milk, and his bones are moistened with marrow. 25 And another dieth in the bitterness of his soul, and never eateth with pleasure. 26 They shall lie down alike in the dust, and the worms shall cover them.

24:9-12

9 [Some] pluck the fatherless from the breast, and take a pledge of the poor. 10 They cause him to go naked without clothing, and they take away the sheaf from the hungry; 11 Which make oil within their walls, and tread their winepresses, and suffer thirst. 12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly to them.

[After speaking directly with God Job said,] 3 Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. 4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. 5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee. 6 Wherefore I abhor myself, and repent in dust and ashes. 7 And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. [God then rewards Job for his honesty in proclaiming the meaninglessness of his suffering and punishes the others for invoking meaning without knowledge.]

Ecclesiastes:

Life Is Vanity of Vanities;

Drink and Be Merry

(see Isaiah 22:13, 38:1)

1

2 Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. 3 What profit hath a man of all his labour which he taketh under the sun? 4 One generation passeth away, and another generation cometh... 8 All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. 9 The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.

14 I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit... 17 And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. 18 For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

2

1 I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity. 2 I said of laughter, It is mad: and of mirth, What doeth it? 3 I sought in mine heart to give myself unto wine... 4 I made me great works; ... houses;... vineyards; 5 gardens and orchards... trees; 6 pools... 7 I got me servants and maidens... great possessions... 8 I gathered me also silver and gold... 10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. 11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

3

1 To every thing there is a season,
And a time to every purpose under the heaven:
2 A time to be born, and a time to die;
A time to plant, and a time to pluck up that which is planted;
3 A time to kill, and a time to heal;
A time to break down, and a time to build up;
4 A time to weep, and a time to laugh;
A time to mourn, and a time to dance;
5 A time to cast away stones, and a time to gather stones together;
A time to embrace, and a time to refrain from embracing;
6 A time to get, and a time to lose;
A time to keep, and a time to cast away;
7 A time to rend, and a time to sew;
A time to keep silence, and a time to speak;
8 A time to love, and a time to hate;
A time of war, and a time of peace.

... 13 Every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.

18 I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. 19 For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. 20 All go unto one place; all are of the dust, and all turn to dust again.

4

1 So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter. 2 Wherefore I

praised the dead which are already dead more than the living which are yet alive. 3 Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

5

13 There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. 14 But those riches perish by evil travail: and he begetteth a son, and there is nothing in his hand. 15 As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

6

7 All the labour of man is for his mouth, and yet the appetite is not filled... 9 Better is the sight of the eyes than the wandering of the desire: this is also vanity and vexation of spirit.

7

1 A good name is better than precious ointment; and the day of death than the day of one's birth. 2 It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart. 3 Sorrow is better than laughter: for by the sadness of the countenance the heart is made better. 4 The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. 5 It is better to hear the rebuke of the wise, than for a man to hear the song of fools. 6 For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity.

8

6 Because to every purpose there is time and judgment, therefore the misery of man is great upon him. 7 For he knoweth not that which shall be: for who can tell him when it shall be?

14 There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous: I said that this also is vanity. 15 Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry.

9

7 Go thy way, eat thy bread with joy, and drink thy wine with a merry heart... 9 Live joyfully with the wife whom thou lovest all the days of the life of thy vanity... for that is thy portion in this life, and in thy labour which thou takest under the sun. 10 Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

10

5 There is an evil which I have seen under the sun, as an error which proceedeth from the ruler: 6 Folly is set in great dignity, and the rich sit in low place. 7 I have seen servants upon horses, and princes walking as servants upon the earth.

11

3 If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be. 4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. 5 As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all. 6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

7 Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun: 8 But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity.

(see Jn 21:18, 1 Cor 13:11-13, Eph 4:14)

(see Wisdom [Ap] 2)

9 Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. 10 Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

12

12... Of making many books there is no end; and much study is a weariness of the flesh. 13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

Conclusion

Love Is Strong as Death

Song 8:6-7

6 For love *is* strong as death;

Jealousy is cruel as the grave:
The coals thereof *are* coals of fire,
Which hath a most vehement flame.
7 Many waters cannot quench love,
Neither can the floods drown it:
If a man would give all the substance of his house for love,
It would utterly be contemned.

Love Justice

Book of Wisdom [Ap] 1:1,4-8,13-16

1 Love justice, you that are the judges of the earth. Think of the Lord in goodness, and seek him in simplicity of heart

4 For wisdom will not enter into a malicious soul, nor dwell in a body subject to sins. 5 For the Holy Spirit of discipline will flee from the deceitful, and will withdraw himself from thoughts that are without understanding, and he shall not abide when iniquity cometh in. 6 For the spirit of wisdom is benevolent, and will not acquit the evil speaker from his lips: for God is witness of his reins, and he is a true searcher of his heart, and a hearer of his tongue. 7 For the spirit of the Lord hath filled the whole world: and that, which containeth all things, hath knowledge of the voice. 8 Therefore he that speaketh unjust things cannot be hid, neither shall the chastising judgment pass him by.

13 For God made not death, neither hath he pleasure in the destruction of the living. 14 For he created all things that they might be: and he made the nations of the earth for health: and there is no poison of destruction in them, nor kingdom of hell upon the earth. 15 For justice is perpetual and immortal.

16 But the wicked with works and words have called it to them: and esteeming it a friend have fallen away, and have made a covenant with it: because they are worthy to be of the part thereof.

Goodness Eternal, Wickedness Fleeting

4:1-5

1 O how beautiful is the chaste generation with glory: for the memory thereof is immortal: because it is known both with God and with men. 2 When it is present, they imitate it: and they desire it when it hath withdrawn itself, and it triumpheth crowned for ever, winning the reward of undefiled conflicts. 3 But the multiplied brood of the wicked shall not thrive, and bastard slips shall not take deep root, nor any fast foundation. 4 And if they flourish in branches for a time, yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out. 5 For the branches not being perfect, shall be broken, and their fruits shall be unprofitable, and sour to eat, and fit for nothing.

Wisdom Is Love

6:13-15,18-21,26, 8:17 (see Ecclesiasticus [Ap] 6:18-19,28,36)

13 Wisdom is glorious, and never fadeth away, and is easily seen by them that love her, and is found by them that seek her. 14 She preventeth them that covet her, so that she first sheweth herself unto them. 15 He that awaketh early to seek her, shall not labour: for he shall find her sitting at his door.... 18 For the beginning of her is the most true desire of discipline. 19 And the care of discipline is love: and love is the keeping of her laws: and the keeping of her laws is the firm foundation of incorruption: 20 And incorruption bringeth near to God. 21 Therefore the desire of wisdom bringeth to the everlasting kingdom.

26 Now the multitude of the wise is the welfare of the whole world.

8:17 To be allied to wisdom is immortality.

Jesus:

The Holy Ghost Is Within

John 3:3

Except a man be born again, he cannot see the kingdom of God.

Luke 17:21,37 (also Thomas [NH] 3,51,113) (see Mk 13:21, Mt 24:26-28)

(see Ps2:7, 82:6, 122:8, Is 41:23)

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you... 37 Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

John 4:13-14 (see Is 12:2-3, Jer 2:13, 17:5-8, 31:12; Thomas [NH] 108)

(bread: Dt 8:3; Mt 4:4; Lk 4:4; Jn 6:35; Wisdom [Ap] 16:26; Ecclesiasticus [Ap] 15:3, 24:29)

13 Whosoever drinketh of this water [from the well] shall thirst again: 14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

John 14:6,17 (also Ecclesiasticus [Ap] 24:25) (see Thomas [NH] 77)

I am the way, the truth, and the life: no man cometh unto the Father, but by me... 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

John 16:13

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth.

John 16:20-22

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. 21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. 22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

Matthew 18:20 (see Thomas [NH] 30, 77)

For where two or three are gathered together in my name, there am I in the midst of them.

Paul:

Without Love I Am Nothing

1 Corinthians 13 (see Pr 15:17)

1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; 6 Rejoiceth not in iniquity, but rejoiceth in the truth; 7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away.

(See Ec 11:9,10 above) (see Jn 21:18)

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

John:

Love One Another;

For God Is Love

1 John 4:7,8

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. 8 He that loveth not knoweth not God; for God is love.

1 John 4:16-21

16... God is love; and he that dwelleth in love dwelleth in God, and God in him. 17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. 18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. 19 We love him, because he first loved us. 20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 21 And this commandment have we from him, That he who loveth God love his brother also.

Faith

Faith, commonly conceived, is to believe in something. Faith, in a more profound sense, is not the acceptance of a belief system, but the reverse, the letting go of ideology, along with all other pretense: anger, fear, greed, jealousy, etc. To let go of all this is to have faith. Faith in God is the abandonment of self. Faith is complete humility. Only when we let go of all vanity can we truly serve God. We can't serve two masters.

Proverbs 8

Wisdom Cries

- 1 Doth not wisdom cry? and understanding put forth her voice?
- 2 She standeth in the top of high places, by the way in the places of the paths.
- 3 She crieth at the gates, at the entry of the city, at the coming in at the doors.
- 4 Unto you, O men, I call; and my voice *is* to the sons of man.
- 5 O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.
- 6 Hear; for I will speak of excellent things; and the opening of my lips *shall be* right things.
- 7 For my mouth shall speak truth; and wickedness *is* an abomination to my lips.
- 8 All the words of my mouth *are* in righteousness; *there is* nothing froward or perverse in them.
- 9 They *are* all plain to him that understandeth, and right to them that find knowledge.
- 10 Receive my instruction, and not silver; and knowledge rather than choice gold.
- 11 For wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it.
- 12 I wisdom dwell with prudence, and find out knowledge of witty inventions.

Fear of the Lord Is to Hate Evil

(see 1:7; 3:7; 14:16; 15:33; 16:6; 23:17; 28:14)

(see Job 28:28; Ps 2:11; 111; Jer 32:39-41; Mal 2:5,6; 1Jn 4:16-21; Ecclesiasticus [Ap] 1, 15:1)

- 13 The fear of the LORD *is* to hate evil: pride, and arrogancy,
And the evil way, and the froward mouth, do I hate.

Understanding and Strength

- 14 Counsel *is* mine, and sound wisdom: I *am* understanding; I have strength.
- 15 By me kings reign, and princes decree justice.
- 16 By me princes rule, and nobles, *even* all the judges of the earth.
- 17 I love them that love me; and those that seek me early shall find me.
- 18 Riches and honour *are* with me; *yea*, durable riches and righteousness.
- 19 My fruit *is* better than gold, yea, than fine gold; and my revenue than choice silver.
- 20 I lead in the way of righteousness, in the midst of the paths of judgment:
- 21 That I may cause those that love me to inherit substance; and I will fill their treasures.
- 22 The LORD possessed me in the beginning of his way, before his works of old.
- 23 I was set up from everlasting, from the beginning, or ever the earth was.
- 24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.
- 25 Before the mountains were settled, before the hills was I brought forth:
- 26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.
- 27 When he prepared the heavens, I *was* there: when he set a compass upon the face of the depth:
- 28 When he established the clouds above: when he strengthened the fountains of the deep:
- 29 When he gave to the sea his decree, that the waters should not pass his commandment:
When he appointed the foundations of the earth:
- 30 Then I was by him, *as* one brought up *with him*: and I was daily *his* delight, rejoicing always before him;
- 31 Rejoicing in the habitable part of his earth; and my delights *were* with the sons of men.

Find Me and Find Life

- 32 Now therefore hearken unto me, O ye children: for blessed *are they that* keep my ways.
- 33 Hear instruction, and be wise, and refuse it not.
- 34 Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors.
- 35 For whoso findeth me findeth life, and shall obtain favour of the LORD.
- 36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.

I Will Fear No Evil, For Thou Art With Me

Psalm 23 (see 27)

(see Is 8:12-13; 9:2; 12:2; 41:10; Wisdom [Ap] 17; Ecclesiasticus [Ap] 34:16)

1 The LORD is my shepherd; I shall not want.

2 He maketh me to lie down in green pastures:

he leadeth me beside the still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death,

I will fear no evil: for thou art with me;

thy rod and thy staff they comfort me

5 Thou preparest a table before me in the presence of mine enemies:

thou anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life:

and I will dwell in the house of the LORD for ever.

Fear Not, Be Still

Psalm 46:1-3,10

(see 1 Kg 19:11-12; Is 30:7,15; Lam 3:25-30; Hab 2:20; Mt 11:25-30)

(Calming the storm: Mk 4:35-41; Mt 8:23-27; Lk 8:22-25)

(Walk on water, Jesus and Peter: Mt 14:22-33; Jesus: Mk 6:47-52, Jn 6:19-20)

(Martha and Mary: Lk 10:38-42; Jn 11:20,28-29)

1 God is our refuge and strength, a very present help in trouble.

2 Therefore will not we fear, though the earth be removed,
and though the mountains be carried into the midst of the sea;

3 Though the waters thereof roar and be troubled,
though the mountains shake with the swelling thereof. Selah...

10 Be still, and know that I am God.

Ecclesiasticus [Ap] 2:5

For gold and silver are tried in the fire, but acceptable men in the furnace of humiliation.

Faith Is Letting Go of Self; Death of Self; Complete Humility;

Giving Way to Love, Hope, Courage, and Passion

(see Ps 23;27;46; Is 8:12-13; 9:2; 12:2; 30:7,15; 41:10; Lam 3:25-30; Hab 2:20)

Poverty of Spirit, Purity of Heart

Matthew 5:3,8

Blessed are the poor in spirit:

For theirs is the kingdom of heaven.

Blessed are the pure in heart:

For they shall see God.

Crumbs for the Dogs -- Mark 7:24-30

24 In fact, as soon as she heard about him, a woman whose little daughter was possessed by an impure spirit came and fell at his feet. 25 The woman was a Greek, born in Syrian Phoenicia. She begged Jesus to drive the demon out of her daughter. 27 "First let the children eat all they want," he told her, "for it is not right to take the children's bread and toss it to the dogs." 28 "Lord," she replied, "even the dogs under the table eat the children's crumbs." 29 Then he told her, "For such a reply, you may go; the demon has left your daughter." 30 She went home and found her child lying on the bed, and the demon gone.

Fear and Trembling -- Mark 5:33,34 (also Mt 9:20-22, Lk 8:43-48)

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. 34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

Cried the More -- Mark 10:46-52 (also Mt 20:29-34, Lk 18:35-43) (see Lk 11:8, 18:1-8)

46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging. 47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me. 48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me. 49 And Jesus stood still, and commanded him to be called. And

they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. 50 And he, casting away his garment, rose, and came to Jesus. 51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. 52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

Sinned Much, Loved Much -- Luke 7:36-39,47-50

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. 37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment, 38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment. 39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner...

47 Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. 48 And he said unto her, Thy sins are forgiven. 49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? 50 And he said to the woman, Thy faith hath saved thee; go in peace.

I'm Not Worthy -- From Luke 7:6-10 (also Mt 8:5-13)

6... Lord, trouble not thyself: for I am not worthy... 9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. 10 And they that were sent, returning to the house, found the servant whole that had been sick.

We've only Done Our Duty -- Luke 17:9-10

9 Doth he thank that servant because he did the things that were commanded him? I trow not. 10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

Don't Worry What to Say -- Matthew 10:19-20 (also Mk 13:11, Lk 12:11-12)

(see Ex 4:10-12, Jer 1:4-10, 5:14, Ezek 3:1-3)

19 When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

Revealed unto Babes -- Matthew 11:25 (also Lk 10:21) (see Jer 4:22)

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

Be as a Child -- Matthew 18:3-4 (also Mk 10:15)

3 Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

Be Least -- Luke 9:48

For he that is least among you all, the same shall be great.

Be Servant -- Mark 9:35 (also Mt 23:11)

If any man desire to be first, *the same* shall be last of all, and servant of all.

Humble Yourself -- Mt 23:12 (also Lk 14:11, 18:14)

Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Last First -- Matthew 20:16 (also Mt 19:30, Mk 10:31, Lk 13:30)

The last shall be first, and the first shall be last.

Martha and Mary: Be Still, Then Act -- Luke 10:38-42 (see Ps 46:10)

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. 40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. 41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: 42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

John 11:20,28-29

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house... 28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. 29 As soon as she heard *that*, she arose quickly, and came unto him.

Calm Amidst the Storm -- Mk 4:37-40 (also Mt 8:23-27, Lk 8:22-25)

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. 38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? 39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. 40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

Mt 14:24-32 (also Mk 6:47-52, Jn 6:19-20)

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. 25 And in the fourth watch of the night Jesus went unto them, walking on the sea. 26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. 27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. 29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. 30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. 31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? 32 And when they were come into the ship, the wind ceased.

Faith Moves Mountains -- Matthew 17:20 (also 21:21, Mk 11:23, Lk 17:6)

(John B: Lk 3:4-5, Mk 1:3, Mt:3:3, Jn 1:23, Is 40:3-4)

If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

Love Demonstrates Faith

Galations 5:4-6

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. 5 For we through the Spirit wait for the hope of righteousness by faith. 6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Faith Without Works Is Dead

James 2:14-26

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him? 15 If a brother or sister be naked, and destitute of daily food, 16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit? 17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20 But wilt thou know, O vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only. 25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

Struggle and Enlightenment

Enlightenment, or in Jesus' formulation, the Kingdom Of God, comes through sacrifice and struggle. Through the constant seeking of truth and justice, and the constant grappling with demons, both internal and external, we die to ourselves and are reborn in the Kingdom of God.

Abraham

Genesis 22:1-2

And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of ...

22:9-12

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

Jacob Becomes Israel (God-Wrestler)

From Genesis 32:24-32 (see Ecclesiasticus [Ap] 51:18-29)

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him... he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed... [Jacob said] for I have seen God face to face, and my life is preserved.

Moses

Exodus

2:11,12,14,15,22-24

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand... Moses feared, and said, Surely this thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled... [Later] he said, I have been a stranger in a strange land.

And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning ...

3:2,7,8,10-12

And the angel of the LORD appeared unto [Moses] in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed... And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey... Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee ...

4:10-12 (see Jer 1:4-10, 5:14, Ezek 3:1-3, Mat 10:19-20)

10 And Moses said unto the LORD, O my Lord, I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I *am* slow of speech, and of a slow tongue. 11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? 12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

Numbers 11

11:11 And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? 12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? 13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. 14 I am not able to bear all this people alone, because it is too heavy for me. 15 And if thou

deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

Elijah

1 Kg 19:3-4, 11-12 (see Ps 46:10; Is 30:7,15; Lam 3:25-30)

3 And when he saw *that*, he arose, and went for his life, and came to Beersheba, which *belongeth* to Judah, and left his servant there. 4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I *am* not better than my fathers.... 11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake: 12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice [or "sound of sheer silence"].

Isaiah

Is 6:4-8

4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. 5 Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. 6 Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar: 7 And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. 8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me.

Jeremiah

Jer 1:4-10

4 Then the word of the LORD came unto me, saying, 5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, *and* I ordained thee a prophet unto the nations. 6 Then said I, Ah, Lord GOD! behold, I cannot speak: for I *am* a child. 7 But the LORD said unto me, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. 8 Be not afraid of their faces: for I *am* with thee to deliver thee, saith the LORD. 9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. 10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

Ezekiel

Ezek 2:1-3:3

1 And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. 2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. 3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day. 4 For *they are* impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD. 5 And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them. 6 And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house. 7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they *are* most rebellious. 8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. 9 And when I looked, behold, an hand *was* sent unto me; and, lo, a roll of a book *was* therein; 10 And he spread it before me; and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe. 3:1 Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. 2 So I opened my mouth, and he caused me to eat that roll. 3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it*; and it was in my mouth as honey for sweetness.

Jonah:

Flees and Swallowed by Whale

1

1 Now the word of the LORD came unto Jonah the son of Amittai, saying, 2 Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. 3 But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

4 But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken...10 Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them... 15 They took up Jonah, and cast him forth into the sea: and

the sea ceased from her raging.

17 Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Rebirth from Belly of Hell

2

1 Then Jonah prayed unto the LORD his God out of the fish's belly, 2 And said,

I cried by reason of mine affliction unto the LORD, and he heard me;
out of the belly of hell cried I, *and* thou heardest my voice.

3 For thou hadst cast me into the deep, in the midst of the seas;
and the floods compassed me about:

all thy billows and thy waves passed over me.

4 Then I said, I am cast out of thy sight;
yet I will look again toward thy holy temple.

5 The waters compassed me about, *even* to the soul:
the depth closed me round about,

the weeds were wrapped about my head.

6 I went down to the bottoms of the mountains;
the earth with her bars *was* about me for ever:
yet hast thou brought up my life from corruption, O LORD my God.

7 When my soul fainted within me I remembered the LORD:
and my prayer came in unto thee, into thine holy temple.

8 They that observe lying vanities forsake their own mercy.

9 But I will sacrifice unto thee with the voice of thanksgiving;
I will pay *that* that I have vowed.

Salvation *is* of the LORD.

10 And the LORD spake unto the fish, and it vomited out Jonah upon the dry *land*.

Jesus:

Struggle

Matthew 4:1-2,8-11 (also Mk 1:12-13, Lk 4:1-13)

1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. 2 And when he had fasted forty days and forty nights, he was afterward an hungred... 8 The devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; 9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

Enlightenment

Matthew 3:16,17 (also Mk 1:9-11, Lk 3:21-22, Jn 1:29-34)

16 As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him. 17 And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased."

Matthew 17:1-5

(also Mk 9:2-8, Lk 9:28-36) (see 2 Pet 1:16-18)

1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, 2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light... 5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

Fear

Luke 22:42-44 (also Mk 14:36, Mt 26:39)

42 Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. 43 And there appeared an angel unto him from heaven, strengthening him. 44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

Despair

*Matthew 27:46 (also Mk 15:34, Ps 22:1)
(see Ps 42:9, 43:2, 44:23, 138:8)*

My God, My God, why hast thou forsaken me?

Acceptance

Luke 23:34 (See Ps 82:5) (see Jn 16:2, Acts 3:17, 7:60, 1 Cor 2:8)

Father, forgive them; for they know not what they do.

Luke 23:46 (also Jn 19:28-30)

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost

Paul (Saul)

Acts 9:3-9 (also 22:6-16, 26:12-18)

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do. 7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. 8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus. 9 And he was three days without sight, and neither did eat nor drink.

9:17-18

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. 18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

Pillage, Rape, Slavery, Murder, Terror, Genocide: Immorality In The Bible

Murder #1: Cain Kills Abel -- Genesis 4

“Cain rose up against Abel his brother, and slew him.” With exactly four people on the planet, this took out 25% of the earth’s population. God then protected Cain from retaliation. “Whosoever slayeth Cain, vengeance shall be taken on him sevenfold.” (It’s not clear who would have killed him, or where his wife came from.)

God’s 1st Genocide: Global Flood -- Genesis 6-8

“And the Lord said, I will destroy man whom I have created from the face of the earth.... I, even I, do bring a flood of waters upon the earth, to destroy all flesh... every thing that is in the earth shall die.... All in whose nostrils was the breath of life, of all that was in the dry land, died.” Biblical literalists date the flood at 2348 BC. There were around 22.5 million people on the planet at that time. A death toll of 22.5 million makes this the 6th greatest atrocity in human history, beating the terror of Joseph Stalin by 2.5 million. That’s in absolute numbers. If we look at in proportion to the earth’s population, then, of course, it is far and away the worst atrocity ever, since everyone, except Noah and his family, were killed. Coming in a distant 2nd is the An Lushan Revolt and Civil War in China. This took out a sixth of the world’s population. This distant 2nd is if we don’t count God’s 3rd genocide, a world-wide famine (below).

Though this is God’s 1st genocide, it is the 2nd case of collective punishment. The 1st was the condemnation all men to hard labor and all women to painful child births and slavery to men. This was in response to Adam’s and Eve’s crime of eating from the tree of knowledge of good and evil (Gen 3:16-19).

Genocide #2: Sodom And Gomorrah -- Genesis 18-19

God tells Abraham that he is going to destroy the cities of Sodom and Gomorrah because of the inhabitants’ sins (presumably anal sex). Abraham pleads with God not to kill everyone. “Wilt thou also destroy the righteous with the wicked?” God concedes not to kill everyone if “fifty righteous” can be found. Abraham continues to negotiate it down to 45, 40, 30, 20, and finally ten. After a mob in Sodom demand that Lot handover his visiting angels for them to rape, and Lot instead offers his daughters to be raped, “The Lord rained upon Sodom and upon Gomorrah brimstone and fire.” As a reward for protecting the angels by offering his daughters to be raped, Lot and his family were spared. Everyone else --men, women and children-- were killed. Lot’s wife was then killed too, for looking back at the carnage.

1st Massacre Executed By Humans -- Genesis 34

“Isaac’s son Jacob has a daughter, Dinah. Dinah is kidnapped and raped -- apparently a customary form of courtship at the time, since the rapist’s family then offers to purchase her from her own family as a wife for the rapist. Dinah’s brothers explain that an important moral principle stands in the way of this transaction: the rapist is uncircumcised. So they make a counteroffer: if all the men in the rapist’s hometown cut off their foreskins, Dinah will be theirs. While the men are incapacitated with bleeding penises, the brothers invade the city, plunder and destroy it, massacre the men, and carry off the women and children. When Jacob worries that neighboring tribes may attack them in revenge, his sons explain that it was worth the risk: “Should our sister be treated like a whore?” Soon afterward they reiterate their commitment to family values by selling their brother Joseph into slavery.” (Pinker, *The Better Angels Of Our Nature*)

If we just read the Protestant Bible then we are left to believe that Jacob’s sons did this on their own. But if we read Judith, which is in the Catholic Bible (Luther demoted it to non-canonical status for Protestants), then we learn that God gave Simeon “a sword to execute vengeance” (9:2-3).

God’s 1st Singular Murders -- Genesis 38

God killed Judah’s first son, Er, for being “wicked in the sight of the Lord.” Judah then asked his second son, Onan, to “Go in unto thy brother’s wife, and marry her, and raise up seed to thy brother.” But “Onan knew that the seed should not be his,” so “when he went in unto” her, “he spilled it on the ground.” This “displeased the Lord: wherefore he slew him also.” These are God’s 6th and 7th killings, but his 1st singular murders. That is, if we count the murder of Lot’s wife as part of the genocide at Sodom and Gomorrah.

Genocide #3: World Famine -- Genesis 41

“God will shortly bring it to pass.... The famine was over all the face of the earth” (41:32,56). While the global flood was in response to unspecified wickedness, the global famine was unprovoked. No reason is given for this genocide. Thanks to Joseph’s warning to Pharaoh, Egypt built up a surplus of food during the seven years of plenty that preceded the seven year famine. So many Egyptians could have survived, along with folks from neighboring countries that could afford to buy grain from Egypt. The world population at the time, around 1700 BC, was 34 million. The population of Egypt was 2.5 million.

The Egyptian population was more than the surrounding countries combined. So, if we assume that the Egyptian surplus was able to feed most Egyptians, along with some from neighboring countries, then the death toll would have still been well over 30 million people. In absolute numbers, this beats the flood. Though in relative numbers, this genocide was not quite as thorough as the flood that spared only one family.

These population numbers are based on scientific evidence, as opposed to Bible stories. According to this evidence, the flood and the world famine never happened. But if we ignore this evidence and just make estimates from the stories, then we would have to greatly reduce the number killed in the world famine, since the world population was already wiped out by the flood a few centuries before.

God later caused another unprovoked worldwide famine. “Elijah... prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. (Jas 5:17-18) (Also see 1 Kg 17:1, Lk 4:25). I don’t know what percentage of the population would die from a worldwide 3.5 year total drought, but the population at the time, around 850 BC, was about 65 million.

A bit later he caused another seven year famine (2 Kg 8:1).

10 Plagues, Including Genocide #4: All 1st Born Killed -- Exodus 3-12

God tells Moses of his mission to liberate the Israelites from Egyptian slavery. “I will stretch out my hand, and smite Egypt with all my wonder which I will do in the midst thereof: and after that he will let you go”(3:20). Not only is Moses to free his people, but God tells him to plunder on the way out. “Ye shall not go empty: but every woman shall borrow of her neighbor, and of her that sojourned in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians”(3:21-22).

In order to prevent peaceful liberation, and to give God a pretext for terror, he says “I will harden [Pharaoh’s] heart, that he shall not let the people go”(4:21). (He later did the same with the king of Heshbon (Dt 2:30), and also sent Isaiah on a heart-hardening mission (Is 6:9-13).)

In the meantime, inexplicably, God decides to kill Moses. Moses’ wily wife Zipporah, thinking fast, cuts off her son’s foreskin and threw it at Moses. “So [God] let him go”(4:26).

After Moses demands that Pharaoh let his people go, and Pharaoh, with his hardened heart, rejects the request, God starts his series of mass terrorist attacks. **P1:** First, he turns all the water in Egypt, which people depend on for food and drink, into blood. “And the fish that was in the river died; and the river stunk, and the Egyptians could not drink of the water of the river”(7:21).

P2: Next, God smote all Egypt’s “borders with frogs,” so that the river would “bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs: And the frogs shall come up both on thee, and upon thy people, and upon all thy servants”(8:2-4). After this Pharaoh agrees to let Moses’ people go if God will take away the frogs. But after the frogs were gone, he again hardened his heart.

P3: Next, God sent “lice throughout all the land”(8:16). **P4:** Then, “swarms of flies”(8:21). **P5:** Then he killed all the cattle, horses, asses, camels, oxen, and sheep (9:3). **P6:** Next came boils upon all the people and animals (9:9). **P7:** Then, lethal hail was sent, which destroyed orchards, crops, and people (9:19). **P8:** Then came the all consuming locusts (10:4). **P9:** Then three days of darkness so dark they could feel it (10:21). **P10/G4:** And for God’s grand finale, he slaughtered all the first born in all the land of Egypt (11:5).

Before doing this, the Israelites were instructed to smear blood on their door posts so that “when I see blood, I will pass over you”(12:13). This event, the Passover, is celebrated to this day. Jesus’ famous last supper likely took place during the Passover festival.

If we count the series of plagues -- which included destroying crops, killing livestock, and dropping deadly hail -- as something less than genocidal, then the killing of all of Egypt’s first born children was God’s 4th act of genocide.

The final act in the liberation of the Israelites was the drowning of the Egyptian army. While this was God’s 12th killing, it was perhaps his first morally justified use of lethal force, since it was done to help free slaves. However, had he not hardened Pharaoh’s heart, this would not have been necessary.

God later hardened multiple kings' hearts as another pretext for genocide (Jos 11:20). Then he did the same with Eli's sons (1 Sam 2:25).

A Jealous And Vengeful God -- Exodus 20, Deuteronomy 32, Psalm 94, Jeremiah 51

"Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me." (Ex 20:5) (Also Num 14:18)

"To me *belongeth* vengeance, and recompence; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste." (Dt 32:5)

"The LORD is a God who avenges. O God who avenges, shine forth." (Ps 94:1)

"For the LORD is a God of retribution; he will repay in full." (Jer 51:56)

Slavery Sanctioned -- Exodus 21

Genocide Averted, Then Carried Out Anyway -- Exodus 32

While Moses was on Mount Sinai receiving commandments from God, the people started to worship a golden calf. "And the LORD said unto Moses, I have seen this people, and, behold, it *is* a stiffnecked people: Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation" (Ex 32:9-10). Moses successfully talked God out of slaughtering everybody, not by making a moral argument, but by appealing to God's concern for his reputation among the Egyptians. God "repented of the evil which he thought to do unto his people" (Ex 32:14). (Under similar circumstances, Moses later repeated this negotiating tactic with more limited success (Num 14:13-20).)

But, right after this successful diplomacy, Moses came down from the mountain and himself "waxed hot" and instructed the sons of Levi, on orders from God, to "Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men" (Ex 32:27-28).

God had previously helped Abraham with his enemies (Gen 14:20), and helped Moses with his (Ex 17:8-16), but this is the 1st massacre carried out by people on direct orders from God. The massacre carried out by Jacob's sons was done on their own initiative. That is, if we follow the Protestant Bible. As noted above, the Catholic Bible tells us that God provided a sword to Simeon, one of the killers.

The slaying of 3,000 didn't quite satisfy God, so he took matters into his own hands and hit the rest of the disobedient people with a plague (Ex 32:35). This marks God's 14th killing and 5th act of genocide.

Summary

Those are just some of the highlights from the first two books of the Bible, the list of atrocities goes on and on. Steve Wells, in *Drunk With Blood*, lists 158 killings by God, a mixture of his own handy work, work done on his orders or on his behalf, and work done with his assistance. Most of the incidents don't give a body count, but of those that do, one million is the highest (2 Chr 14:8-13). God's death count, as numbered in the Bible, is 2,821,364. Wells' estimate for God's total death toll is 25 million. (As shown in the discussion of the world famine above, I think this total is way too low.)

On top of all this we can add all the killings that we are told will happen in the end times. Depending on which of the contradictory passages we use to make an estimate, the apocalypse will kill anywhere from 4.7 billion to 24 trillion people. This is also outlined in Wells' book.

Partial list of capital offenses (besides being an arbitrary victim of God's wrath)

corruption Gen 6:11-13; looking backwards, Gen 19:26; unspecified wickedness, Gen 38:7; improper ejaculation, Gen 38:9-10; smiting parents, Ex 21:15; cursing, Ex 21:17; witchcraft, Ex 22:18; bestiality, Ex 22:19; wrong sacrifices, Ex 22:20; breaking Sabbath, Ex 31:14; idolatry, Ex 32:19-28; offering strange fire, Lev 10:1-2; seed unto Molech, Lev 20:2; adultery, Lev 20:10; male gay sex, Lev 20:13; whoring, Lev 21:9; blasphemy, Lev 24:13-16; complaining, Num 11:1; gathering sticks, Num 15:32-36; burning incense, Num 16:35; dreaming, Dt 13:1; stubborn, rebellious, disobedient, gluttonous or drunk child, Dt 21:20; looking in ark, 1 Sam 6:19

Methods and instruments of capital punishment

drowning, Gen 6:17; brimstone and fire, Gen 19:24; saltification, Gen 19:26; starvation, Gen 41:54-57; dehydration Ex 7:15-21; hail and fire, Ex 9:19-25; hornets, Ex 23:28; sword, Ex 32:26-28; plague, Ex 32:5; fire, Lev 10:2; stoning, Lev 20:2,7; fire,

Lev 20:14, 21:9; buried alive, Num 16:29-33; fiery serpents, Num 21:6; javelin, Num 25:7-11; hanging, Dt 21:22; stoning and burning, Jos 7:25; dagger, Jg 3:16-22; ox goad, Jg 3:31; tent stake, Jg 4:21; ass jawbone, Jg 15:14-15; stabbed under 5th rib, 2 Sam 4:6 (4 of these); lion, 1 Kg 13:2-24; bears, 2 Kg 2:24; trampling, 2 Kg 7:17-20; bow and arrow, 2 Kg 9:24-26; saws, harrows, axes, 1 Chr 20:3; children dashed against stones, Ps 137:9; pregnant women ripped open, Hos 13:16

Further reading

Steve Wells' *Drunk With Blood* lists God's 158 killings and gives the body count for each from the Bible, along with estimates for killings that weren't enumerated. The book gives a brief summary and analysis of each killing. The list can also be found at DwindlingInUnbelief.blogspot.com, "How many has God killed?". Wells' *The Skeptic's Annotated Bible* provides critical commentary for the entire Bible. It, along with many helpful lists, can be read at SkepticsAnnotatedBible.com. There's a good six page summary of violence in the Hebrew Bible (Old Testament) in Steven Pinker's *The Better Angels Of Our Nature*, quoted above. Population estimates come from *Atlas of World Population History*, McEvedy and Jones.

More Problems For Dogmatists

The best cure for the many problems with established dogma is to thoughtfully and honestly read the Bible. Besides that, here are some specific problems.

Lists of contradictions, injustices, cruelties, absurdities, and much more:

skepticsannotatedbible.com.

The contradictions begin on page one with two completely different accounts of creation. In Genesis 1:1-2:3 the man and the woman were created simultaneously after the other animals. In Genesis 2:4-25 the man was created first, then the other animals, then the woman from the man's rib. This is just one of 532 contradictions that Wells' documents.

Partial list of ignored laws:

Passover Ex 12:14; unleavened bread Ex 12; work days Ex 12; slavery Ex 21; usury Ex 22:25; fire on Sabbath Ex 35:3; rules for sacrifices Lev 1-6; fat and blood Lev 7:22,26; dietary laws Lev 11; newborn mothers Lev 12; 7/10 Sabbath Lev 16:29; travel Lev 18:3; derobing Lev 18:6; cuts and tattoos Lev 19:28; hats Lev 21:5; shaving Lev 21:5; touching unclean Lev 22:4; 7 days in booth Lev 23:42; land use Lev 25:3-4; jubilee Lev 25; clothing Dt 22:11; castrated and bastards Dt 23:1-2.

Also see, "76 Things Banned in Leviticus" at leviticusbans.tumblr.com.

Son/s of God:

Gen 6:2,4; Job 1:6, 2:1, 38:7; Ps 2, 82; Is 64:8-9; Jn 1:12, 10:12; Rom 8:14; Phil 2:15; 1 Jn 3:1

Death is the end:

2 Sam 14:14; Job 3,7,14,17,21,24; Ps 6:5

Multiple Gods:

"Let us make man in our image, after our likeness..." Gen 1:26

"Behold, the man is become as one of us..." Gen 3:22

"let us go down..." Gen 11:7

"the most high God" Gen 14:18-22

"He judgeth among the gods... Ye are gods." Ps 82

"Among the gods..." Ps 86:8

"above all gods" Ps 95:3

Also:

Ex 12:12, 15:11, 18:11, 20:3, 22:20, 23:13,24,32-33, 34:13-17; Lev 19:4, 18:21, 20:2; Num 25:2, 33:4
Dt 3:24, 4:28, 6:14, 7:4,16 8:19, 10:17, 11:16,28, 12:2-3,30-3, 13:2,6,13, 17:3, 18:20, 20:18, 28:14,36,64 29:18,26, 30:17,
31:16,18,20, 32:16-18,37; Jos 23:7,16, 24:15-16,20,23
Jg 2:3,10-19, 3:6, 5:8, 6:10, 8:33, 10:6,13-16; Sam 28:13; 1 Kg 8:23, 9:6, 11:2-33; 2 Chr 28:23

Some of these passages refer to the worship of other gods, but are not necessarily saying that there actually are other gods. For the development of monotheism in the Bible see Robert Wright's *The Evolution of God*.

God fails and repents:

Gen 6:6; Ex 32:9-14; 1 Sam15:11; Ps 106:40

Jesus was wrong, it didn't happen:

"I tell you, there are those here who will not taste death until they have seen the Kingdom of God come with power" (Mk 9:1). (Also Mt 16:28, Lk 9:27) (Altered Jn 8:51, Thom [NH] 1)

"Verily I say unto you, that this generation shall not pass, till all these things be done" (Mark 13:30). (Also Mt 23:36, 24:34, Lk 21:32)

If Jesus said this, then obviously he was wrong. If he didn't say it, then obviously not everything in the Bible is true.

Lesson of Job:

At the end of the of the story (Ch 42), God rewards Job for *not* believing until he saw for himself. He was rewarded for his honesty. Job's friends were punished for their theology, that is, their dishonesty.

Old Testament Development

In the 13 century BC, perhaps during the reign of Rameses II (1279-1213), it is likely that a small group of slaves escaped Egyptian captivity and ended up settling in Canaan. This tribe entered into a coalition with other tribes in the area and by the end of the 11th century this loose confederation was united into a single monarchy.

Periods	History	Texts	Prophets
United Kingdom	1025: United Monarchy in Israel Saul (1025-1005): dies fighting Philistines David (1005-965): defeats Philistines Solomon (968-928): builds Temple	J (Southern, 10 th)	Preclassical Samuel
Divided Kingdom	928: Monarchy divided into Israel (North) and Judah (South)	E (Northern, 9 th)	Elijah (mid 9 th)
Assyrian	722: Samaria captured, Northern Kingdom falls to Assyria Hezekiah (727/15-698/87): Failed independence movement 701: Siege of Jerusalem	JE (8 th)	Assyrian Crisis Amos (760-750) Hosea (747-722) Isaiah (2 nd half 8 th) Micah (late 8 th)
Babylonian	Josiah (639-609): Religious reform movement 612: Nineveh captured, Babylon takes over Assyrian empire 597: Siege of Jerusalem 586: Jerusalem captured, Temple destroyed, elites exiled	D (Reform, late 7 th) P (Exile, 6 th)	Babylonian Crisis Jeremiah (627-586) Habakkuk (late 7 th) Ezekiel (593-571)
Persian	Cyrus II (559-530): Persian King 539: Babylon falls to Persian empire 520-515: Second Temple built Nehemiah (445-430): Rebuilds Jerusalem, cancels debts, frees bondservants, redistributes land	H (late 6 th) JEP (Gen-Num, early 5 th) R (mid 5 th) JEDPH (Torah, late 5 th)	Restoration 2 nd Isaiah (538-520) Haggai (520) Zechariah (520-518) 3 rd Isaiah (early 5 th) Malachi (early 5 th) Joel (early 5 th) Scribe Ezra (mid 5 th)
Grecian (Hellinistic)	Alexander the Great (336-323) 333: Jerusalem surrenders to Alexander 331: Alexander defeats Darius III, the last Persian Emperor 323: Alexander dies, Ptolemy and Seleucus fight over empire 301: Agreement gives Egypt to Ptolemy, Mesopotamia and Syria-Palestine to Seleucus. Ptolemy refuses to relinquish Palestine, five wars are fought. 198: Seleucids take Palestine 169: Antiochus IV invades Jerusalem to suppress riot	Septuagint Torah (mid 3 rd)	Hellinists Tobit (late 3 rd) Ben Sira (early 2 nd)
Hasmonean	167-164: Maccabees Revolt	Others (mid 2 nd)	
Roman	63: Pompey takes Jerusalem Herod the Great (37-4): Rebuilds Second Temple 6 CE: Roman direct rule		Pseudo-Solomon (late 1 st)

Text Sources

(All preceded by oral traditions)

J: Yahwist (Jahwist), 10th century southern (Judah) source that refers to God as Yahweh

E: Elohist, 9th century northern (Israel) source that refers to God as Elohim or El

D: Deuteronomist, late 7th century source during Josiah's reform movement

P: Priestly, 6th century exile source that uses Elohim, El Shaddai, and Yahweh

H: Holiness, late 6th century revisions to Priestly source (Leviticus 17-26)

R: Redactors, mid 5th century editors that put the finishing touches on most of the Bible

JEPR	JEDPR	PHR	JEPR	DPR	DPR	DPR	DPR	DPR
Genesis	Exodus	Leviticus	Numbers	Deuter- onomy	Joshua	Judges	1 & 2 Samuel	1 & 2 Kings
Torah / Pentateuch					Historical Books / Former Prophets			
Tetrateuch				Deuteronomistic History				
Hexateuch								

The following three tables are from *Reading the Old Testament: An Introduction to the Hebrew Bible*, by Barry Bandstra, accessible at barrybandstra.com/rtot4. There are many more helpful tables that can be found from barrybandstra.com/tables.

Major Episodes of the Yahwist Narrative (at barrybandstra.com)

Story Complex	Episode	Reference
Primeval Story		
	Creation	Genesis 2:4b-25
	Garden of Eden	Genesis 3:1-24
	Cain and Abel	Genesis 4:1-16
	Sons of God	Genesis 6:1-4
	Flood	Genesis 6-9 (with P)
	Tower of Babel	Genesis 11:1-9
Ancestral Story		
	Abraham: Ur to Canaan	Genesis 12:1-13:18
	Hagar and Ishmael	Genesis 16
	Sodom and Gomorrah	Genesis 18-19
	Wife for Isaac	Genesis 24
	Sarah as Sister	Genesis 26
	Jacob, Leah and Rachel	Genesis 29
	Dinah and Shechem	Genesis 34
	Joseph Story	Genesis 37-50 (with E and P)
Exodus and Sinai		
	Plagues and Exodus	Exodus 1-17 (with E and P)
	Ritual Decalogue	Exodus 34 (with E)
Wilderness Experiences		
	Spies	Numbers 13-14 (with P)
	Rebellion of Korah	Numbers 16 (with P)

Major Episodes of the Elohist Source (at barrybandstra.com)

Story Complex	Episode	Reference
Ancestral Story		
	Sarah as Sister	Genesis 20:1-18
	Sacrifice of Isaac	Genesis 22:1-10, 16b-19
	Jacob wrestles with God	Genesis 32:22-32
	Joseph Short Story	Genesis 37-50 (with J and P)
Exodus and Sinai		
	Midwives	Exodus 1:15-21
	Burning Bush	Exodus 3:1-15 (with J)
	Exodus from Egypt	Exodus 13
	Wilderness Incidents	Exodus 17-18
	Theophany	Exodus 19:1-9
	Ten Commandments	Exodus 20:1-17 (with P)
	Book of the Covenant	Exodus 20:18-23:33
	Covenant Ceremony	Exodus 24:1-18 (with P)
	Golden Calf	Exodus 32-33
Wilderness Experiences		
	Complaints and Disputes	Numbers 11-12
	Balaam and the Moabites	Numbers 22-24

Major Episodes of the Priestly Document (at barrybandstra.com)

Story Complex	Episode	Reference
Primeval Story		
	Creation	Genesis 1:1-2:4
	Genealogy of Seth	Genesis 5:1-28, 30-32
	Flood	Genesis 6-9 (with J)
	Table of Nations	Genesis 10
	Genealogy of Shem	Genesis 11:10-27
Ancestral Story		
	Covenant of Circumcision	Genesis 17
	Abraham buys Machpelah	Genesis 23
	Joseph Story	Genesis 37-50 (with J and E)
Exodus and Sinai		
	Call of Moses	Exodus 6-7 (with J)
	Exodus	Exodus 12-14 (with J and E)
	Tabernacle design	Exodus 25-31
	Tabernacle construction	Exodus 35-40
	Cultic regulations	Leviticus 1-27
	Sinai wrapup, departure	Numbers 1-10
Wilderness Experiences		
	Spies	Numbers 13-14 (with J)
	Rebellion of Korah	Numbers 16 (with J)

	Levites	Numbers 17-18
	Red Heifer	Numbers 19
	Baal Peor sin	Numbers 25 (with J)
	Appendices	Numbers 26-36

Wisdom Literature

Bible's Notable Existential Predecessors	
<p>Sumerian</p> <p>25th -7th: Various Proverbs 21st: Gilgamesh Tales 20th: Dialogue of Sube'awilum and His Father 20th: Man and His God 18th: The Samas Hymn 18th: Counsels of a Pessimist 17th: A Dialogue Between a Man and His God</p>	<p>Egyptian</p> <p>25th: Instructions of Ptahhotep 22nd: Instruction for Merikare 21st -12th: Harper's Songs 20th -18th: Dispute between a man and his Ba (Soul) 18th: The Eloquent Peasant</p>
<p>Babylonian</p> <p>20th -11th: Epic of Gilgamesh 15th: Counsels of Wisdom 14th: Ludlul Bel Nemeqi (the "Babylonian Job") 12th: Babylonian Theodicy 11th: Dialogue of Pessimism 10th: Advice to a Prince</p>	<p>16th – 14th: The Instruction of Ani 15th: Book of the Dead, Chapter 125</p> <p>12th: Instructions of Amenemope</p>
<p>Aramaic</p> <p>6th: Proverbs of Ahiqar</p>	
Bible's Main Existential Literature	
<p>10th - 6th: Psalms 9th - 5th: Proverbs</p>	
<p>7th – 4th: Job 5th – 4th: Ecclesiastes</p>	
Apocryphal / Deuterocanonical	
<p>Early 2nd: Ecclesiasticus Late 1st: Wisdom of Solomon</p>	

Law

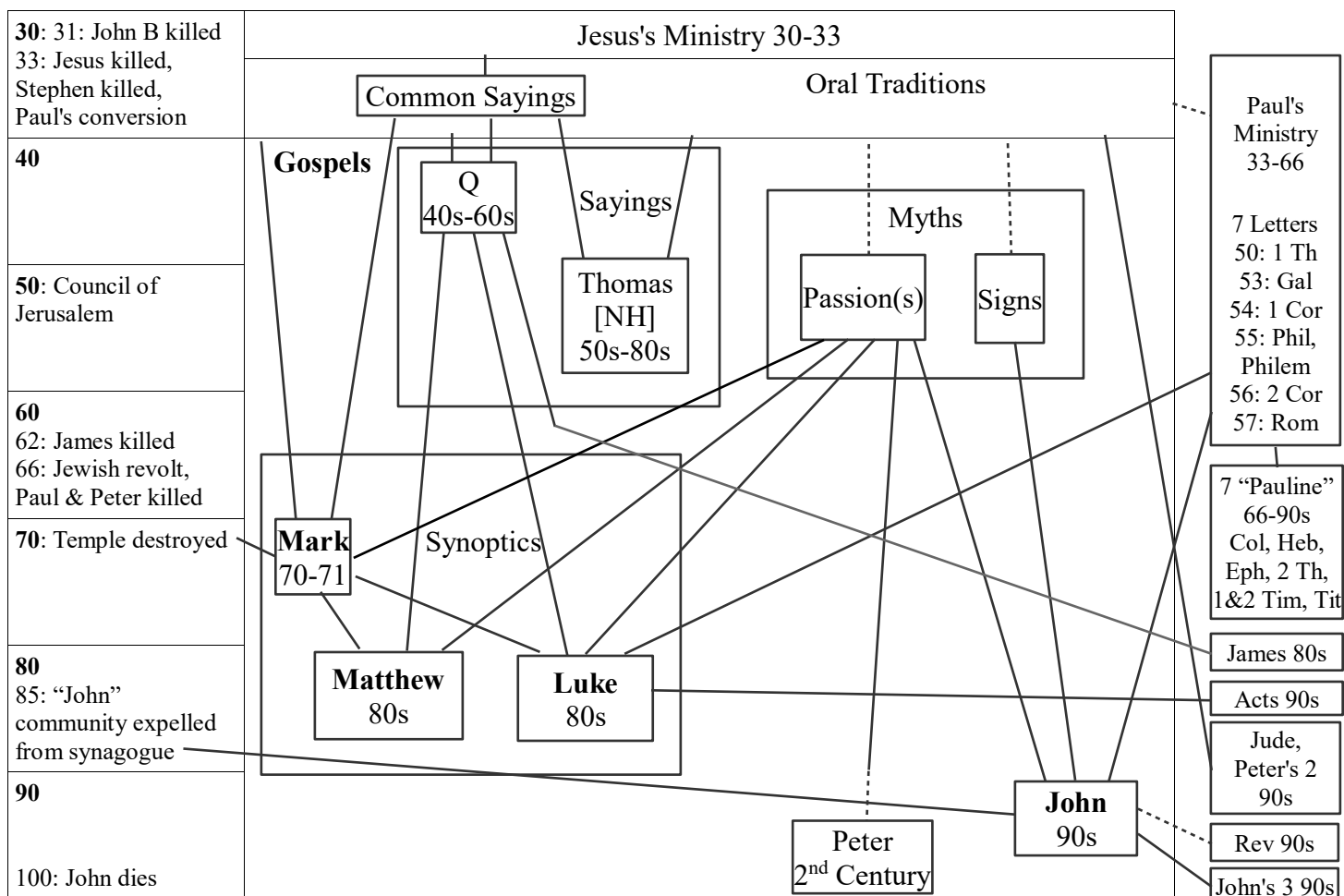
<p>Mesopotamia</p> <p>2100: Code of Ur-Nammu, oldest known law code, compensation for injuries, various punishments 1930: The Laws of Eshnunna, compensation for injuries, price controls, wages, interest rates, etc. 1754: Code of Hammurabi, 282 provisions, compensation replaced with "eye for an eye." This change was likely an Amorite import. The later adoption into Hebrew tradition also likely came from Amorites.</p>
<p>15th – 7th: Hittite and Akkadian Treaties</p>
<p>Bible</p> <p>J source, 10th: Ritual Decalogue, Exodus 34:11-26 JE source 8th: Book of the Covenant, Exodus 20:18-23:33, E adaptation and expansion of J's Ritual Decalogue, eye for an eye only for equals, injured servants are freed, but no retribution</p>

Late 7th: Deuteronomic Code, Deuteronomy 12-26
P source, 6th: Ethical Decalogue, Exodus 20:1-17 and Deuteronomy 5:6-21
P source, 6th: Ritual Laws, Leviticus 1-16, Numbers 1-10
Late 6th: Holiness Code, Leviticus 17-26, eye for an eye for all, “one manner of laws”

Prophetic Cry

Pre-Bible	
From Michael Hudson, <i>The Lost Tradition of Biblical Debt Cancellations</i>	
Reforms	Imperial Propaganda
<p>Mesopotamia</p> <p>2400: Enmetena cancels debts...</p> <p>2350: Urukagina cancels debts...</p> <p>2130: Gudea cancels debts...</p> <p>2100: Ur-Nammu cancels debts...</p> <p>2090-1797: 11 more “clean slates”</p> <p>1792, 1780, 1771: Hammurabi cancels debts,</p> <p>1762: 30 year “Jubilee”...</p> <p>1749-1400: Many more “clean slates”</p> <p>Egypt</p> <p>Ramses IV (1153-1146): ...</p> <p>Bocchoris (717-711): Frees debt-servants, bans debt-slavery</p> <p>657: Cypselus redistributes land, cancels debts</p>	<p>...“returned the mother to the child and... child to the mother”</p> <p>...declares “the orphan or widow to the powerful will not be subjugated”</p> <p>...“gave not waif over the the rich man, gave not the widow over to the powerful.”</p> <p>...the “orphan was not delivered up to the rich man”</p> <p>...“so that the strong should not harm the weak”</p> <p>...“the naked are clothed... those who were in bonds are free”</p>
Bible	
Reformers	Prophets
	<p>Assyrian Crisis</p> <p>Amos (760-750), Hosea (747-722), Isaiah (Ch 1-39, 2nd half 8th), Micah (late 8th)</p>
Josiah (639-609): Religious reform movement	<p>Babylonian Crisis</p> <p>Jeremiah (627-586), Habakkuk (late 7th), Ezekiel (593-571)</p>
Nehemiah (445-430): Rebuilds Jerusalem, cancels debts, frees bondservants, redistributes land	<p>Restoration</p> <p>2nd Is (Ch 40-55, 538-520), Haggai (520), Zechariah (520-518), 3rd Is (Ch 56-66, early 5th), Malachi (early 5th), Joel (early 5th)</p>
	<p>Hellinists</p> <p>Tobit (late 3rd), Ben Sira (early 2nd), Pseudo-Solomon (late 1st)</p>

New Testament Development



The earliest gospel, called Q, is inferred from the common material in independently written Matthew and Luke, that's not in Mark. Another early gospel, Thomas, was left out of the Bible. Several miracle stories in John were copied from elsewhere. This is the inferred Signs gospel. The non-canonical Peter gospel contains the story of Jesus' death and resurrection in its earliest known form. This is the inferred Passion gospel. All of the gospels were written anonymously. Paul wrote 7 letters and 7 more written after his death were attributed to him. The letter attributed to James was written after his death and is heavily dependent on Q. Acts is a sequel to Luke's gospel, written by the same author. Peter's 2 letters were written after his death, likely by disciples. John's 3 letters are related to John's gospel, but have different authors. Whether or not to include the wild visions of Revelation in the canon was highly debated among early Christians and it was the last book to be included. Its status was also questioned by the Protestant reformers.

160: Bishop Irenaeus declares that out of the dozens of gospels, only Matthew, Mark, Luke, and John are legitimate. Just as there are four corners of the universe and four principal winds there can be only four gospels.

313: Constantine's Edict of Milan ends Christian persecution in the Roman Empire.

325: Constantine convenes a council of bishops to create the official profession of faith, the Nicene Creed. (Revised in 381.)

367: Athanasius approves 27 books and declares all others heretical. His 27 became the New Testament.

380: Edict of Thessalonica makes Christianity the official religion of the Roman Empire.

382: Jerome is commissioned to translate the Septuagint (Greek Bible) into Latin, the Vulgate, for a standard text.

397: The third Council of Carthage issues the official New Testament.

Early 16th: Protestant reformers demote Septuagint books not in Hebrew Bible to non-canonical status, apocrypha.

1546: The Roman Catholic Council of Trent reaffirms canonical status of all Septuagint/Vulgate books.

Sermon on the Plain

Luke 6:20-49 is called the Sermon on the Plain. In the prologue to the sermon (6:12-19), Jesus “went out into a mountain to pray, and continued all night in prayer to God.” He came down with his disciples and “stood in the plain” to deliver his sermon. All of this sermon, along with several other passages from Luke, is contained in the Sermon on the Mount (Mt 5-7), where he preaches from the mountain. The continuous Plain Sermon is broken into four separate groupings in the Mount Sermon:

Beatitudes Lk 6:20-26 = Mt 5:3-12 (Woe Unto Lk 6:24-26 not in Mt)

Love Your Enemies Lk 6:27-36 = Mt 5:38-48 (Golden Rule Lk 6:31 = Mt 7:12)

Judge Not Lk 6:37-42 = Mt 7:1-5 (Blind Leading Blind Lk 6:39 = Mt 15:14) (Disciple and Master Lk 6:40 = Mt 10:24-25)

Known By Fruit Lk 6:43-49 = Mt 7:15-27 (Workers of Iniquity Mt 7:22-23 is roughly Lk 13:25-27)

What follows is the full Plain Sermon, in those four groupings, along with comparisons with other canonical and non-canonical texts, as well as some supplementary material.

Beatitudes

6:20a And he lifted up his eyes on his disciples, and said,

Thomas 54, 58-59, 68-69	Luke 6:20-26	Matthew 5:3-12
54 Blessed are the poor, for yours is the kingdom of heaven. <i>(see Ps 9:18)</i>	20b ...Blessed be ye poor: for yours is the kingdom of God.	3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.
<i>(see Ps 30:5, 126:5,6)</i>	21b ...Blessed are ye that weep now: for ye shall laugh.	4 Blessed are they that mourn: for they shall be comforted.
<i>(see Ps 22:26, 25:9, 76:9)</i>		5 Blessed are the meek: for they shall inherit the earth.
69b Blessed are they who are hungry, that the stomach of the one in want may be filled.	21a Blessed are ye that hunger now: for ye shall be filled...	6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
		7 Blessed are the merciful: for they shall obtain mercy.
<i>(see Ps 24:4, Pr 22:10)</i>		8 Blessed are the pure in heart: for they shall see God.
		9 Blessed are the peacemakers: for they shall be called the children of God.
69a Blessed are those who have been persecuted in their hearts: they are the ones who have truly come to know the Father.	<i>(see Mt 10:16-22)</i>	10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
68 Blessed are you when you are hated and persecuted; and no place will be found, wherever you have been persecuted.	22 Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.	11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.
58 Blessed is the person who has suffered and has found life. 59 Look to the living one as long as you live or you may die and try to see the living one and you will not be able to see.	23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.	12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.
	24 But woe unto you that are rich! for ye have received your consolation.	

	25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.	
	26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.	

Lk 7:23/Mt 11:6 Blessed is he, whosoever shall not be offended in me.

James 1:12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Thomas 18-19, 49, 79

18 The disciples said to Jesus, Tell us how our end will be. Jesus said, Have you discovered the beginning, then, that you are seeking after the end? For where the beginning is, the end will be. Blessed is the one who stands at the beginning: that one will know the end and will not taste death. 19 Blessed is the one who came into being before coming into being. If you become my disciples and hearken to my sayings, these stones will serve you. For there are five trees in Paradise for you; they do not change, summer or winter, and their leaves do not fall. Whoever knows them will not taste death. 49 Blessed are those who are alone and chosen, for you will find the kingdom. For you have come from it, and you will return there again.

79 Blessed are those who have heard the word of the Father and have truly kept it. (*Also Lk 11:27-28*)

Lk 10:23-24/Mt 13:16-17 Blessed are the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Love Your Enemies

Luke 6:27-36 and Matthew 5:38-40 were taken from a common source called Q. Didache 1:3b-5a contains the same material. This material, along with 1:5b-6, was inserted into a standard “Two Ways” narrative, Didache 1-6, that has parallels in other Jewish and early Christian texts, listed below. The source for Didache 1:3b-5a is debated, but a close reading suggests that it was not drawn from a written text (Q, Matthew, Luke, or a lost Matthew/Luke harmony), but from the same oral tradition that Q was itself based on. If this is correct, then the Didache material should be held on par with the Matthew and Luke versions as offering insight into the sayings of Jesus and his earliest followers. The table below follows the Didache arrangement and aligns Matthew and Luke to it.

Didache, Ch 1	Luke 6:27-36	Matthew 7:12; 5:38-48
There are two ways, one of life and one of death, but a great difference between the two ways. The way of life, then, is this:	Two Ways Tradition: Community Rule 3:12-4:25 (Dead Sea) Testament of Asher Book of Enoch 91 Teaching of the Apostles (Doctrina) Epistle of Barnabas 18-20 Shepherd of Hermas, Mandate 5:1; 6:2; 11	In Bible: Dt 30:15-20 Jer 21:8-14 Ps 1:6; 16:11 Mt 7:13/Lk 13:23 (Strait Gate) Mt 6:22-23/Lk 11:34-36 (Single Eye) Mt 6:24/Lk 16:13 (Two Masters)
First, you shall love God who made you; second, love your neighbor as yourself	In OT: Dt 6:5; 10:12 Lev 19:18, 33-34 Zech 3:10	In NT: - Mk 12:28-31; Mt 22:34-40; Lk 10:25-37 - Rom 13:8-10; 1 Jn 4:7-21; Jas 2:8-9
and do not do to another what you would not want done to you. (Also Tobias 4:16; Thomas 6)	31 And as ye would that men should do to you, do ye also to them likewise.	7:12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

And of these sayings the teaching is this:		
Bless those who curse you,	28a Bless them that curse you,	44b Bless them that curse you,
and pray for your enemies, and fast for those who persecute you.	28b and pray for them which despitefully use you.	44d and pray for them which despitefully use you, and persecute you;
For what reward is there for loving those who love you? Do not the Gentiles do the same?	32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.	46 For if ye love them which love you, what reward have ye? do not even the publicans the same?
	33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.	47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?
		43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.
But love those who hate you, and you shall not have an enemy.	27a But I say unto you which hear, Love your enemies,	44a But I say unto you, Love your enemies,
	27b do good to them which hate you,	44c do good to them that hate you
Abstain from fleshly and worldly lusts.		(See Mt 5:29-30; 18:7-9; Mk 9:43-48)
		38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:
If someone strikes your right cheek, turn to him the other also,	29a And unto him that smiteth thee on the <i>one</i> cheek offer also the other;	39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.
and you shall be perfect.	36 Be ye therefore merciful, as your Father also is merciful.	48 Be ye therefore perfect, even as your Father which is in heaven is perfect.
If someone impresses you for one mile, go with him two.		41 And whosoever shall compel thee to go a mile, go with him twain.
If someone takes your cloak, give him also your coat.	29b and him that taketh away thy cloke forbid not <i>to take thy</i> coat also.	40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also
If someone takes from you what is yours, ask it not back, for indeed you are not able.	30b and of him that taketh away thy goods ask <i>them</i> not again.	
Give to every one who asks you, and ask it not back; (Also Thomas 95)	30a Give to every man that asketh of thee; 34 And if ye lend <i>to them</i> of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.	42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.
	35a But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great,	
for the Father wills that to all should be given of our own blessings (free gifts). (Also Doctrina 4:8; Shepherd, Mandate 2:4)	35b and ye shall be the children of the Highest: for he is kind unto the unthankful and <i>to</i> the evil.	45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Happy is he who gives according to the commandment, for he is guiltless. Woe to him who receives; for if one receives who has need, he is guiltless; but he who receives not having need shall pay the penalty, why he received and for what. And coming into confinement, he shall be examined concerning the things which he has done, and he shall not escape from there until he pays back the last penny. And also concerning this, it has been said, Let your alms sweat in your hands, until you know to whom you should give.	See: Doctrina 4 Shepherd of Hermas, Mandate 2; Similitude 2; 10:4 2 Clement 16 Epistle of Barnabas 19	
Ch 6 See that no one causes you to err from this way of the Teaching, since apart from God it teaches you. For if you are able to bear the entire yoke of the Lord, you will be perfect; but if you are not able to do this, do what you are able....	See: Doctrina 6 Compare: Mt 7:24-27; Lk 6:47-49	

Hypocritical Judgment

Luke 6:37-38	Matthew 7:1-2	1 Clement 13:2
37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: 38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.	1 Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.	Show mercy, that you may be shown mercy. Forgive, that you may be forgiven. As you behave to others, so they will behave to you. As you give, so will you get. As you judge, so you will be judged. As you show kindness, so will you receive kindness. The measure you give will be the measure you get.

James 4:11-12

Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

Blind Leading Blind

Luke 39-40	Matthew 15:14	Thomas 34
39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? 40 The disciple is not above his master: but every one that is perfect shall be as his master.	Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.	If a blind person leads a blind person, both will fall into a pit.

Speck and Beam

Luke 41-42 (Also Mt 7:3-5)	Thomas 26
41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? 42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye	You see the splinter that is in your brother's eye, but you do not see the beam that is in your own eye. When you cast the beam out of your own eye, then you will see clearly to cast the splinter from your brother's eye.

Known By Fruit

Luke 6:43 -45	Matthew 7:15-20	Thomas 45
43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. 44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. 45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.	15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them.	Grapes are not harvested from thorns trees, nor are figs gathered from thistles. They yield no fruit. A good person brings forth good from the storehouse. A bad person brings forth evil things from the corrupt storehouse in the heart and says evil things. From the abundance of the heart such a person brings forth evil.

Hear It and Do It

Luke 6:46-49; 13:25-27	Matthew 7:21-27	Thomas 1-2; 32; James 1:22
6:46 And why call ye me, Lord, Lord, and do not the things which I say? 13:25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: 26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. 27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. 6:47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:	21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. 24 Therefore whosoever heareth these sayings of mine, and doeth them,	1 Whoever discovers what these sayings mean will not taste death. 2 Seek and do not stop seeking until you find. When you find, you will be troubled. When you are troubled, you will marvel and rule over all. <i>James 1:22</i> 22 But be ye doers of the word, and not hearers only, deceiving your own selves. <i>Thomas 32</i>

<p>48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.</p> <p>49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.</p>	<p>I will liken him unto a wise man, which built his house upon a rock: 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.</p> <p>26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.</p>	<p>A city built upon a high hill and fortified cannot fall, nor can it be hidden. (<i>Also Mt 5:14; Is 30:17</i>)</p>
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Q Development

The *Q Thomas Reader*, by Kloppenborg, Meyer, Patterson, and Steinhauser, reports that "Virtually all the material in Mark appears in Matthew and/or Luke. Of the 661 verses in Mark over 600 of them [roughly 90%] are substantially found in Matthew and over 300 of them [roughly 50%] in Luke. Furthermore, apart from that material they share with Mark, Matthew and Luke also share in common about 240 verses not found in Mark. These verses consist almost exclusively of sayings of Jesus and discourses."

This common material reveals that both relied not only on the gospel of Mark, but also on another already written source. This source, called Q, is now lost, but can be reconstructed from Matthew and Luke. Common material in Matthew and Luke, that is not in Mark, is attributed to Q. Some material just in Matthew, or just in Luke, due to its continuity with common material, is also likely to be from Q. For example, Lk 12:13-21 has no counterpart in Matthew, but it might have been part of the original material that included Lk 12:22-34, and Matthew simply left it out. A close analysis of Q by John Kloppenborg, in *The Formation of Q*, reveals three separate layers, likely written during three different periods in the Q community's history. (Burton Mack, in *The Lost Gospel*, takes this a bit further. He breaks the three layers up into five stages.)

Q1: 6 speeches on wisdom and radical ethics

Q2: 6 wisdom speeches + 5 judgment speeches + 2 parable sets = 13 clusters

Q3: 6 wisdom speeches + 5 judgment speeches + 2 parable sets + temptation stories = 14 clusters

The following table mostly follows Kloppenborg, along with some parenthetical suggestions from Mack, and from Kloppenborg's later work, *Excavating Q*. Since scholars agree that Luke follows the order of Q much more closely than does Matthew, the standard convention is to use Luke verse numbers for Q.

Identifying passages as being from distinct stages in the development of an inferred document is a highly speculative business. Many scholars believe it to be a worthless endeavor. Some skepticism about all this is in order.

Original Q	Final Q
	1. John's Preaching 3:7-9; 16b-17 a. Repent 3:7-9 b. The Coming One 3:16b-17
	2. Temptation of Jesus 4:1-13 (Last Addition: Q3)
1. Inaugural Speech (Sermon on the Plain) 6:20-49 a. Beatitudes 6:20-23a b. Love Enemies 6:27-36 c. Hypocritical Judgment 6:37-38 d. Known By Fruit 6:39-45 e. Hear It and Do It 6:46-49	3. Inaugural Speech (Sermon on the Plain) 6:20-49 a. Beatitudes 6:20-23 [24-26] b. Love Enemies 6:27-36 c. Hypocritical Judgment 6:37-38 d. Known By Fruit 6:39-45 e. Hear It and Do It 6:46-49
	4. John, Jesus, and "This Generation" a. The Centurion 7:1-10 b. John's Inquiry 7:18-28 c. Kingdom Suffers Violence 16:16 d. Children in the Agora 7:31-35
2. Discipleship and Mission Speech 9:57-62; 10:2-11; 16 a. On Following Jesus Foxes Have Dens 9:57-58 Let Dead Dead 9:59-60 Hand to the Plow 9:61-62 b. Mission Sayings 10:2-11; 16	5. Discipleship and Mission Speech 9:57-10:16, 21-24 a. On Following Jesus Foxes Have Dens 9:57-58 Let Dead Dead 9:59-60 Hand to the Plow 9:61-62 b. Mission Sayings 10:2-16 c. Revealed to Babes 10:21-22 (Q3?) d. Blessed to See 10:23-24
3. Prayer 11:2-4; 9-13	6. Prayer 11:2-4; 9-13

<ul style="list-style-type: none"> a. Lord's Prayer 11:2-4 b. Confidence in Prayer (Ask, Seek, Knock) 11:9-13 	<ul style="list-style-type: none"> a. Lord's Prayer 11:2-4 b. Confidence in Prayer (Ask, Seek, Knock) 11:9-13
<ul style="list-style-type: none"> 4. Fearless Preaching 12:2-7, 11-12 <ul style="list-style-type: none"> a. Hidden Revealed 12:2-3 b. Kill the Body 12:4-7 c. Holy Spirit Will Speak 12:11-12 	<ul style="list-style-type: none"> 7. Controversies with Israel 11:14-52 <ul style="list-style-type: none"> a. Beelzebul Accusation 11:14-26 [27-28 (Q3?)] b. Request a Sign 11:16, 29-32 c. Lamp and Eye 11:33-36 d. Woes on Pharisees 11:39-52 (11:42c Q3?)
<ul style="list-style-type: none"> 5. On Anxiety 12:[13-14, 16-21], 22-31, 33-34 <ul style="list-style-type: none"> [a. Rich Fool 12:13-14, 16-21] b. Earthly Cares 12:22-28 c. Seek God's Kingdom 12:29-31 d. Sell and Give 12:33-34 	<ul style="list-style-type: none"> 8. Fearless Preaching 12:2-12 <ul style="list-style-type: none"> a. Hidden Revealed 12:2-3 b. Kill the Body 12:4-7 c. Speaking Against the Spirit 12:8-10 d. Holy Spirit Will Speak 12:11-12 9. On Anxiety 12:[13-14, 16-21], 22-31, 33-34 <ul style="list-style-type: none"> [a. Rich Fool 12:13-14, 16-21] b. Earthly Cares 12:22-28 c. Seek God's Kingdom 12:29-31 d. Sell and Give 12:33-34
	<ul style="list-style-type: none"> 10. Be On Guard 12:[35-38], 39-59 <ul style="list-style-type: none"> [a. Watchful Servants 12:35-38] b. Householder and Thief 12:39-40 c. Faithful and Unfaithful Servants 12:42-46 d. Fire and Division 12:49, 51-53 e. Sign of the Times 12:54-56 f. Agree with Accuser 12:57-59
	<ul style="list-style-type: none"> 11. Kingdom Parables 13:18-21 (Q1?) <ul style="list-style-type: none"> a. Mustard 13:18-19 b. Yeast 13:20-21
<ul style="list-style-type: none"> 6. The Narrow Door 13:24; 14:26, 27; 17:33; 14:34-35 <ul style="list-style-type: none"> a. The Narrow Door 13:24 b. Discipleship Demands <ul style="list-style-type: none"> Hate Father and Mother 14:26 Take Up the Cross 14:27 Lose Life to Find It 17:33 c. Savorless Salt 14:34-35 	<ul style="list-style-type: none"> 12. The Narrow Door 13:24-30, 34-35; 14:11/18:14b; 14:16-24; 14:26, 27; 17:33; 14:34-35 <ul style="list-style-type: none"> a. The Narrow Door 13:24-30 b. Lament Over Jerusalem 13:34-35 (Q3?) c. Exalting the Humble 14:11/18:14b (Q1?) d. The Great Supper 14:16-24 (Q1?) e. Discipleship Demands <ul style="list-style-type: none"> Hate Father and Mother 14:26 Take Up the Cross 14:27 Lose Life to Find It 17:33 f. Savorless Salt 14:34-35
	<ul style="list-style-type: none"> 13. More Parables and Sayings 15:4-7 [8-10]; 16:13; 16:16-18; 17:1-6 (Q1?) <ul style="list-style-type: none"> a. Lost Sheep and Coin 15:4-7 [8-10] b. God and Mammon 16:13 c. Law and Divorce 16:16-18 (16:17 Q3?) d. Scandals, Forgiveness, Faith 17:1-6
	<ul style="list-style-type: none"> 14. Coming of the Son of Man 17:23-37; 19:12-26; 22:28-30 <ul style="list-style-type: none"> a. Coming of the Son 17:23-37 b. Entrusted Money 19:12-26 c. Judging Israel 22:28-30 (Q3?)

Original Q

The following is a reconstruction of the original Q, based mostly on Kloppenborg's and Mack's analyses. Again, this is highly speculative and should be treated accordingly.

1: Sermon on the Plain

Beatitudes, *Lk 6:20-21 (Mt 5:3,6,4)*

Blessed are the poor; they have the Kingdom of God.

Blessed are the hungry; they will be fed.

Blessed are those who weep; they will laugh.

Love your enemies, *Lk 6:27-36 (Mt 5:38-48)*

To you who hear, I say, love your enemies, bless those who curse you, and pray for those who mistreat you. If someone slaps you on the cheek, offer the other as well. If anyone grabs your coat, let him have your shirt as well. Give to anyone who asks, and if someone takes away your belongings, do not ask to have them back. As you want people to treat you, do the same to them. For if you love those who love you, what credit is that to you? Even tax collectors love those who love them, do they not? And if you embrace only your brothers, what credit is that to you? Doesn't everybody do that? And if you lend to those from whom you hope to receive, what credit is that to you? For wrongdoers also lend to their kind because they expect to be repaid. Instead, love your enemies, do good and lend without expecting anything in return. Your reward will be great, and you will be children of God. For he makes his sun rise on the evil and on the good; he sends rain on the just and on the unjust. Be merciful even as your Father is merciful.

Hypocritical judgement, *Mt 7:1-2 (Lk 6:37-38)*

Don't judge and you won't be judged. For the standard you use will be the standard used against you.

Blind leading the blind, *Lk 6:39-40 (Mt 15:14)*

Can the blind lead the blind? Will they not both fall into a pit? A student is not above his teacher. It is enough for a student to be like his teacher.

Splinter in eye, *Lk 6:41-42 (Mt 7:3-5)*

How can you look for the splinter in your brother's eye, and not notice the stick in your own eye? How can you say to your brother, 'Brother, let me pull out the splinter in your eye', when you do not see the stick in your own eye? You hypocrite! First take the stick from your own eye, and then you can see to remove the splinter that is in your brother's eye.

Known by fruit, *Lk 6:43-45 (Mt 7:15-20)*

A good tree does not bear rotten fruit; a rotten tree does not bear good fruit. Are figs gathered from thorns, or grapes from thistles? Every tree is known by its fruit. The good man produces good things from his store of goods and treasures; and the evil man evil things. For the mouth speaks from a full heart!

Hear it and do it, *Lk 6:46-49 (Mt 7:21,24-27)*

And why do you call me 'Master, master', and do not do what I say? Everyone who hears my words and does them, I will show you to whom he is like. He is like a man who built a house on a rock. The rain fell, a torrent broke against the house, and it did not fall, for it had a rock foundation. But everyone who hears my words but does not do them, is like a man who built a house on sand. The rain came, the torrent broke against it, and it collapsed. The ruin of that house was great.

2: Mission Instructions

Foxes have dens, *Lk 9:57-58 (Mt 8:19-20)*

When someone said to him, 'I will follow you wherever you go,' Jesus answered, 'Foxes have dens, and birds of the sky have nests, but the son of man has nowhere to lay his head.'

Let dead bury dead, *Lk 9:59-60 (Mt 8:21-22)*

When another said, 'Let me first go and bury my father,' Jesus said, 'Leave the dead to bury their dead.'

Hand to the plow, *Lk 9:61-62*

Yet another said, 'I will follow you, sir, but first let me say goodbye to my family.' Jesus said to him, 'No one who

puts his hand to the plow and then looks back is fit for the kingdom of God.'

Harvest great; workers few, Lk 10:2 (Mt 9:37-38)

The harvest is great, but the workers are few; beg therefore the master of the harvest to send out workers into his harvest.

Lambs among wolves, Lk 10:3 (Mt 10:16)

Look, I send you out as lambs among wolves.

Take no provisions, Lk 10:4 (Mt 10:9-10)

Don't carry money, or bag, or sandals, or staff; and do not greet anyone on the road.

Visits, Lk 10:5-11 (Mt 10:7-8, 10-14)

Whatever house you enter, say, 'Peace be to this house!' And if a child of peace is there, your peace will rest on him; if not, let your peace return to you. And stay in the same house, eating and drinking whatever they provide, for the worker deserves his wages. Do not go from house to house. And if you enter a town, and they receive you, eat what is set before you, heal the sick there, and say to them, 'The kingdom of God has come near to you.' But if you enter a town and they do not receive you, as you leave, shake the dust from your feet and say, 'Nevertheless, be sure of this, the kingdom of God has come to you.'"

3: On Prayer

Lord's Prayer, Lk 11:2-4 (Mt 6:9-13)

When you pray, say:

'Father, may your name be holy.

May your rule take place.

Give us each day our daily bread.

Forgive us our debts,

for we ourselves forgive everyone that is indebted to us.

And do not bring us to trial.'

Ask and receive, Lk 11:9-13 (Mt 7:7-11)

Ask and it will be given to you; seek and you will find; knock and the door will be opened for you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks the door will be opened. What father of yours, if his son ask for a loaf of bread, will give him a stone? Or if he ask for a fish, will give him a snake? So, if you, although you are not good, know how to give good gifts to your children, how much more will the Father above give good things to those who ask him?

4: Have no Fear

Hidden revealed, Lk 12:2-3 (Mt 10:26-27)

For nothing is hidden that will not be made known, or secret that will not come to light. What I tell you in the dark, speak in the light, and what you hear as a whisper, proclaim on the housetops.

Kill body, not soul, Lk 12:4-7 (Mt 10:28-30)

Don't be afraid of those that kill the body, but can't kill the soul. Rather fear the one who is able to destroy both body and soul in hell. Are five sparrows not sold for two cents? Yet God does not forget one of them. Even the hairs of your head are all numbered. So don't be afraid. You are worth more than many sparrows.

Spirit will speak, Lk 12:11-12 (Mt 10:19)

And when they haul into the synagogues, and magistrates, and powers, don't worry about what to say. For the Holy Spirit will give you something to say when the time comes.

5: Have no Concern for Possessions

The rich fool, Lk 12:13-14, 16-21

Someone from the crowd said to him, 'Teacher, tell my brother to divide the inheritance with me.' He said to him, 'Man, who made me your judge or divider?'

He told them a parable, saying, 'The land of a certain rich man produced in abundance. And he thought to himself, saying, 'What should I do, for I have nowhere to store my crops?' And he said, 'This will I do. I will pull

down my barns, and build larger ones, and there I will store all my wheat and my goods, and I will say to my soul, 'Soul, you have ample goods stored up for many years. Take it easy, eat, drink, and be merry.' But God said to him, 'Foolish man! This very night you will have to give back your soul. The things you produced, whose will they be?' That is what happens to he who stores up treasure for himself and is not rich in the sight of God.'

Food and clothes, Lk 12:22-31 (Mt 6:25-33)

I am telling you, don't worry about your life, what you will eat, or about your body, what you will wear. Life is more than food, and the body is more than clothing. Consider the ravens, they do not sow nor reap, they have neither storehouse nor barn, and God feeds them. How much more are you worth than the birds? Which one of you can add a single day to his life by worrying? Consider the lilies how they grow. They toil not, they spin not. Yet I say to you, that Solomon in all his splendor was not arrayed like one of these. If then God so clothes the grass that is in the field today and thrown into the oven tomorrow, won't he put clothes on you, faint hearts? And you, seek not what you will eat or what you will drink, neither be disquieted. For those of the world seek these things, and your Father knows that you need these things. But rather seek the kingdom of God, and all these things will be yours as well.

Real treasure, Lk 12:33-34 (Mt 6:19-21)

Sell your possessions and give alms. Store up a treasure in the heavens for yourselves, where no thief can break in and steal and no moth consumes. For where your treasure is, there your heart will also be.

6: Kingdom Parables

Mustard, Lk 13:18-19 (Mt 13:31-32)

What is the kingdom of God like? To what should I compare it? It is like a grain of mustard which a man took and sowed in his garden, it grew, became a great tree, and the birds of the air made nests in its branches.

Yeast, Lk 13:20-21 (Mt 13:33)

The kingdom of God is like yeast, which a woman took and hid in three measures of flour, till the whole was leavened.

7: Demands of Discipleship

The narrow door, Lk 13:24 (Mt 7:13-14)

Strive to enter by the narrow door, for many, I tell you, will try to enter by it and will not be able.

First last, Lk 13:30 (Mt 20:16)

The last will be first, and the first last.

Exalted humbled, Lk 14:11/18:14b (Mt 23:12)

He who glorifies himself will be humiliated, and he who humbles himself will be praised.

Hate family, Lk 14:26 (Mt 10:37)

Whoever does not hate his father and mother will not be able to learn from me. Whoever does not hate his son and daughter cannot belong to my school.

Bear cross, Lk 14:27 (Mt 10:38) (Mk 8:34=Mt 16:24=Lk 9:23)

Whoever does not bear his cross and follows me, cannot be one of my disciples.

Lose life, Lk 17:33 (Mt 10:39) (Mk 8:35=Mt 16:25=Lk 9:24)

Whoever seeks to save his life will lose it; but whoever loses his life on account of me will preserve it.

Bad salt, Lk 14:34-35 (Mt 5:13)

Salt is good, but if salt loses its taste, how to restore it? It is not good for either the land or the dunghill. People just throw it out. (Whoever has ears to hear, let him hear.)

Can't serve God and mammon, Lk 16:13 (Mt 6:24)

No one can serve two masters. Either he hates the one and loves the other, or he is loyal to one and despises the other. you cannot serve God and wealth.

James and Q

The letter attributed to James was written long after his death. It appears to be a response to the teachings of Paul. Paul emphasized faith. This letter emphasizes deeds and condemns the idea that faith alone is sufficient. It has strong parallels in Q. Here are the parallels.

James	Q
<p>1:2-4, 2 My brethren, count it all joy when ye fall into divers temptations; 3 Knowing <i>this</i>, that the trying of your faith worketh patience. 4 But let patience have <i>her</i> perfect work, that ye may be perfect and entire, wanting nothing.</p> <p>5:10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.</p> <p>1:12-15 12 Blessed <i>is</i> the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. 13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14 But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.</p>	<p>6:22-23 22 Blessed are you when they insult and persecute you and utter every sort of evil against you because of the Son of Man.</p> <p>23 Be glad and rejoice, for so they persecuted the prophets who came before you.</p>
<p>1:5-8 5 If any of you lack wisdom, let him ask of God, that giveth to all <i>men</i> liberally, and upbraideth not; and it shall be given him. 6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. 7 For let not that man think that he shall receive any thing of the Lord. 8 A double minded man <i>is</i> unstable in all his ways.</p> <p>4:2-3 2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. 3 Ye ask, and receive not, because ye ask amiss, that ye may consume <i>it</i> upon your lusts.</p>	<p>11:9-10 9 I say unto you: Ask and it shall be given to you, seek and you shall find, knock and it shall be opened to you. 10 For everyone who asks receives, and anyone who searches finds, and to the one who knocks it shall be opened.</p>
<p>1:22-23 22 But be ye doers of the word, and not hearers only, deceiving your own selves. 23 For if any be a hearer of the word, and not a doer, he is like unto...</p>	<p>6:47, 49 47 Everyone that hears my sayings and does them is like... 49 And everyone that hears my sayings and does not do them is like...</p>
<p>2:5-7 5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? 6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? 7 Do not they blaspheme that worthy name by the which ye are called?</p>	<p>6:20b Blessed are you poor [destitute], for yours is the kingdom of God.</p>
<p>2:10-11</p>	<p>16:17 But it is easier for heaven and earth to pass away than for</p>

<p>10 For whosoever shall keep the whole law, and yet offend in one <i>point</i>, he is guilty of all. 11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.</p> <p>5:19-20</p> <p>19 Brethren, if any of you do err from the truth, and one convert him; 20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.</p>	<p>one iota or one serif of the Law to fail.</p> <p>Mt 5:19-20</p> <p>19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven:</p> <p>but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.</p> <p>20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.</p>
<p>3:11-12</p> <p>11 Doth a fountain send forth at the same place sweet <i>water</i> and bitter? 12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so <i>can</i> no fountain both yield salt water and fresh.</p>	<p>6:44</p> <p>For the tree shall be known by its fruit. Are figs gathered from thorns or grapes from brambles?</p>
<p>3:18</p> <p>And the fruit of righteousness is sown in peace of them that make peace.</p>	<p>Mt 5:9</p> <p>Blessed are the peacemakers, for they shall be called the children of god</p>
<p>4:4</p> <p>Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.</p>	<p>16:13</p> <p>No one can serve two masters, for he will hate the one and love the other or attend the one and disregard the other. You cannot serve both God and riches.</p>
<p>4:8</p> <p>Draw nigh to God, and he will draw nigh to you. Cleanse <i>your</i> hands, <i>ye</i> sinners; and purify <i>your</i> hearts, <i>ye</i> double minded.</p>	<p>Mt 5:8</p> <p>Blessed ant the pure in hear, for they shall see God.</p>
<p>4:9</p> <p>Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and <i>your</i> joy to heaviness.</p>	<p>6:21b, 25b</p> <p>21b Blessed are you that weep now, for you shall laugh. 25b Woe unto you that laugh now, for you shall mourn and weep</p>
<p>4:10</p> <p>Humble yourselves in the sight of the Lord, and he shall lift you up.</p>	<p>14:11</p> <p>Anyone who promotes himself will be humbled, and anyone who humbles himself will be promoted.</p>
<p>4:11-12</p> <p>11 Speak not evil one of another, brethren. He that speaketh evil of <i>his</i> brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. 12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?</p> <p>2:13</p> <p>For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.</p> <p>5:9</p> <p>Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.</p>	<p>6:37-38</p> <p>37 Do not judges, lest you be judged. For with the judgment you give out, you will be judged. And with the measure you give out, it will be measured out to you.</p> <p>6:36</p> <p>Be merciful, just as your Father is merciful.</p> <p>Mt 5:7</p> <p>Blessed are the merciful, for they shall obtain mercy.</p>
<p>4:13-17</p>	<p>Mt 5:33-37</p>

<p>13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: 14 Whereas ye know not what <i>shall be</i> on the morrow. For what <i>is</i> your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. 15 For that ye <i>ought</i> to say, If the Lord will, we shall live, and do this, or that. 16 But now ye rejoyce in your boastings: all such rejoycing is evil. 17 Therefore to him that knoweth to do good, and doeth <i>it</i> not, to him it is sin.</p> <p>5:12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and <i>your</i> nay, nay; lest ye fall into condemnation.</p>	<p>33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne: 35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.</p>
<p>5:1 1 Go to now, <i>ye</i> rich men, weep and howl for your miseries that shall come upon <i>you</i>.</p>	<p>6:24 But woe unto you that are rich, for you have received your consolation.</p>
<p>5:2-6 2 Your riches are corrupted, and your garments are motheaten. 3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. 4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. 5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. 6 Ye have condemned <i>and</i> killed the just; <i>and</i> he doth not resist you.</p>	<p>12:33-34 Do not store up for yourselves treasures on earth, where moth and consumption destroy and thieves break in and steal. But store up for yourselves treasures in heaven, where neither moth nor consumption destroys and thieves do not break in and steal. For where your treasure is, there will your heart be also.</p>

Thomas and Common Sayings

Like Q, the earliest gospel, Thomas, the next earliest gospel, at least in its earliest form, appears to have evolved over time. In Thomas many of the original sayings of Jesus have been Platonized, or Proto-Gnosticized. William Arnal, in "The Rhetoric of Marginality," lists the following examples of the two sorts of sayings:

Non-redacted ("inversionary wisdom"): 3, 5, 6, 9, 14, 16, 20, 26, 31, 34-36, 42, 45, 47, 54, 55, 57, 63-65, 74, 76, 86, 89, 95-98, 107, 109, 110

Redacted ("gnostic mythological motifs"): 11, 13, 15, 18, 21-22, 27-28, 49-50, 51, 60, 61, 83, 84, 101, 105, 108, 111, 114

Stephen Patterson, in *The Gospel of Thomas and Jesus*, offers the following breakdown of some of Thomas' sayings:

Non-Redacted: 25, 26, 31, 32, 34, 35, 41, 45, 47, 54, 86, 94, 103

Somewhat Platonized/Gnosticized: 11, 15, 18, 60, 67, 83, 84, 88

Thoroughly Platinized/Gnosticized: 101, 49-50, 68-69, 2&92, 17, 13, 108, 1

Negative Polemics: 113, 91:2, 51, 3, 24

Analysis of Thomas suggests that it developed independently of all other gospels. If this is correct, then parallel passages between Thomas and the other gospels suggest common roots and are good evidence of authenticity.

Thomas-Q Parallels

The following chart is derived from Stephen Patterson's parallels in *The Lost Way* and John Crossan's in *The Birth of Christianity*.

T2= Platonized/Proto-Gnostic Sayings in Thomas

Q2=Apocalyptized Judgment Sayings in Q

#	Sayings	Thomas	T2	Q (Lk&Mt)	Q2
1	Seek and Find (Mk 11:24=Mt 21:22)	94		Lk 11:9-10=Mt 7:7-8	
	(Jn 14:13-14; 15:7; 15:16; 16:23-24,26)	2, 92	T2		
2	Empire Within (Mk 13:21)	51, 113		Lk 17:20-21=Mt 24:23	
		3, 18	T2	Lk 17:23-24=Mt 24:26-27	Q2
3	First&Last (Mk 10:31=Mt 19:30; Mk 9:35=Mt 23:11; Lk 9:48)	4	T2	Lk 13:30=Mt 20:16	
4	Hidden Revealed (Mk 4:22=Lk 8:17)	6:5-6		Lk 12:2=Mt 10:26	
		5	T2		
5	Golden Rule	6:3		Lk 6:31=Mt 7:12	
6	I Bring Fire	10, (16, 82)		Lk 12:49 (Q?)	Q2
7	Mission Instructions (Mk 6:7-13) (Mt 10:1; Lk 9:1-6)	14		Lk 10:4-11=Mt10:7-14	
8	Not Peace But Sword	16		Lk 12:51-53=Mt 10:34-36	Q2
9	Not Seen	17		Lk 10:23-24=Mt 13:16-17	
10	Mustard (Mk 4:30-32)	20		Lk 13:18-19=Mt 13:31-32	
11	Be On Guard	21:5-7, 103		Lk 12:39-40=Mt 24:43-44	
12	Light Within (World's Light: Mt 5:14; Jn 8:12)	24, 61		Lk 11:34-36=Mt 6:22-23	
13	Splinter In Eye	26		Lk 6:41-42=Mt 7:3-5	
14	From The Housetops	33:1		Lk 12:3=Mt10:27	
15	Lamp & Bushel (Mk 4:21=Lk 8:16)	33:2-3		Lk 11:33=Mt 5:15	
16	Blind Leading Blind	34		Lk 6:39=Mt 15:14	

17	Strong Man's House	(Mk 3:27)	35		Lk 11:21-22=Mt 12:29	Q2
18	Don't Worry		36		Lk 12:22-31=Mt 6:25-33	
19	Keys Of Knowledge		39, (102)		Lk 11:52=Mt 23:13	Q2
20	Have And Receive More	(Mk 4:25=Mt 13:12=Lk 8:18)	41		Lk 19:26=Mt 25:29	Q2
21	Blaspheming The Holy Spirit	(Mk 3:28-30=Mt 12:31)	44		Lk 12:10=Mt 12:32	Q2
22	Tree And Its Fruit	(Mt 12:33-35)	45, (43)		Lk 6:43-45=Mt 7:16-20	
23	Greater Than John		46		Lk 7:28=Mt 11:11	Q2
24	Two Masters		47		Lk 16:13=Mt 6:24	
25	Moving Mountains	(Mt 17:20)	48, 106		Lk 17:6=Mt 21:21	
26	Blessed Poor	(James 2:5)	54		Lk 6:20=Mt 5:3	
27	Hate Your Family		55:1-2a,101		Lk 14:26=Mt 10:37	
28	Must Bear Cross	(Mk 8:34=Mt 16:24=Lk 9:23)	55:2b		Lk 14:27=Mt 10:38	
29	Two In A Bed		61:1		Lk 17:34-35=Mt 24:40-41	Q2
30	Father And Son	(Jn 3:35b; 13:3a)	61:3		Lk 10:22=Mt 11:27	Q2
31	The Feast		64		Lk 14:15-24=Mt 22:1-13	Q2
32	Blessed Persecuted		68		Lk 6:22-23=Mt 5:11-12	
		(Mt 5:10=1 Pet 3:14; 4:14)	69:1	T2	Lk 6:22b,23c=Mt 5:11b,12c	Q2
33	Blessed Hungry		69:2		Lk 6:21=Mt 5:6	
34	Great Harvest	(Jn 4:35)	73		Lk 10:2=Mt 9:37-38	
35	Treasure In Heaven		76		Lk 12:33=Mt 6:19-20	
36	Into The Desert	(Mk 1:2-3=Mt 3:3=Lk 3:4-6=Jn 1:19-23)	78		Lk 7:24-27=Mt 11:7-10	Q2
37	Foxes Have Dens		86		Lk 9:57-58=Mt 8:19-20	
38	Washing Outside		89		Lk 11:39-40=Mt 23:25-26	Q2
39	Discerning The Times		91		Lk 12:56=Mt 16:3	Q2
41	Give Without Return		95		Lk 6:30,34-35=Mt 5:42	
42	Leaven (Yeast)		96		Lk 13:20-21=Mt 13:33	
43	Lost Sheep		107		Lk 15:3-7=Mt 18:12-14	

The following charts are derived from Crossan's parallels in *The Birth of Christianity*.

Thomas-Mark Parallels

#	#	Sayings	Thomas	T2	Mark
	1	Seek and Find (Q: Lk 11:9-10=Mt 7:7-8) (Mt 21:22)	94		11:24
		(Jn 14:13-14; 15:7; 15:16; 16:23-24,26)	2, 92	T2	
	2	Empire Within (Lk 17:20-21=Mt 24:23)	51, 113		13:21
		(Q:Lk 17:23-24=Mt 24:26-27)	3, 18	T2	
	3	First&Last (Q: Lk 13:30=Mt 20:16) (Mt 19:30; 23:11; Lk 9:48)	4	T2	9:35; 10:31
	4	Hidden Revealed (Q: Lk 12:2/=Mt 10:26) (Lk 8:17)	6:5-6		4:22
			5	T2	

44	5	Who Has Ears (Mt13:9,43b;11:15; Lk8:8b;14:35b)	8,21,24,63,65,96	4:9,23
45	6	The Sower (Mt13:3b-8; Lk 8:5-8a)	9	4:3-8
46	7	Who Is Jesus (Mt 16:13-20; Lk 9:18-21; Jn 6:67-69)	13	8:27-30
	8	Mission Instructions (Q: Lk 10:4-11=Mt 10:7-14) (Mt 10:1; Lk 9:1-6)	14:2	6:7-13
47	9	What Goes In (Mt 15:10-11)	14:5	7:14-15
	10	Mustard (Q: Lk 13:18-19=Mt 13:31-32)	20	4:30-32
48	11	Harvest Time	21:8-9	4:26-29
49	12	Kingdom and Children (Mt 18:3; 19:13-15; Lk 18:15-17; Jn 3:1-5, 9-10)	22:1-2	10:13-16
50	13	Prophet's Own Country (Mt 13:53-58; Lk 4:16-24; Jn 4:44)	31	6:1-6a
	14	Lamp & Bushel (Q: Lk 11:33=Mt 5:15) (Lk 8:16)	33:2-3	4:21
	15	Strong Man's House (Q: Lk 11:21-22=Mt 12:29)	35	3:27
	16	Have And Receive More (Q: Lk 19:26=Mt 25:29) (Mt 13:12; Lk 8:18)	41	4:25
	17	Blaspheming The Holy Spirit (Q: Lk 12:10=Mt 12:32) (Mt 12:31)	44	3:28-30
51	18	New Wine, New Bottle (Mt 9:16-17; Lk 5:36-38)	47:4-5	2:21-22
	19	Must Bear Cross (Q: Lk 14:27=Mt 10:38) (Mt 16:24=Lk 9:23)	55:2b	8:34
52	20	Knowing the Mystery (Mt 13:10-11, 13-15; Lk 8:9-10)	62:3b	4:10-12
53	21	The Tenants (Mt 21:33-41, 43-46; Lk 20:9-16, 19)	65:1-7	12:1-9, 12
54	22	The Rejected Stone (Mt 21:42; Lk 20:17-18)	66	12:10-11
55	23	Destroying the Temple (Mt 26:59-61; 27:39-43; Lk 23:35-37; Jn 2:18-22; Acts 6:11-14)	71	14:55-59; 15:29-32a
	24	Into The Desert (Q: Lk 7:24-27=Mt 11:7-10) (Mt 3:3=Lk 3:4-6=Jn 1:19-23)	78	1:2-3
56	25	True Family (Mt 12:46-50; Lk 8:19-21)	99	3:31-35
57	26	Render Unto Caesar (Mt 22:15-22; Lk 20:20-26)	100	12:13-17
58	27	On Fasting (Mt 9:14-15; Lk 5:33-35)	104	2:18-20

Thomas-Special Matthew Parallels

#	#	Sayings	Thomas	T2	Spec. Mt.
59	1	Net of the Kingdom	8		13:47-48
60	2	Light of the World (Jn 8:12)	24, 77:1		5:14a
61	3	Two or Three Gathered	30		18:20
62	4	City on Hill (see Q: Lk 6:47-49=Mt 7:24-27)	32		5:14b
63	5	Serpents and Doves	39		10:16
64	6	Plant Rooted Up	40		15:12-13
65	7	Weeds Burned	57		13:24-30
66	8	Left and Right Hand	62:2		6:3b
67	9	The Pearl	76		13:45-46
68	10	Easy Yoke	90		11:28-30
69	11	Dogs and Swine	93		7:6
70	12	Treasure in Field	109		13:44

Thomas-Special Luke Parallels

#	#	Sayings	Thomas	T2	Spec. Lk.
	1	I Bring Fire	10, (16, 82)		12:49 (Q?)
71	2	Old Wine Preference (New Bottles: Mk 2:21-22=Lk 5:36-38=Mt 9:16-17)	47:3		5:39
72	3	Rich Fool	63		12:16-21 (Q?)
73	4	Inheritance Dispute	72		12:13-15 (Q?)
74	5	Blessed Womb (Jn 13:17; Jas 1:25b)	79		11:27-31 (Q?)

Thomas-John Parallels

#	#	Sayings	Thomas	T2	John
75	1	Not Taste Death	1		8:52-52
	2	Seek and Find (Q: Lk 11:9-10=Mt 7:7-8) (Mk 11:24=Mt 21:22)	2, 92, 94	T2	14:13-14; 15:7; 15:16; 16:23-24,26
	3	Kingdom and Children (Mk 10:13-16; Mt 18:3; 19:13-15; Lk 18:15-17)	22:1-2		3:1-5, 9-10
	4	Light of the World (Mt 5:14a)	24, 77:1		8:12
	5	Prophet's Own Country (Mk 6:1-6a; Mt 13:53-58; Lk 4:16-24)	31		4:44
76	6	Seeking Too Late	38		7:34-36
77	7	Scripture and Life	52		5:39-47
	8	Father And Son (Q: Lk 10:22=Mt 11:27)	61:3		3:35b; 13:3a
	9	Destroying the Temple (Mk 14:55-59; 15:29-32a; Mt 26:59-61; 27:39-43; Lk 23:35-37; Acts 6:11-14)	71		2:18-22
	10	Great Harvest (Q: Lk 10:2=Mt 9:37-38)	73		4:35
	11	Blessed Womb (Lk 11:27-31 (Q?)) (Jas 1:25b)	79		13:17

By this count there are 43 Thomas-Q parallels; 27 Thomas-Mark parallels (15 not already counted); 12 Thomas-Special Matthew parallels (12 not already counted); 5 Thomas-Special Luke parallels (4 not already counted); and 11 Thomas-John parallels (3 not already counted). That's a total 74 Thomas-Synoptic parallels and 77 Thomas-Four Gospels parallels. Stephen Patterson, in *The Gospel of Thomas and Jesus*, comes up with 82 Thomas-Synoptic parallels: 42 twins; 15 siblings; and 25 cousins. Of these, he counts 22 wisdom sayings and 11 parables.

By Crossan's count 28% (37 out of 132 units) of Thomas has Q parallels. 37% (37 out of 101 units) of Q has Thomas parallels. 59% (22 out of 37) of the Common Sayings are in Q1. 41% (15 out of 37) are in Q2.

Elsewhere Crossan counts 59 units in Q1 and 52 units in Q2, with the former being considerably more attested to in other sources. Kloppenborg, in *The Formation of Q*, breaks Q into 106 units.

Crossan's *Sayings Parallels* lists 503 sayings attributed to Jesus from all early Christian literature. The sayings are broken up into four genres. There are 33 parables, 291 aphorisms, 81 dialogues, and 98 stories. There is some overlap of sayings among these four groups. Accounting for this, I come up with 428 total sayings. According to Burton Mack, in *The Lost Gospel*, of all these sayings, "less than 10 percent are considered candidates for authenticity by scholars working on this question."

The Jesus Seminar was a group of scholars that debated and voted on the authenticity of sayings attributed to Jesus. *The Gospel of Jesus*, by Robert Funk and the Seminar, reports that "the Seminar sorted through about 1,500 versions of approximately 500 sayings ascribed to Jesus. A compendium of about 90 authentic sayings and parables was determined." (*The Five Gospels*, by Funk and the Seminar, list 91 sayings, ordered by vote score. 90 scored from .92 to .51. #91 was evenly divided with .50) The Seminar also evaluated alleged deeds of Jesus. "Twenty-nine of the 176 events were deemed to contain historical information." *The Gospel of Jesus* has an "Index of Sayings & Stories" that contains 126 entries. (90 or 91

and 29 would be 119 or 120 total sayings and deeds.)

Development of the Christian Creed

Faith or Works?

Deeds <i>Q, c. 40-50; Mk, c. 68-70; Mt&Lk, c. 80-90</i>	Belief <i>John, c. 90-100</i>
<p style="text-align: center;"><i>Mark 8:34-35</i> <i>(also Mt 16:24-25, Lk 9:23-24, 17:33)</i> Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.</p> <p style="text-align: center;"><i>Mt 10:38 (also Lk 14:27, from Q)</i> And he that taketh not his cross, and followeth after me, is not worthy of me.</p> <p style="text-align: center;"><i>Mt 5:20</i> For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.</p> <p style="text-align: center;"><i>Mt 5:48 (also Lk 6:46, from Q)</i> Be ye therefore perfect, even as your Father which is in heaven is perfect.</p> <p style="text-align: center;"><i>Lk 6:40</i> The disciple is not above his master: but every one that is perfect shall be as his master.</p> <p style="text-align: center;"><i>Mt 7:16 (also Lk 6:44, from Q)</i> Ye shall know them by their fruits.</p> <p style="text-align: center;"><i>Mt 7:21 (also Lk 6:46, from Q)</i> Not everyone that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my father which is in heaven.</p>	<p style="text-align: center;"><i>John 3:16-18</i> For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.</p> <p style="text-align: center;"><i>John 14:6 (also Ecclesiasticus [Ap] 24:25)</i> I am the way, the truth, and the life: no man cometh unto the Father, but by me.</p>

Paul v. James

James was Jesus' brother and leader of the earliest church in Jerusalem. The letter attributed to him was written after his death, but is likely in line with his teachings, and is certainly in line with Jesus' teachings. The letter draws heavily on the lost gospel called Q, which was the earliest gospel and best documentation of Jesus' teachings. Paul never met Jesus and converted after Jesus' death and a short career of persecuting his original followers.

Paul: Faith	James: Works
<p style="text-align: center;"><i>Galations 2:16</i> Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.</p> <p style="text-align: center;"><i>Romans 3:28</i> A man is justified by faith without the deeds of the law.</p>	<p style="text-align: center;"><i>James 2:14-20</i> What <i>doth it</i> profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what <i>doth it</i> profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also</p>

	believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?
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Apostolic Mission

Little Commission: To Jews Only <i>Mt 10:5-8, c. 80-90, likely historical Jesus</i> <i>(All of Mt 10 is instructions for apostolic mission)</i>	Great Commission: To All Nations <i>Mt 28:18-20, c. 80-90, resurrected Jesus</i>
Go not into the way of the Gentiles, and into <i>any</i> city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.	All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, <i>even</i> unto the end of the world. Amen.

Luke 24:46-49, c. 80-90, resurrected Jesus, there are several variations in early texts
(Luke 10:1-16 gives likely historical instructions to 72 followers)

Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

John 20:21-23, c. 90-100, resurrected Jesus

Peace *be* unto you: as *my* Father hath sent me, even so send I you.... Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

John 20:30-31

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Mark 16:15-18, resurrected Jesus, the earliest versions of Mark (c. 68-70) end at 16:8.
16:9-20 was likely written in the early 2nd century and added later.

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Mark 16:8b, another ending to Mark added no earlier than the 4th century.

And all that had been commanded them they told briefly to those around Peter. And afterword Jesus himself sent out through them, from east to west, the sacred and imperishable proclamation of eternal salvation.

Proto-Creed

Irenaeus, in Against Heresies, c. 180 ("Canon of Truth" or "Rule of Faith")

The Church, though dispersed throughout the whole world, even to the ends of the earth, has received from the apostles and their disciples this faith: [She believes] in one God, the Father Almighty, Maker of heaven, and earth, and the sea, and all things that are in them; and in one Christ Jesus, the Son of God, who became incarnate for our salvation; and in the Holy Spirit, who proclaimed through the prophets the dispensations of God, and the advents, and the birth from a virgin, and the passion, and the resurrection from the dead, and the ascension into heaven in the flesh of the beloved Christ Jesus, our Lord, and His [future] manifestation from heaven in the glory of the Father "to gather all things in one," and to raise up anew all flesh of the whole human race, in order that to Christ Jesus, our Lord, and God, and Saviour, and King, according to the will of the invisible Father, "every knee

should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess” to Him, and that He should execute just judgment towards all; that He may send “spiritual wickednesses,” and the angels who transgressed and became apostates, together with the ungodly, and unrighteous, and wicked, and profane among men, into everlasting fire; but may, in the exercise of His grace, confer immortality on the righteous, and holy, and those who have kept His commandments, and have persevered in His love, some from the beginning [of their Christian course], and others from [the date of] their repentance, and may surround them with everlasting glory.

Official Church Creed

First Council of Nicea, 325

We believe in one God, the Father Almighty, Maker of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, begotten of the Father [the only-begotten; that is, of the essence of the Father, God of God,] Light of Light, very God of very God, begotten, not made, being of one substance with the Father;

By whom all things were made [both in heaven and on earth];

Who for us men, and for our salvation, came down and was incarnate and was made man;

He suffered, and the third day he rose again, ascended into heaven;

From thence he shall come to judge the quick and the dead.

And in the Holy Ghost.

[But those who say: 'There was a time when he was not;' and 'He was not before he was made;' and 'He was made out of nothing,' or 'He is of another substance' or 'essence,' or 'The Son of God is created,' or 'changeable,' or 'alterable'— they are condemned by the holy catholic and apostolic Church.]

First Council of Constantinople, 381

We believe in one God, the Father Almighty, Maker of *heaven and earth*, and of all things visible and invisible.

And in one Lord Jesus Christ, the *only-begotten* Son of God, begotten of the Father *before all worlds (æons)*, Light of Light, very God of very God, begotten, not made, being of one substance with the Father;

by whom all things were made;

who for us men, and for our salvation, came down *from heaven*, and was incarnate *by the Holy Ghost of the Virgin Mary*, and was made man;

he was crucified for us under Pontius Pilate, and suffered, and was buried, and the third day he rose again, *according to the Scriptures*, and ascended into heaven, *and sitteth on the right hand of the Father*;

from thence he shall come *again, with glory*, to judge the quick and the dead. ;

whose kingdom shall have no end.

And in the Holy Ghost, *the Lord and Giver of life, who proceedeth from the Father, who with the Father and the Son together is worshiped and glorified, who spake by the prophets.*

In one holy catholic and apostolic Church; we acknowledge one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come. Amen.

Old Roman Symbol <i>first referenced in 340</i>	Apostle's Creed <i>Roman Catholic version, first referenced in 390, present form from 8th century</i>
I believe in God the Father almighty; and in Christ Jesus His only Son, our Lord, Who was born from the Holy Spirit and the Virgin Mary, Who under Pontius Pilate was crucified and buried,	1. I believe in God the Father almighty, creator of heaven and earth. 2. I believe in Jesus Christ, his only Son, our Lord. 3. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. 4. Under Pontius Pilate, He was crucified, died, and was

<p>on the third day rose again from the dead,</p> <p>ascended to heaven, sits at the right hand of the Father, whence He will come to judge the living and the dead; and in the Holy Spirit,</p> <p>the holy Church,</p> <p>the remission of sins,</p> <p>the resurrection of the flesh</p> <p>(the life everlasting).</p>	<p>buried.</p> <p>5. He descended to the dead. On the third day he rose again.</p> <p>6. He ascended into heaven and is seated at the right hand of the Father.</p> <p>7. He will come again to judge the living and the dead.</p> <p>8. I believe in the Holy Spirit,</p> <p>9. the holy catholic Church, the communion of saints,</p> <p>10. the forgiveness of sins,</p> <p>11. the resurrection of the body,</p> <p>12. and the life everlasting.</p> <p>Amen.</p>
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“List of Christian creeds” at wikipedia.org shows many more subsequent creeds.

Books

“There is nothing covered, that shall not be revealed; and hid, that shall not be known“ (Mt 10:26).
“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you” (Mt 7:7).
“And ye shall know the truth, and the truth shall make you free“ (Jn 8:32).

Bible, *King James Version*

- The classic translation.

Bible, *The New Oxford Annotated Bible, New Revised Standard Version, With The Apocrypha*, 4th Edition

- Leading scholarly and annotated translation.

Abraham Herschel, *The Prophets*

- Analysis of the teachings of the Hebrew prophets.

Robert Wright, *The Evolution of God*

- A thorough review of the development of morality and conceptions of God in Western scripture (Bible and Koran).

Michael Walzer, *In God's Shadow: Politics in the Hebrew Bible*

Bart D. Ehrman, *Jesus: apocalyptic prophet of the new millennium*

John Dominic Crossan, *Jesus: A Revolutionary Autobiography*

Reza Aslan, *Zealot*

- Scholarly reconstructions of the life and times of Jesus. Ehrman's is the most credible.

Gospel of Thomas

- The most credible and interesting of the non-canonical Gospels.

Leo Tolstoy, *The Gospels in Brief*

- Tolstoy's Gospel harmonization, with commentary.

Martin Luther King Jr., *A Testament of Hope*,

- Compilation of writings and speeches of one of the 20th century's greatest exemplars of the Bible's teachings. For a shorter collection see Cornel West, *The Radical King*.

Cornel West and Christa Buschendorf, *Black Prophetic Fire*

- A critical review of six outstanding figures in the Black prophetic tradition.

Norman Finkelstein, *What Gandhi Says*

- A short introduction into the teachings of another of the 20th century's great prophets.

Noam Chomsky, *Understanding Power: The Indispensable Chomsky*

- One of many extremely enlightening books by the United States' greatest contemporary prophet.

Peter Singer, *Practical Ethics*

William MacAskill, *Doing Good Better*

Howard Zinn, *A People's History of the United States*

- US history from the prophetic perspective.

John Steinbeck, *The Grapes of Wrath*

George Orwell, *1984*

Aldous Huxley, *A Brave New World*

- A few notable novels in the prophetic tradition.

Plato, *Apology* and *Crito*

- The life and teachings of Socrates. Socrates is the ultimate example of commitment to the quest for truth. Jesus is the ultimate example of sacrificial love. These two are powerful models for anyone interested in leading a life committed to truth and justice.

Bertrand Russell, "A Free Man's Worship" (Printed in *Mysticism and Logic and Other Essays*, online at nd.edu.)

Resources

“By this shall all *men* know that ye are my disciples, if ye have love one to another” (Jn:13:35).
“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father” (Mt 7:21).
“Ye shall know them by their fruits” (Mt 7:16).

Charity: “Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me” (Mt 25:44-45).

givingwhatwecan.org
thelifyoucansave.org
givewell.org

See "[Give boldly, give wisely](#)" at richmond.com

Human and Civil Rights: “Ye are gods; And all of you are children of the most High” (Ps 82:6). “God created man in his own image” (Gen 1:27).

Human Rights Watch
Amnesty International

American Civil Liberties Union
Center for Constitutional Rights

Animal Welfare: "A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel" (Prov 12:10). "Yea, they have all one breath; so that a man hath no preeminence above a beast" (from Ecc 3:18-21). "Blessed are the merciful: for they shall obtain mercy" (Mt 5:7).

animalcharityevaluators.org

See "[Farm to Fridge](#)" on YouTube.

Independent Media: “For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops” (Lk 12:2-3).

democracynow.org
antiwar.com
commondreams.org
truthdig.com
truthout.org
theintercept.com
trnn.com (The Real News Network)
Z Magazine

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