



LIBRARY OF THE THEOLOGICAL SEMINARY

PRINCETON. N. J.

PRESENTED BY

Herbert Adams Gibbons.

Division.....BC2422

Section.....2D/61



Rev. H. G. Gibbons—
With the best wishes
of his friend, Mary Brainerd.

Sept. 19—1883.

THE DIVINE TEACHER.



Bible. NT
1875



THE
DIVINE TEACHER:

BEING

THE RECORDED SAYINGS OF

OUR LORD JESUS CHRIST.

DURING HIS MINISTRY ON EARTH.

“THESE THINGS I HAVE SPOKEN UNTO YOU, THAT IN ME YE MIGHT HAVE
PEACE.”

NEW-YORK:
T. WHITTAKER,
2 BIBLE HOUSE.

A HIDING PLACE FROM THE WIND

A COVERT FROM THE TEMPEST

RIVERS OF WATER IN A DRY PLACE

THE SHADOW OF A GREAT ROCK IN
A WEARY LAND

CONTENTS.

	Page
PREFACE	ix
INTRODUCTION	xi
HIS ACTIVE MINISTRY	1
THE MIRACLES	69
THE PARABLES	99
THE CLOSE OF HIS MINISTRY AND DEATH.....	139
HIS RESURRECTION AND ASCENSION	182
INDEX	191

P R E F A C E.

THE Words of the Lord Jesus Christ must ever be regarded by His disciples as the central glory of the Bible, the most precious heritage of Humanity. The faithful who lived before His Advent, from the earliest ages of the world, looked to Him as the Desire of All Nations, and “died in faith, not having received the promises, but having seen them afar off, and embraced them.” The Christian Church, since His Advent and Ascension, have rested upon His Work and His Words as their healing for the past, their strength for the present, and their hope for the future.

It seems desirable, therefore, that Words which are so precious, and which must remain equally precious to all generations, should be gathered together into a complete whole, and

presented in a convenient form for the use of those who value them.

To effect this object, and nothing more, has been the design of the compiler of this book. He offers, not an epitome of the New Testament, but simply a collection of the recorded oral teaching of our Lord during His ministry on earth, with no more of connecting narrative than is necessary to explain the occasions of the Sayings. The Miracles and the Parables are collected under their respective headings; but, with these important exceptions, the rest of the Sayings are arranged, according to the compiler's best judgment, in chronological order. The work being intended as only subsidiary to the reading of the New Testament, references have been dispensed with, as insuring greater ease and freedom in reading.

An index is given, which will enable the reader to trace our Lord's teaching on the subjects referred to.

INTRODUCTION.

*Scripture Narrative of the Birth of Jesus, His
Early Life, and preparation for His Ministry.*

IN the days of Herod, the King of Judæa, the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David ; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured ; the Lord is with thee : blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary ; for thou hast found favour with God. And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS ; for He shall save His people from their sins. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him

the throne of his father David ; and he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man ? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee ; therefore also that holy thing which shall be born of thee shall be called the Son of God. And Mary said, Behold the handmaid of the Lord : be it unto me according to thy word. And the angel departed from her.

And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David), to be taxed with Mary his espoused wife, being great with child. And so it was, that while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger ; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them ; and they were sore afraid. And the angel said unto them, Fear not ; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you ; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good-will towards men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at these things which were told them by the shepherds. But Mary kept all these things, and pondered them in her

heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. And when the days of the purification of Mary, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord, and to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtle doves or two young pigeons.

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the

Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thine own soul also,) that the thoughts of many hearts may be revealed.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Israel.

There came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together,

he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa : for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda : for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child ; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed ; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him : and when they had opened their treasures, they presented unto him gifts ; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into

Egypt, and be thou there until I bring thee word : for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt : and was there until the death of Herod : that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel : for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither : notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee : and he came and dwelt in a city called Nazareth : that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

And the child grew, and waxed strong in spirit : filled with wisdom : and the grace of God was upon him.

Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem ; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey ; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed : and his mother said unto him, Son, why hast thou thus dealt with us ? behold, thy father and I have sought thee sorrowing. And he said unto them,

^a HOW IS IT THAT YE SOUGHT ME ? WIST YE NOT THAT I MUST BE ABOUT MY FATHER'S BUSINESS ?

And they understood not the saying which he spoke unto them.

And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

Jesus cometh from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him,

^a SUFFER IT TO BE SO NOW: FOR THUS IT BECOMETH US TO FULFIL ALL RIGHTEOUSNESS.

Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and, lo, a voice from heaven, saying,

^b *This is my beloved Son, in whom I am well pleased.*

· Then was Jesus led up of the spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said,

^a IT IS WRITTEN, MAN SHALL NOT LIVE BY BREAD ALONE, BUT BY EVERY WORD THAT PROCEEDETH OUT OF THE MOUTH OF GOD.

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him,

^b IT IS WRITTEN AGAIN, THOU SHALT NOT TEMPT THE LORD THY GOD.

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him,

^a GET THEE HENCE, SATAN: FOR IT IS WRITTEN, THOU SHALT WORSHIP THE LORD THY GOD, AND HIM ONLY SHALT THOU SERVE.

^b Then the devil leaveth him ; and, behold, angels came and ministered unto him.

Testimony of John the Baptist concerning Jesus.

^c John the Baptist came preaching in the wilderness of Judæa, and saying, Repent ye : for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

John bare witness of Jesus, and cried, This was he of whom I spake, He that cometh after me is preferred before me ; for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, he hath declared him.

And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor

Elias, neither that prophet? John answered them, saying, I baptize you with water unto repentance; but there standeth one among you, whom ye know not: one mightier than I cometh after me, the latchet of whose shoes I am not worthy to stoop down and unloose; he will baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but the chaff he will burn with fire unquenchable.

John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God.

The Jews came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same bap-

tizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom : but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice : this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all : he that is of the earth is earthly, and speaketh of the earth : he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth, and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God : for God giveth not the spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life : and he that believeth not the Son, shall not see life ; but the wrath of God abideth on him.

EMMANUEL

GOD WITH US

THE DIVINE TEACHER.

His Active Ministry.

[Two of John's disciples, one being Andrew, Simon Peter's brother, hearing John say of Jesus as he walked, Behold the Lamb of God, followed Jesus, who turned, and seeing them following, said unto them] :—

What seek ye ?

[They said, Rabbi, where dwellest thou ? He said] :—

Come and see.

[Andrew brings his brother Simon Peter to Jesus. And when Jesus beheld him, he said] :—

Thou art Simon the son of Jona. Thou shalt be called Cephas.

[The day following he finds Philip in Galilee, and said unto him] :—

Follow me.

[Philip finds Nathaniel. Jesus seeing Nathaniel coming to him, saith of him] :—

Behold an Israelite indeed, in whom is no guile.

[Nathaniel asked, Whence knowest thou me? Jesus answered] :—

^a Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

[Nathaniel replied, Rabbi, thou art the Son of God, thou art the King of Israel. Jesus continues] :—

Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these. Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

[At the passover in Jerusalem, Jesus entered into the temple of God, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them] :—

^b Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

[Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them] :—

^c Destroy this temple, and in three days I will raise it up.

[Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said.]

[Leaving Judea, he departed again into Galilee, and he must needs go through Samaria. At Sychar, being wearied with his journey, he sat on Jacob's well. There cometh a woman of Samaria to draw water. Jesus saith unto her] :—

Give me to drink.

[She inquires how he, being a Jew, asketh drink of her, a woman of Samaria? for the Jews have no dealings with the Samaritans. He answered] :—

^a If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

[She reminds Him that He has nothing to draw with, and that the well is deep. Whence has He that living water? and asks, is he greater than their father Jacob, who gave them the well, and drank thereof, and his children, and his cattle? Jesus answered] :—

^b Whosoever drinketh of this water shall thirst again: 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.

[The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her] :—

Go, call thy husband, and come hither.

[The woman answered, I have no husband. Jesus said] :—

^c Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

[She said, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain : and ye say that in Jerusalem is the place where men ought to worship. Jesus replies] :—

Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what : we know what we worship : for salvation is of the Jews. ^a But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth : for the Father seeketh such to worship him. God is a Spirit : and they that worship him must worship him in spirit and in truth.

[The woman saith unto him, I know that Messias cometh, which is called Christ : when He is come, He will tell us all things. Jesus saith unto her] :—

^b I that speak unto thee am he.

[His disciples, who had gone into the city to buy meat, having returned, prayed him, Master, eat. He said] :—

I have meat to eat that ye know not of.

[They asked one of another if any man had brought Him ought to eat ? Jesus said] :—

^c My meat is to do the will of him that sent me, and to finish his work. Say not ye, there are yet four months, and then cometh harvest ? behold, I say unto you, lift up your eyes, and look on the fields ; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth

fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

[Jesus heard that John had been cast into prison, and from that time He began to preach, and to say,]

The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel.

[Having been in Cana and healed the nobleman's son of Capernaum, he came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

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 broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

And he closed the book, and began to say unto them]:—

^a This day is this scripture fulfilled in your ears.

[All bore him witness, and wondered at the gracious words that proceeded out of his mouth, and they said, Is not this Joseph's son? And he said]:—

Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land ; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet ; and none of them was cleansed, saving Naaman the Syrian.

[He calls Simon Peter and Andrew, who were fishers, by the sea of Galilee, and said to them] :—

Come ye after me, and I will make you to become fishers of men.

[After healing divers diseases, and casting out many devils, he sought retirement early in the morning for prayer. Simon and others followed him, and said, All men seek for thee. He said] :—

Let us go into the next towns, that I may preach there also ; for therefore came I forth.

[And the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them] :—

I must preach the kingdom of God to other cities also ; for therefore am I sent.

[His fame went throughout all Syria. He healed the sick with divers diseases and torments, and those which were lunatic, and those that had the palsy. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

And seeing the multitudes, he went up into a mountain ; and when he was set, his disciples came unto him ; and he opened his mouth, and taught them, saying] :—

^a Blessed are the poor in spirit : for their's is the kingdom of heaven. Blessed are they that mourn : for they shall be comforted. Blessed are the meek : for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness : for they shall be filled. Blessed are the merciful : for they shall obtain mercy. Blessed are the pure in heart : for they shall see God. Blessed are the peacemakers : for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake : for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad : for great is your reward in heaven : for so persecuted they the prophets which were before you.

^b 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. Ye are

the light of the world. A city that is set on an hill cannot be hid. 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. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

^a 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.

^b 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. 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. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. 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. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

^a Ye have heard that it was said by them of old time, thou shalt not commit adultery: But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. ^b 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. 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. ^c It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: 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.

^a 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 : but I say unto you, Swear not at all ; neither by heaven ; for it is God's throne : nor by the earth ; for it is his footstool : neither by Jerusalem ; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea ; Nay, nay : for whatsoever is more than these cometh of evil.

^b Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth : 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 if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

^c Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 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; 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. 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.

^aTake 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. 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. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

^bAnd 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. 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. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him. After this manner therefore pray ye:

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. 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.

^a For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

^b 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. But thou, when thou fastest, anoint thine head, and wash thy face: 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.

^a Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal : ^b But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal ; for where your treasure is, there will your heart be also. The light of the body is the eye : if therefore thine eye be single, thy whole body shall be full of light. 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 !

^c 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. ^d 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 ? 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 ? Which of you by taking thought can add one cubit unto his stature ? And why take

ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 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? Therefore, take no thought, saying, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? (For after all these things do the Gentiles seek:;) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 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.

^a Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thy own eye? 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? 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.

^aGive 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.

^bAsk, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you : for every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone ? Or if he ask a fish, will he give him a serpent ? 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 ? 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.

^cEnter 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 : because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. ^dYe shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles ?

Even so, every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore, by their fruits ye shall know them.

^a 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. 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 ? And then will I profess unto them, I never knew you : depart from me, ye that work iniquity.

^b 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 : 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. ^c 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 : 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.

[Jesus calls Levi (Matthew) at the receipt of custom, saying] :—

Follow me.

[And he left all, rose up and followed him. And Levi made him a great feast, and a great company of publicans and of others sat down with Jesus and his disciples. And the scribes and pharisees murmured against his disciples, saying, Why eateth your master with publicans and sinners? Jesus answered] :—

^a They that are whole need not a physician, but they that are sick. 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.

[They asked why the disciples of John and of the Pharisees fast often and make prayers, but thine eat and drink? He said] :—

^b Can ye make the children of the bridechamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

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. 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. But new wine must be put into new bottles; and both are preserved. No man also

having drunk old wine straightway desireth new :
for he saith, The old is better.

[He went through the corn-fields on the Sabbath-day, and his disciples plucked the ears of corn and did eat, rubbing them in their hands. Certain Pharisees say, Why do ye that which is not lawful to do on the Sabbath-days? Jesus answered] :—

^a Have ye not read so much as this, what David did, when he had need and was an hungered, and they that were with him ; how he entered into the house of God in the days of Abiathar the high priest, and did take and eat the shewbread, and gave also to them that were with him ; which it is not lawful to eat, but for the priests alone ? Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless ? But I say unto you, that in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. The Sabbath was made for man, and not man for the Sabbath ; therefore the Son of man is Lord even of the Sabbath day.

[He went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he calleth unto him his disciples whom he would, and they came unto him. And of them he chose and ordained twelve, that they should be with him, and that he might send them forth to preach, and to

have power to heal sicknesses, and to cast out devils : whom also he named Apostles :—Simon (whom he also named Peter), and Andrew his brother, James the Son of Zebedee, and John his brother, (and he surnamed them Boanerges, which is, The sons of thunder,) Philip, and Bartholomew, Matthew, and Thomas, James the son of Alpheus, and Thaddeus, and Simon the Canaanite, and Judas Iscariot, which also betrayed him. And he lifted up his eyes on his disciples, and said] :—

^a Blessed be ye poor : for yours is the kingdom of God. Blessed are ye that hunger now : for ye shall be filled. Blessed are ye that weep now : for ye shall laugh. 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.

Rejoice ye in that day, and leap for joy : for, behold, your reward is great in heaven : for in like manner did the fathers unto the prophets.

^b But woe unto you that are rich ! for ye have received your consolation. Woe unto ye that are full ! for ye shall hunger. Woe unto you that laugh now ! for ye shall mourn and weep. Woe unto ye when all men shall speak well of you ! for so did the fathers to the false prophets.

^c But I say unto you which hear, love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one

cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also. Give to every one that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. 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. 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. Be ye therefore merciful, as your Father also is merciful. ^a Judge not and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down 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.

Can the blind lead the blind? Shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as

his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? 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. ^a As a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. 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. 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. ^b And why call ye me, Lord, Lord, and do not the things which I say?

^b Whosoever cometh to me and heareth my sayings, and doeth them, I will show you to whom he is like: 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. ^c 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.

[John the Baptist sends from his prison two of his disciples to Jesus, to ask, Art thou he that should come, or look we for another? And in that same hour he cured many of their infirmities and plagues. Jesus replies] :—

Go your way, and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me.

[As they departed, Jesus began to say unto the multitude concerning John] :—

^a What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing, are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, among them that are born of women

there hath not risen a greater prophet than John the Baptist : notwithstanding, he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear.

^a But whereunto shall I liken this generation ? and to what are they like ? They are like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced ; we have mourned unto you, and ye have not lamented. For John came neither eating bread nor drinking wine, and they say, He hath a devil. The Son of man is come eating and drinking, and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners. But wisdom is justified of all her children.

[By invitation, he entered the house of one of the Pharisees, and sat down to meat. A woman, who was a sinner, knowing Jesus was there, brought an alabaster box of ointment, and stood at his feet behind him weeping, washing his feet with tears, and wiping them with the hairs of her head ; and kissed his feet, and anointed them with the ointment. The Pharisee spake within himself, 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. And Jesus, answering, said unto him] :—

Simon, I have somewhat to say unto thee.

[And he saith, Master, say on.]

There was a certain creditor which had two debtors : the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most ?

[Simon answered and said, I suppose that he to whom he forgave most. And he said unto him] :—

Thou hast rightly judged.

[And he turned to the woman, and said unto Simon] :—

^a Seest thou this woman ? I entered into thine house, thou gavest me no water for my feet : but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss : but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint : but this woman hath anointed my feet with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven ; for she loved much : but to whom little is forgiven, the same loveth little.

[And he said unto her] :—

^b Thy sins are forgiven.

[And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also ? And he said to the woman] :—

Thy faith hath saved thee ; go in peace.

[Certain scribes and Pharisees say to him, Master, we would see a sign from thee. He answered] :—

^a An evil and adulterous generation seeketh after a sign ; and there shall no sign be given to it, but the sign of the prophet Jonas : for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it : because they repented at the preaching of Jonas ; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it : for she came from the uttermost parts of the earth to hear the wisdom of Solomon ; and, behold, a greater than Solomon is here. ^b When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out ; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there : and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

[One said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. He replied] :—

Who is my mother ? and who are my brethren ?

[And he stretched forth his hand toward his disciples, and said] :—

^a Behold my mother and my brethren ! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

[After speaking parables by the sea-side, when even was come, he said unto the multitudes] :—

Let us pass over unto the other side.

[A certain Scribe came and said to him, Master, I will follow thee whithersoever thou goest. Jesus said to him] :—

^b The foxes have holes, and the birds of the air have nests ; but the Son of Man hath not where to lay his head.

[Another disciple said unto Him, Lord, suffer me first to go and bury my father. Jesus said unto him] :—

^c Follow me : and let the dead bury their dead ; but go thou and preach the kingdom of God.

[And another also said, Lord, I will follow thee ; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him] :—

^d No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

[And when they had sent away the multitude, his disciples took him as he was in the ship. And he said] :—

Let us go over unto the other side of the lake.

[Coming into his own country, he taught in their synagogue, and they were astonished and offended in him, saying, Is not this the carpenter's son? He said unto them] :—

^a A prophet is not without honour, save in his own country, and among his own kin, and in his own house.

[When he saw the multitudes that followed him, he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd. He said to his disciples] :—

The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

[His address to the twelve Apostles, in sending them forth by two and two, giving them power against unclean spirits to cast them out, and to heal all manner of sickness and all manner of diseases, and to preach the kingdom of God.]

^b Go not into the way of the Gentiles, and into any 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. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who

in it is worthy ; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it : but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet for a testimony against them. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

Behold, I send you forth as sheep in the midst of wolves : be ye therefore wise as serpents, and harmless as doves. But beware of men : for they will deliver you up to the councils, and they will scourge you in their synagogues ; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But 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. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child : and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake : but he that endureth to the end shall be saved. But when they

persecute you in this city, flee ye into another : for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come.

^aThe disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household ? Fear them not, therefore : for there is nothing covered, that shall not be revealed ; and hid, that shall not be known. What I tell you in darkness, that speak ye in light : and what ye hear in the ear, that preach ye upon the housetops. ^bAnd fear not them which kill the body, but are not able to kill the soul : but rather fear him which is able to destroy both soul and body in hell. ^cAre not two sparrows sold for a farthing ? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore ; ye are of more value than many sparrows. ^dWhosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. ^eBut whosoever shall deny me before men, him will I also deny before my Father which is in heaven. ^fThink not that I am come to send peace on earth : I came not to send peace, but a sword. 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. And a man's foes shall be they of his own household. ^a 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. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it : and he that loseth his life for my sake shall find it.

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward ; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

[The apostles gather together, and report to Jesus what they had done and what they had taught. And he said unto them] :—

Come ye yourselves apart into a desert place, and rest awhile.

[For there were many coming and going, and they had no leisure, so much as to eat.]

[The Pharisees and scribes ask Jesus why his disciples transgress the tradition of the elders, for they wash not their hands when they eat bread. He answered] :—

^a Why do ye also transgress the commandment of God by your tradition? Full well ye reject the commandment of God, that ye may keep your own tradition. For God commanded, saying, Honour thy father and mother : and He that curseth father and mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me ; and honour not his father or his mother, he shall be free. And ye suffer him no more to do ought for his father or his mother ; making the word and commandment of God of none effect through tradition, which ye have delivered ; and many such like things do ye. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips ; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men. 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.

[And he called the multitude, and said unto them] :

^b Hearken unto me, every one of you, and understand. There is nothing from without a man, that entereth into the mouth, can defile him : but the things which come out of the mouth, those are they

that defile the man. If any man have ears to hear, let him hear.

[And when he was entered into the house from the people, then came his disciples and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said] :—

^a Every plant which my heavenly Father hath not planted shall be rooted out. Let them alone ; they be blind leaders of the blind. And if the blind lead the blind, they shall both fall into the ditch.

[Peter asked him to explain this parable, and Jesus said] :—

^b Are ye also without understanding? Do not ye yet understand, that whatsoever thing from without entereth the man, it cannot defile him ; because it entereth not into his heart, but into the belly, and goeth out into the draught ; purging all meats? But those things which proceed out of the mouth come forth from the heart : and they defile the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness : all these things come from within, and defile the man. But to eat with unwashen hands defileth not a man.

[After witnessing his miracles, the Pharisees also with the Sadducees came, and, tempting, desired him that he would show them a sign from heaven. He answered] ?—

^c When it is evening, ye say, It will be fair

weather : for the sky is red. And in the morning, It will be foul weather to day : for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky ; but can ye not discern the signs of the times ? ^a A wicked and adulterous generation seeketh after a sign ; and there shall no sign be given unto it, but the sign of the prophet Jonas.

[And he sighed deeply in his spirit and saith] :—

^b Why doth this generation seek after a sign ? Verily I say unto you, There shall no sign be given unto this generation.

[And he left them, and departed. And when his disciples were come to the other side, they had forgotten to take bread. Then Jesus said unto them] :—

^c Take heed and beware of the leaven of the Pharisees and of the Sadducees.

[And they reasoned among themselves, saying, It is because we have taken no bread. Which when Jesus perceived, he said unto them] :—

O ye of little faith, why reason ye among yourselves, because ye have brought no bread ? Why reason ye, because ye have no bread ? perceive ye not yet, neither understand ? have ye your heart yet hardened ? Having eyes, see ye not ? and having ears, hear ye not ? and do ye not remember ? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up ?

*2. ...
our respo
in 62*

[They say unto him, Twelve.]

And when the seven among four thousand, how many baskets full of fragments took ye up ?

[And they said, Seven. And he said unto them] :—

^a How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees ?

[Jesus asks of his disciples] :—

Whom do men say that I, the Son of man, am ?

[And they answered, Some say that thou art John the Baptist ; some Elias ; and others Jeremias, or one of the prophets. He saith unto them] :—

But whom say ye that I am ?

[And Simon Peter answered, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him] :—

^b Blessed art thou, Simon Bar-jona : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. ^c And I say also unto thee, That thou art Peter, and upon this rock I will build my church ; and the gates of hell shall not prevail against it. ^d And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven : and whatsoever thou shalt loose on earth shall be loosed in heaven.

[He charged his disciples that they should tell no man that he was Jesus the Christ.]

[^a Jesus begins to show unto his disciples that he must go to Jerusalem, and suffer many things of the elders and chief priests, and be killed, and be raised again the third day. Peter took him, and began to rebuke him, saying, Be it far from thee, Lord, this shall not be unto thee. He turned and said to Peter] :—

^b Get thee behind me, Satan : thou art an offence unto me : for thou savourest not the things that be of God, but those that be of men.

[Then said Jesus unto the people and to his disciples] :—

^c If any man 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 : and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ? ^d For the Son of man shall come in the glory of his Father with his angels ; and then he shall reward every man according to his works. ^e Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels. ^f Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

[^a After six days Jesus took Peter, James, and John into an high mountain apart by themselves to pray ; and as he prayed, the fashion of his countenance was altered, and he was transfigured before them ; and his face did shine as the sun, and his raiment became shining exceeding white as snow, so as no fuller on earth can white them. And there appeared unto them Moses and Elias, who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. . . . And 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.

And when the disciples heard it, they fell on their faces, and were sore afraid. Jesus came and touched them, and said] :—

Arise, and be not afraid.

[As they came down from the mountain, Jesus charged them, saying] :—

^b Tell the vision to no man, until the Son of man be risen again from the dead.

[And his disciples asked him, saying, Why then say the scribes that Elias must first come ? Jesus answered] :—

Elias truly shall first come, and restore all things. And it is written of the Son of man, that he must suffer many things and be set at nought. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed, as it is written of him. ^c Likewise shall also the Son of man suffer of them.

[The next day when they came down from the hill, he saw a great multitude, and the scribes questioning with them. And the people, running to Jesus, saluted him. And he asked the scribes] :—

What question ye with them ?

[Jesus said to his disciples] :—

^a Let these sayings sink down into your ears, for the Son of man shall be delivered into the hands of men. And they shall kill him, and the third day he shall be raised again.

[They understood not this saying, and it was hid from them, and they feared to ask him of that saying.

[Then there arose a reasoning among them, which of them should be the greatest ; and being in the house, he asked them] :—

What was it that ye disputed among yourselves by the way ?

[But they held their peace : for by the way they had disputed among themselves who should be greatest. And Jesus perceiving the thought of their heart, sat down and called the twelve, and saith unto them] :—

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

[And Jesus called a little child unto him, and took him and set him in the midst, and when he had taken him in his arms, he said unto them] :—

^c Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. And whosoever receiveth me, receiveth not me, but him that sent me. But whoso

shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. For he that is least among you all, the same shall be great.

[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 followed not us. But Jesus said] :—

^a Forbid him not : for there is no man which shall do a miracie in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. ^b 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 ! Wherefore, if thy hand offend thee, cut it off : it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched : where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off : it is better for thee to enter halt into life, than

having two feet to be cast into hell, into the fire that never shall be quenched : where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out : it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire : where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good : but if the salt have lost his saltness, wherewith will ye season it ? Have salt in yourselves, and have peace one with another.

^a Take heed that ye despise not one of these little ones ; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. ^b For the Son of man is come to save that which was lost. 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 ? 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. Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish.

^c Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and

him alone : if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church : but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

^a Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven : and whatsoever ye shall loose on earth shall be loosed in heaven.

^b Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

[His brethren (who did not believe in him) urged him to go from Galilee to the Feast of Tabernacles, and show himself to the world. He replied] :—

My time is not yet come : but your time is alway ready. ^c The world cannot hate you ; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast : I go not up yet unto this feast ; for my time is not yet full come.

[He went to the feast, not openly, but, as it were, in secret. About the midst of the feast, Jesus went up into the temple and taught. The Jews, who had been debating and murmuring concerning him, marvelled and said, How knoweth this man letters, having never learned? He said] :—

^a My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. 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. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

[They said, Thou hast a devil. Who goeth about to kill thee? He answered] :—

^b I have done one work, and ye all marvel. Moses therefore gave unto you circumcision ; (not because it is of Moses, but of the fathers ;) and ye on the Sabbath day circumcise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken ; are ye angry at me, because I have made a man every whit whole on the Sabbath day? Judge not according to the appearance, but judge righteous judgment.

[The Jews, conversing respecting Jesus, say they know whence he is ; but when Christ cometh, no man knoweth whence he is. Jesus cried in the Temple] :—

Ye both know me, and ye know whence I am :

and I am not come of myself, but he that sent me is true, whom ye know not. ^a But I know him : for I am from him, and he hath sent me.

[The Pharisees knew that the people were speaking favourably of him, and officers were sent to take him. Then said Jesus unto them] :—

^b Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me : and where I am, thither ye cannot come.

[In the last day, that great day of the feast, Jesus stood and cried] :—

^c If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

[He spoke this of the Spirit, which they which believe on him should receive ; (for the Holy Ghost was not yet given, because that Jesus was not yet glorified). And some of them would have taken him ; but no man laid hands on him. Then came the officers to the chief priests and Pharisees ; and they said unto them, Why have ye not brought him ? The officers answered, Never man spake like this man.]

[Nicodemus comes to Jesus by night, confessing him to be a teacher come from God. Jesus answers] :—

^d Verily, verily ; I say unto thee, except a man be born again, he cannot see the kingdom of God.

Nicodemus inquires, How can a man be born when he is old? He is answered] :—

^a Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

[Nicodemus said unto him, How can these things be? Jesus answered] :—

Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? ^b And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

^c And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.

^d 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. ^a For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

^b 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. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

[The scribes and Pharisees bring unto him a woman taken in adultery. They remind him, tempting him, that they might have to accuse him, that Moses, in the law, commanded that such should be stoned: but what would he say? Jesus stooped down, and wrote with his finger on the ground, as though he heard them not. They continued asking him; and he lifted up himself, and said unto them] :—

^c He that is without sin among you, let him first cast a stone at her.

[He again stooped down and wrote on the ground. They, being convicted by their own conscience, went out one by one, and Jesus was left alone with the woman. He said to her] :—

Woman, where are those thine accusers? hath no man condemned thee?

[She said, No man, Lord. And Jesus said unto her] :—

Neither do I condemn thee : go, and sin no more.

[Jesus again addressed the scribes and Pharisees] :—

^a I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life.

[The Pharisees told him, Thou bearest record of thyself ; thy record is not true. Jesus answered and said unto them] :—

Though I bear record of myself, yet my record is true : for I know whence I came, and whither I go ; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh ; I judge no man. And yet if I judge, my judgment is true : ^b for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me.

[They say, Where is thy Father ? Jesus answered] :—

^c Ye neither know me, nor my Father : if ye had known me, ye should have known my Father also. I go my way, and ye shall seek me, and shall die in your sins : whither I go, ye cannot come.

[The Jews ask, Will he kill himself ? because he saith, Whither I go, ye cannot come. He said] :—

Ye are from beneath ; I am from above : ye

are of this world ; I am not of this world. I said therefore unto you, that ye shall die in your sins : for if ye believe not that I am he, ye shall die in your sins.

[They ask, Who art thou ? Jesus said] :—

Even the same that I said unto you from the beginning. I have many things to say, and to judge of you : but he that sent me is true ; and I speak to the world those things which I have heard of him. ^aWhen ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself ; but as my Father hath taught me, I speak these things. And he that sent me is with me : the Father hath not left me alone ; for I do always those things that please him.

[As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him] :—

If ye continue in my word, then are ye my disciples indeed ; and ye shall know the truth, and the truth shall make you free.

[They answered him, We be Abraham's seed, and were never in bondage to any man : how sayest thou, Ye shall be made free ? Jesus answered them] :—

Verily, verily, I say unto you, whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever : but the Son

abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed ; but ye seek to kill me, because my word hath no place in you. ^a I speak that which I have seen with my Father : and ye do that which ye have seen with your father.

[They answered and said unto him, Abraham is our father. Jesus saith unto them] :—

If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God : this did not Abraham. Ye do the deeds of your father.

[Then said they to him, We be not born of fornication ; we have one Father, even God. Jesus said unto them] :—

^b 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. Why do ye not understand my speech ? even because ye cannot hear my word. ^c 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. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin ? And if I say the truth,

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

[The Jews answer, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered] :—

^a I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

[Then said the Jews, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered] :—

^b If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad.

[Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them] :—

^c Verily, verily, I say unto you, Before Abraham was, I am.

[As the time of his passion drew near, Jesus set his face stedfastly to go to Jerusalem. He sent messengers before his face who went into a village of the Samaritans to make ready for him. They did not receive him, because his face was as though he would go to Jerusalem. His disciples ask if they shall call down fire from heaven to consume them, as Elias did. He turned and rebuked them, saying] :—

^a Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.

[After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them] :—

^b The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways, behold I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them,

The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city which cleaveth on us, we do wipe off against you ; notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if the mighty works had been done in Tyre and Sidon, which have been in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you, heareth me ; and he that despiseth you, despiseth me ; and he that despiseth me, despiseth him that sent me.

[And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them]:—

^a I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy : and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you ; but rather rejoice, because your names are written in heaven.

[In that hour Jesus rejoiced in spirit, and said] :—

I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes ; even so, Father, for so it seemed good in thy sight. ^a All things are delivered to me of my Father : and no man knoweth who the Son is, but the Father ; and who the Father is but the Son, and he to whom the Son will reveal him.

[And he turned him unto his disciples, and said privately] :—

^b 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.

^c Come unto me, all ye that labour and are heavy laden, and I will give you rest. 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. For my yoke is easy, and my burden is light.

[Visiting Bethany, Martha and her sister Mary received him into their house. Mary also sat at Jesus' feet, and heard his word. 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. And Jesus answered and said unto her] :—

^d Martha, Martha, thou art careful and troubled

about many things : but one thing is needful : and Mary hath chosen that good part, which shall not be taken away from her.

[Jesus was praying in a certain place, and when he ceased one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them] :—

^a When ye pray, say, 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.

[A woman lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said] :—

^b Yea, rather blessed are they that hear the word of God, and keep it.

[And when the people were gathered thick together, he began to say] :—

^c This is an evil generation : they seek a sign ; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this genera-

tion, and condemn them : for she came from the utmost parts of the earth to hear the wisdom of Solomon ; and, behold, a greater than Solomon is here. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it : for they repented at the preaching of Jonas ; and, behold, a greater than Jonas is here. No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. 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. Take heed, therefore, that the light which is in thee be not darkness. 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.

[A certain Pharisee besought him to dine with him : and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him] :—

^a Now do ye Pharisees make clean the outside of the cup and the platter ; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also ? But rather give alms of such

things as ye have ; and, behold, all things are clean unto you. But woe unto you, Pharisees ! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God : these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees ! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites ! for ye are as graves which appear not, and the men that walk over them are not aware of them.

[Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. And he said] :—

^aWoe unto you, also, ye lawyers ! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you ! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers : for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute : that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation : from the blood of Abel unto the blood of Zacharias, which derished between the altar and the temple : verily

I say unto you, it shall be required of this generation. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

[There were gathered together an innumerable multitude of people, insomuch that they trode one upon another. He began to say unto his disciples first of all] :—

^a Beware ye of the leaven of the Pharisees, which is hypocrisy. 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. ^b And I say unto you my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, fear him. ^c Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. ^d Also I say unto you, whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: but he that

denieth me before men shall be denied before the angels of God. ^a And whosoever shall speak a word against the Son of man, it shall be forgiven him : but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. 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 : For the Holy Ghost shall teach you in the same hour what ye ought to say.

[And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him] :—

Man, who made me a judge or a divider over you ?

[And he said unto them] :—

f ^b Take heed, and beware of covetousness : for a man's life consisteth not in the abundance of the things which he possesseth.

[He was told of the Galilæans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them] :—

^c Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things ? I tell you, nay : but except ye repent, ye

shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, nay: but, except ye repent, ye shall all likewise perish.

[Then said one unto him, Lord, are there few that be saved? And he said unto them]:—

^a Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. ^b 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: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.

[The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence : for Herod will kill thee. And he said unto them] :—

Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless, I must walk to-day, and to-morrow, and the day following : for it cannot be that a prophet perish out of Jerusalem. ^a O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee ; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not ! Behold, your house is left unto you desolate : and verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

[He said unto the disciples] :—

^b It is impossible but that offences will come : but woe unto him, through whom they come ! 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.

^c Take heed to yourselves : if thy brother trespass against thee, rebuke him ; and if he repent, forgive him. 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.

[And the apostles said unto the Lord, Increase our faith. And the Lord said] :—

^a If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea ; and it should obey you. But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat ? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself and serve me, till I have eaten and drunken ; and afterward thou shalt eat and drink ? Doth he thank that servant because he did the things that were commanded him ? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, ^b We are unprofitable servants : we have done that which was our duty to do.

[When he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said] :—

^c The kingdom of God cometh not with observation : neither shall they say, Lo here ! or, lo there ! for behold the kingdom of God is within you.

[And he said unto the disciples] :—

The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here : or, see there : go not after them, nor follow them. ^a For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven : so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation. And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot ; they did eat, they drank, they bought, they sold, they planted, they builded ; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away : and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it ; and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two men in one

bed ; the one shall be taken, and the other shall be left. Two women shall be grinding together ; the one shall be taken, and the other left. Two men shall be in the field ; the one shall be taken, and the other left.

[And they answered and said unto him, Where, Lord ? And he said unto them] :—

Wheresoever the body is, thither will the eagles be gathered together.

[A Pharisee came to Jesus, and asked if it was lawful for a man to put away his wife ? tempting him. Jesus answered] :—

What did Moses command you ?

[And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them] :—

^a For the hardness of your heart he wrote you this precept, but from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife ; and they twain shall be one flesh : so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

[They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away ? He replied] :—

^b Moses, because of the hardness of your hearts, suffered you to put away your wives ; but from the

beginning it was not so. ^a And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery ; and whoso marrieth her which is put away, doth commit adultery.

[And in the house his disciples asked him again of the same matter. And he saith unto them] :—

^b Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband and be married to another, she committeth adultery.

[His disciples say to him, If the case of the man be so with his wife, it is not good to marry. Jesus replies] :—

^c All men cannot receive this saying, save they to whom it is given. 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.

[They bring young children to him, that he should touch them : and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them] :—

^d Suffer the little children to come unto me, and forbid them not : for of such is the kingdom of

God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

[And he took them up in his arms, put his hands upon them, and blessed them.]

[A man came running, and kneeled to him, and asked, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him] :—

Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother, and Thou shalt love thy neighbour as thyself.

[He replied, Master, all these have I observed from my youth. What lack I yet? Then Jesus beholding him loved him, and said unto him] :—

^a One thing thou lackest: if thou wilt be perfect, go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

[And he was sad at that saying, and went away grieved: for he had great possessions. And Jesus looked round about, and saith unto his disciples] :—

^b Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven!

[And the disciples were astonished at his words. But Jesus answereth again, and saith unto them] :—

^a Children, how hard is it for them that trust in riches to enter into the kingdom of God! 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.

[And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus, looking upon them, saith] :—

With men this is impossible, but not with God: for with God all things are possible. The things which are impossible with men, are possible with God.

[Then Peter began to say unto him, Lo, we have left all, and have followed thee. What shall we have therefore? And Jesus answered and said] :—

^b Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. ^c Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; ^d and in the world to

come eternal life. But many that are first shall be last ; and the last first.

[Going up to Jerusalem, he again took the twelve apart, and began to tell them what things should happen unto him, saying] :—

^a Behold, we go up to Jerusalem ; and the Son of man shall be delivered unto the chief priests, and unto the scribes ; and they shall condemn him to death, and shall deliver him to the Gentiles : and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him : and the third day he shall rise again.

[This saying was hid from them, neither knew they the things that were spoken.]

[The mother of Zebedee's children came to him, with her sons, James and John, worshipping him, and desiring a certain thing of him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them] :—

What would ye that I should do for you ?

[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. But Jesus answered and said] :—

Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with ?

[They say unto him, We are able. And he saith unto them] :—

Ye shall indeed drink of the cup that I drink

of, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

[And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said] :—

Ye know that the princes which are accounted to rule over the Gentiles exercise dominion over them, and they that are great exercise authority upon them. ^a But it shall not be so among you; but whosoever will be great among you, let him be your minister. And whosoever will be chiefest among you, let him be servant of all. ^b Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

[Passing through Jericho, Jesus was met by Zacchæus, a chief among the publicans, and he was rich. He could not see Jesus for the press, for he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him] :—

Zacchæus, make haste, and come down; for to-day I must abide at thy house.

[And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, that he was gone to be guest with a man that is a sinner. And Zacchæus stood, and said unto the Lord ; Behold, Lord, the half of my goods I give to the poor ; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him] :—

This day is salvation come to this house, forso-much as he also is a son of Abraham. ^a For the Son of man is come to seek and to save that which was lost.

[Jesus, six days before the passover, came to Bethany, where Simon the leper made him a supper, and Martha served. Lazarus was one who sat at the table with him. Then took Mary an alabaster box, a pound of ointment of spikenard very costly ; and she brake the box, and poured it on his head as he sat at meat, and anointed the feet of Jesus, and wiped his feet with her hair ; and the house was filled with the odour of the ointment. But when his disciples saw it, they had indignation, saying, To what purpose is this waste ? Then said one of his disciples, Judas Iscariot, which should betray him, Why was not this ointment sold for three hundred pence and given to the poor ? This he said, not that he cared for the poor ; but because he was a thief, and had the bag, and bare what was put therein. And they murmured against her. When Jesus understood it, he said unto them] :—

Let her alone ; why trouble ye the woman ? for she hath wrought a good work upon me. Against the day of my burying hath she kept this. For ye have the poor with you always, and whensoever

ye will ye may do them good : but me ye have not always. She hath done what she could. For in that she hath poured this ointment on my body, she is come aforehand to anoint my body to the burying. Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

[The apostle Paul, in his ministry, addressing the elders of the Church at Ephesus, reminds them that his own hands had ministered to his necessities, and to them that were with him ; and exhorts them how that so labouring they ought to support the weak, and to remember the words of the Lord Jesus, how he said] :—

^a It is more blessed to give than to receive.

The Miracles.

The Sayings of Jesus at His Miracles, and arising out of Them.

At the Marriage in Cana.

[The mother of Jesus said to him, They have no wine. Jesus said to her] :—

Woman, what have I to do with thee? Mine hour is not yet come.

[He said to the servants] :—

Fill the water pots with water.

[And they filled them up to the brim. And he said to them] :—

^a Draw out now, and bear unto the governor of the feast.

[And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) he called the bridegroom, and said, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.]

The Healing of the Nobleman's Son.

[At Cana, a certain nobleman whose son was sick at Capernaum, came to Jesus, beseeching him to heal his son, for he was at the point of death. Jesus said] :—

Except ye see signs and wonders, ye will not believe.

[The nobleman said, Sir, come down ere my child die. Jesus said] :—

^a Go thy way, thy son liveth.

[The man believed, and went his way, and learned from his servant that the fever left the child at the same hour in which Jesus said, Thy son liveth.]

The Draught of Fishes.

[At the lake of Gennesseret, he taught the people out of Peter's ship. He then said to Simon] :—

^b Launch out into the deep, and let down your nets for a draught.

[Simon answered, Master, we have toiled all the night and have taken nothing ; nevertheless, at thy word I will let down the net. And when they had thus done, they enclosed a great multitude of fishes ; and their net brake. They beckoned to their partners in the other ship, who came and helped them : and they filled both ships, so that they began to sink. When Simon Peter saw it he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. Jesus said unto Simon] :—

^c Fear not, from henceforth thou shalt catch men.

A Leper is Cleansed.

[After the sermon on the Mount, a man full of leprosy came and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. Jesus put forth his hand and touched him, saying] :—

^d I will : be thou clean.

[His leprosy was cleansed, and Jesus said] :—

See thou say nothing to any man ; but go thy way, shew thyself to the priest, and offer for thy cleansing those things that Moses commanded, for a testimony unto them.

The Centurion's Servant is Healed.

[At Capernaum, a centurion came and besought him to come and heal his servant, who was dear unto him, of palsy. Jesus said] :—

I will come and heal him.

[The centurion told him he was not worthy that Jesus should come under his roof ; and desired him to speak the word only, and his servant would be healed. Jesus marvelled, and said to them that followed] :—

Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness : there shall be weeping and gnashing of teeth.

[And Jesus said unto the centurion] :—

^a Go thy way ; and as thou hast believed, so be it done unto thee.

The Stilling of the Tempest.

[Jesus entered into a ship, and his disciples followed him. A great tempest arose, so that the ship was covered with the waves, and he was asleep. The disciples awoke him, saying, Master, carest thou not that we perish? He arose, and rebuked the wind, and said unto the sea] :—

^a Peace, be still !

[And the wind ceased, and there was a great calm. And he said unto them] :—

^b Why are ye so fearful? How is it that ye have no faith?

[And they feared exceedingly, and said one to another, What manner of man is this, that even the winds and the sea obey him?]

Casting out of the Legion of Devils.

[Jesus had come unto the country of the Gadarenes. And there met him a man with an unclean spirit, who wore no clothes, and had his dwelling among the tombs; and no man could bind him, no, not with chains. When he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, that thou torment me not. For Jesus had said unto him] :—

^c Come out of the man, thou unclean spirit.

[And Jesus asked him] :—

What is thy name?

[He answered, My name is Legion, for we are many. There was a good way off a herd of many swine feeding; and the devils besought him, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them] :—

Go.

[Then went the devils out of the man and entered into the swine, and the herd ran violently down a steep place into the lake, and were drowned. Now the man out of whom the devils were departed besought him that he might be with him : but Jesus sent him away, saying] :—

Return to thine own house, and shew how great things God hath done unto thee, and hath had compassion on thee.

[And he went his way.]

Cure of the Palsy.

[A man sick of the palsy is brought unto him, lying on a bed, borne by four. And when they found they could not bring him in because of the multitude, they went upon the housetop and let him down through the tiling with his couch into the midst before Jesus. And when he saw their faith he said to the man] :—

^a Son, be of good cheer ; thy sins be forgiven thee.

[Certain scribes said within themselves, This man blasphemeth. Jesus knowing their thoughts, said] :—

Wherefore think ye evil in your hearts ? For whether is easier, to say, Thy sins be forgiven thee ; or to say, Arise and walk ? But that ye may know that the Son of man hath power on earth to forgive sins,

[He saith to the sick of the palsy] :—

Arise, take up thy bed, and go unto thine house.

[And immediately he arose and took up his bed, and went forth before them all, and departed to his house glorifying God. And they were amazed and glorified God, and were filled with fear, saying, We have seen strange things to-day.]

The Issue of Blood is Healed.

[A woman which had an issue of blood twelve years, who had spent all that she had, and was nothing bettered, but rather grew worse, came in the press behind, and touched his garment ; for she said, If I may touch but his clothes, I shall be whole. And she was healed of that plague. Jesus said] :—

Who touched my clothes ?

[When they all denied, Peter said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me ? And Jesus said] :—

Somebody hath touched me, for I perceive that virtue is gone out of me.

[And the woman came trembling and fell down before him, and declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her] :—

^a Daughter, be of good comfort, thy faith hath made thee whole ; go in peace, and be whole of thy plague.

Raising Jairus's Daughter.

[Jairus, a ruler of the synagogue, came to Jesus, and besought him greatly, saying, My little daughter lieth at the point of death ; I pray thee, come and lay thy hands on her, that she may be healed : and she shall live. And Jesus went with him. Persons from Jairus's house came saying, Thy daughter is dead ; why troublest thou the master any further ? Jesus said to him] :—

^b Fear not : believe only, and she shall be made whole.

[And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. And all wept, and bewailed her : but he said] :—

Why make ye this ado, and weep ? the damsel is not dead, but sleepeth.

[And they laughed him to scorn, knowing that she was dead. And he took the damsel by the hand, and said unto her] :—

^a Talitha cumi.

[Which is, being interpreted, Damsel, I say unto thee arise. And the damsel arose and walked, for she was of the age of twelve years. And he charged them that no man should know it, and commanded that something should be given her to eat.]

Giving of Sight to two Blind Men.

[Two blind men followed him, crying, Thou son of David, have mercy on us. They came unto him in the house, and Jesus said to them] :—

Believe ye that I am able to do this ?

[They reply, Yea, Lord. Then he touched their eyes, saying] :—

^b According to your faith, be it unto you.

[Their eyes were opened, and Jesus straitly charged them] :—

See that no man know it.

[But they departed and spread abroad his fame in all that country.]

An Unclean Spirit Cast out.

[In the synagogue a man with an unclean spirit cried out, Let us alone, what have we to do with thee, thou Jesus of Nazareth ? Art thou come to destroy us ? I know thee who thou art : the Holy One of God. And Jesus rebuked him, saying] :—

^c Hold thy peace and come out of him.

[And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.]

The Widow's Son restored to Life.

[Nigh to the gate of the city of Nain, Jesus and his disciples saw a dead man carried out, the only son of his mother, and she was a widow, and much people was with her. And when the Lord saw her, he had compassion on her, and said to her] :—

^a Weep not.

[And he came and touched the bier ; and they that bare him stood still. He said] :—

^b Young man, I say unto thee arise.

[And he that was dead sat up and began to speak : and he delivered him to his mother.]

The Impotent Man at Bethesda.

[At Jerusalem, Jesus found a man at the pool at Bethesda, which had an infirmity thirty-and-eight years, and he said unto him] :—

Wilt thou be made whole ?

[The impotent man answered, Sir, I have no man when the water is troubled to put me into the pool ; but while I am coming another steppeth down before me. Jesus said to him] :—

^c Rise, take up thy bed, and walk.

[^dImmediately the man was made whole, and took up his bed, and walked ; and on the same day was the Sabbath. Afterward Jesus findeth him in the temple, and said unto him] :—

Behold, thou art made whole : sin no more, lest a worse thing come unto thee.

[The man departed, and told the Jews that it was Jesus, which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day. But Jesus answered them] :—

My Father worketh hitherto, and I work.

[Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them] :—

Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do : for what things soever he doeth, these also doeth the Son likewise. ^a For the Father loveth the Son, and sheweth him all things that himself doeth : and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them ; even so the Son quickeneth whom he will. ^b For the Father judgeth no man, but hath committed all judgment unto the Son ; that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. ^c Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life.

^a Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God : and they that hear shall live. For as the Father hath life in himself ; so hath he given to the Son to have life in himself ; ^e and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this : ^f for the hour is coming, in the which all that

are in the graves shall hear his voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing : as I hear, I judge : and my judgment is just ; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true.

There is another that beareth witness of me ; and I know that the witness which he witnesseth of me is true. ^a Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man : but these things I say, that ye might be saved. He was a burning and a shining light : and ye were willing for a season to rejoice in his light.

^b But I have greater witness than that of John : for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you : for whom he hath sent, him ye believe not.

^c Search the scriptures ; for in them ye think ye have eternal life : and they are they which testify of me. And ye will not come to me, that ye might

have life. I receive not honour from men. But I know you, that ye have not the love of God in you.

I am come in my Father's name, and ye receive me not : if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only ? ^a Do not think that I will accuse you to the Father : there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me : for he wrote of me. But if ye believe not his writings, how shall ye believe my words ?

The Withered Hand Cured.

[Jesus, on a Sabbath day, saw in the synagogue a man with a withered hand. And the Pharisees watched him, whether he would heal him on the Sabbath day, that they might accuse him. And he saith unto the man which had the withered hand] :—

Stand forth.

[And to the Pharisees] :—

I will ask you one thing, 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. And he said unto them] :—

^b What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it

out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath day.

[And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man] :—

^a Stretch forth thy hand.

[And he stretched it out; and his hand was restored whole as the other.]—

The Blind and Dumb Healed.

[^b One possessed with a devil, blind and dumb, was brought unto him, and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, and the scribes which came down from Jerusalem, they said, He hath Beelzebub; this fellow doth not cast out devils, but by the prince of the devils. And Jesus knew their thoughts, and he called them unto him and said unto them] :—

^c How can Satan cast out Satan? Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. And if Satan cast out Satan he is divided against himself, then his kingdom cannot stand, but hath an end. And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else

how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. ^a He that is not with me is against me; and he that gathereth not with me scattereth abroad. Wherefore, verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; ^b but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him. But he that shall blaspheme against the Holy Ghost hath never forgiveness, neither in this world nor in the world to come, but is in danger of eternal damnation. ^c 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. O generation of vipers! how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. ^d But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

The Feeding of Five Thousand.

[Jesus went over the sea of Galilee, which is the sea of Tiberias, and a great multitude followed him, because they saw his miracles which he did in them that were diseased. Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When he lifted up his eyes and saw a great company come unto him, he said unto Philip] :—

Whence shall we buy bread that these may eat ?

[This he said to prove him, for he himself knew what he would do. Philip answered, Two hundred pennyworth of bread is not sufficient that every one of them may take a little. Jesus said] :—

They need not depart. Give ye them to eat.
How many loaves have ye ? Go and see.

[Andrew said there was a lad there which had five barley loaves, and two small fishes : but what were they among so many ? And Jesus said] :—

Bring them hither to me. Make the men sit down by fifties in a company.

[So the men sat down, in number about five thousand, by fifties in a company. And Jesus took the loaves : and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down ; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples] :—

Gather up the fragments that remain, that nothing be lost.

[Therefore they gathered and filled twelve baskets with the fragments. Then these men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. The people found him the day following on the other side of the sea, and said to him, Rabbi, whence camest thou hither ? Jesus answered] :—

Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. ^a Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

[Then said they, What shall we do, that we might work the works of God! Jesus answered]:—

^b This is the work of God, that ye believe on him whom he hath sent.

[They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them]:—

Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. ^c For the bread of God is he which cometh down from heaven, and giveth life unto the world.

[Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them]:—

^d I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. ^e All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. ^f For I came down from heaven, not to do mine own will,

but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. ^a And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life ; and I will raise him up at the last day.

[The Jews murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know ? how is it then that he saith, I came down from heaven ? Jesus therefore answered and said unto them] :—

Murmur not among yourselves. ^b No man can come to me, except the Father which hath sent me draw him : and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. ^c Verily, verily, I say unto you, he that believeth on me hath everlasting life. ^a I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven : if any man eat of this bread, he shall live for ever : and the bread that I will give is my flesh, which I will give for the life of the world.

[The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them] :—

^a Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

[Many of his disciples said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them] :—

Doth this offend you? ^b What and if ye shall see the Son of man ascend up where he was before? ^c It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not.

[For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said] :—

^d Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

[From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve] :—

Will ye also go away ?

[Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them] :—

^a Have not I chosen you twelve, and one of you is a devil ?

He Walks on the Sea.

[Jesus constrained his disciples to get into a ship, and to go before him to the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray : and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves : for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And the disciples were troubled, saying, It is a spirit : and they cried out for fear. But straightway Jesus spake unto them, saying] :—

^b Be of good cheer ; it is I ; be not afraid.

[And Peter said, Lord, if it be thou, bid me come unto thee on the water. And he said] :—

Come.

[And Peter walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid ; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him] :—

^c O thou of little faith, wherefore didst thou doubt ?

[And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. They considered not the miracle of the loaves : for their heart was hardened.]

The Daughter of the Syrophœnician Woman Cured.

[In the coasts of Tyre and Sidon, he entered into an house, and would have no man know it, but he could not be hid. For a woman, a Syrophœnician by nation, cried unto him, saying, Have mercy on me, O Lord, thou son of David ; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away ; for she crieth after us. But he answered and said] :—

I am not sent, but unto the lost sheep of the house of Israel.

[Then came she and worshipped him, saying, Lord, help me. But he answered and said] :—

Let the children first be filled : for it is not meet to take the children's bread, and to cast it to dogs.

[And she said, Truth, Lord : yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her] :—

^a O woman, great is thy faith. For this saying, go thy way ; be it unto thee even as thou wilt : the devil is gone out of thy daughter.

[And her daughter was made whole from that very hour.]

The Deaf and Dumb Healed.

[They bring unto him one that was deaf, and had an impediment in his speech ; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers

into his ears ; and he spit, and touched his tongue. And looking up to heaven, he sighed, and saith unto him] :—

^a Ephphatha.

[That is, Be opened. His ears were opened, the string of his tongue was loosed, and he spake plain. Jesus charged them they should tell no man ; but the more he charged them, so much the more a great deal they published it, and were beyond measure astonished, saying, He hath done all things well : he maketh both the deaf to hear, and the dumb to speak.]

The Feeding of Four Thousand.

[The multitude being very great, and having nothing to eat, Jesus called his disciples, and said] :—

I have compassion on the multitude, because they continue with me now three days, and have nothing to eat : and if I send them away fasting to their own houses they will faint in the way ; for divers of them came from far.

[His disciples ask, Whence should we have so much bread in the wilderness as to fill so great a multitude ? [Jesus saith] :—

How many loaves have ye ?

[And they said, Seven, and a few little fishes. And he commanded the multitude to sit down on the ground. ^b And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled : and they took up of the broken meat that was left seven baskets full. And they that did eat were four thousand men, beside women and children.]

Giving of Sight to a Blind Man.

[^a At Bethsaida, they bring a blind man unto him, and besought him to touch him. He led him out of the town, and when he had spit on his eyes and put his hand upon him, he asked him if he saw ought. He looked up and said, I see men as trees walking. He put his hands again upon his eyes, and made him look up : and he was restored, and saw every man clearly. Jesus sent him away to his house, saying] :—

Neither go into the town, nor tell it to any in the town.

A Lunatic Boy is Cured.

[One of the multitude answered and said, Master, I have brought unto thee my son, my only child, which hath a dumb spirit ; and wheresoever he taketh him, he teareth him : and he foameth, and gnasheth with his teeth, and pineth away : and I spake to thy disciples that they should cast him out ; and they could not. He answereth him, and saith] :—

O faithless and perverse generation, how long shall I be with you ? how long shall I suffer you ? bring him unto me.

[And they brought him unto him : and when he saw him, straightway the spirit tare him ; and he fell on the ground, and wallowed, foaming. And he asked his father] :—

How long is it ago since this came unto him ?

[And he said, of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him : but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him] :—

^b If thou canst believe, all things are possible to him that believeth.

[And straightway the father of the child cried out, and said with tears, Lord, I believe ; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him] :—

^a Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

[And the spirit cried, and rent him sore, and came out of him ; and he was as one dead ; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up ; and he arose. And when he was come into the house, his disciples asked him privately, Why could not we cast him out ? And he said unto them] :—

^b Because of your unbelief : for verily I say unto you, 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. Howbeit, this kind goeth not out but by prayer and fasting.

Tribute Money is procured from the Fish's Mouth.

[At Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute ? He saith, Yes. And when he was come into the house, Jesus prevented him, saying] :—

What thinkest thou, Simon ? of whom do the kings of the earth take custom or tribute ? of their own children, or of strangers ?

[Peter saith unto him, Of strangers. Jesus saith unto him] :—

Then are the children free. ^c Notwithstanding, lest we should offend them, go thou to the sea, and

cast an hook, and take up the fish that first cometh up ; and when thou hast opened his mouth, thou shalt find a piece of money : that take, and give unto them for me and thee.

Cure of a Man blind from his Youth.

[Jesus saw a man which was blind from his birth, and his disciples asked him, Who did sin, this man or his parents, that he was born blind? Jesus answered] :—

Neither hath this man sinned, nor his parents : but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day : the night cometh, when no man can work. ^a As long as I am in the world, I am the light of the world.

[When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him] :—

^b Go, wash in the pool of Siloam.

[Which is by interpretation, Sent.]

[He went his way therefore, and washed, and came seeing. Jesus did this on the Sabbath day. They cast out of the synagogue the man whose eyes had been opened. Jesus heard that they had cast him out : and when he had found him, he said unto him] :—

^c Dost thou believe on the Son of God ?

[He answered and said, Who is he, Lord, that I might believe on him ? And Jesus said unto him] :—

^d Thou hast both seen him, and it is he that talketh with thee.

[And he said, Lord, I believe. And he worshipped him. And Jesus said] :—

^a For judgment I am come into this world, that they which see not might see ; and that they which see might be made blind.

[And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also ? Jesus said unto them] :—

If ye were blind, ye should have no sin : but now ye say, We see ; therefore your sin remaineth.

The Raising of Lazarus.

[A certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said] :—

This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

[Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to his disciples] :—

Let us go into Judæa again.

[His disciples say unto him, Master, the Jews of late sought to stone thee : and goest thou thither again ? Jesus answered] :—

Are there not twelve hours in the day ? If any

man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. Our friend Lazarus sleepeth ; but I go, that I may awake him out of sleep.

[Then said his disciples, Lord, if he sleep, he shall do well. Howbeit, Jesus spake of his death. Then said Jesus unto them plainly] :—

Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe ; nevertheless, let us go unto him.

[Then when Jesus came, he found that he had lain in the grave four days already. Then Martha, as soon as she heard that Jesus was coming, went and met him : but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her] :—

Thy brother shall rise again.

[Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her] :—

^a I am the resurrection and the life : he that believeth in me, though he were dead, yet shall he live : and whosoever liveth and believeth in me shall never die. Believest thou this ?

[She saith unto him, Yea, Lord : I believe that thou art the Christ, the Son of God, which should come into the world. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my

brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said] :—

Where have ye laid him ?

[They said unto him, Lord, come and see. ^aJesus wept. Then said the Jews, Behold how he loved him ! Jesus, therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus said] :—

Take ye away the stone.

[Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh : for he hath been dead four days. Jesus saith unto her] :—

Said I not unto thee that, if thou wouldest believe, thou shouldest see the glory of God ?

[Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said] :—

Father, I thank thee that thou hast heard me. And I knew that thou hearest me always : but because of the people which stand by I said it, that they may believe that thou hast sent me.

[And when he thus had spoken, he cried with a loud voice] :—

Lazarus, come forth.

[And he that was dead came forth, bound hand and foot with grave-clothes : and his face was bound about with a napkin. Jesus saith unto them] :—

Loose him, and let him go.

A Woman healed of a Spirit of Infirmity.

[Jesus was teaching in one of the synagogues on the Sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her] :—

^a Woman, thou art loosed from thine infirmity.

[And he laid his hands on her : and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, There are six days in which men ought to work : in them therefore come and be healed, and not on the Sabbath day. The Lord then answered him, and said] :—

^b 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 ? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day ?

[When he had said these things all his adversaries were ashamed ; and all the people rejoiced for all the glorious things that were done by him.]

A Man healed of Dropsy.

[Jesus went into the house of one of the chief Pharisees to eat bread on the Sabbath day, and they watched him. There was a man before him which had the dropsy. And Jesus answering, spake unto the lawyers and Pharisees] :—

^c Is it lawful to heal on the Sabbath day ?

[And they held their peace. And he took him, and healed him, and let him go, and answered them, saying] :—

^a Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day ?

[And they could not answer him again to these things.]

The Cleansing of Ten Lepers.

[As he entered into a certain village, there met him ten men that were lepers, which stood afar off : and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them] :—

Go, shew yourselves unto the priests.

[^b And it came to pass that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at the feet of Jesus, giving him thanks : and he was a Samaritan. And Jesus answering said] :—

Were there not ten cleansed ? but where are the nine ? There are not found that returned to give glory to God, save this stranger.

[And he said unto him] :—

^c Arise, go thy way : thy faith hath made thee whole.

Blind Bartimæus restored.

[Leaving Jericho, with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side, begging. And when he heard that Jesus of Nazareth passed by, he cried, Jesus, thou son of David, have mercy on me. Jesus answered] :—

What wilt thou that I should do unto thee ?

[The blind man said, Lord, that I may receive my sight. Jesus said] :—

^a Receive thy sight ; thy faith hath saved thee.

[Immediately he received his sight, and followed him, glorifying God.]

The Withering of the Fig Tree.

[Coming from Bethany, he was hungry : And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon : and when he came to it, he found nothing but leaves ; for the time of figs was not yet. And Jesus answered and said unto it] :—

^b Let no fruit grow on thee henceforward for ever.

[And his disciples heard it. And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter, calling to remembrance, saith unto him, Master, behold the fig tree which thou cursedst is withered away. And Jesus answering saith unto them] :—

^c Have faith in God. For verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also whosoever shall say unto this mountain, Be thou removed,

and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he saith. ^a Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. ^b And when ye stand praying, forgive, if ye have ought against any : that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Restoring of the Ear of Malchus.

[At the capture of Jesus by the multitude with Judas, Simon Peter having a sword drew it, and cut off the right ear of Malchus, the high priest's servant. Then said Jesus unto him] :—

Put up again thy sword into his place : for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels ? But how then shall the scriptures be fulfilled, that thus it must be ? Suffer ye thus far.

[^c And he touched the servant's ear and healed him.]

The Parables.



The Parables of Jesus, and his Sayings arising out of them.



[Great multitudes were gathered together unto him, so that he went into a ship, and sat ; and the whole multitude stood on the shore. And he spake many things unto them in parables.]

The Sower.

Hearken : Behold, a sower went forth to sow ; and it came to pass as he sowed, some seeds fell by the way side, and the fowls came and devoured them up : some fell upon stony places, where they had not much earth : and forthwith they sprung up, because they had no deepness of earth : and when the sun was up, they were scorched ; and because they had no root, they withered away. And some fell among thorns ; and the thorns sprung up, and choked them : but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear.

[And the disciples said unto him, Why speakest thou unto them in parables ? 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. 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. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 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: 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. ^a But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men 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.

[And his disciples asked him saying, What might this parable be?
And he said]:—

Know ye not this parable? And how then will ye know all parables? Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing

they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved. They on the rock are they which, when they hear, receive the word with joy; and these have no root, and so endure but for a time; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. And these are they which are sown on good ground; such as in an honest and good heart hear the word and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

The Lighted Candle on a Candlestick.

^a 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. For nothing is secret, that shall not be made manifest; neither any thing hid

that shall not be known and come abroad. Take heed, therefore, how ye hear : with what measure ye mete, it shall be measured to you ; and unto you that have, shall more be given. For whosoever hath, to him shall be given ; and whosoever hath not, from him shall be taken even that which he seemeth to have.

Seed growing we know not how.

^a So is the kingdom of God, as if a man should cast seed into the ground ; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself ; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

The Tares.

^b The kingdom of heaven is likened unto a man which sowed good seed in his field : But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 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? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them. 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.

[His disciples ask him, Declare unto us the parable of the tares of the field. He answered]:—

He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. ^a As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

The Grain of Mustard Seed.

^a Whereunto shall we liken the kingdom of God, or with what comparison shall we compare it? The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed when it is sown in the earth is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, and shooteth out great branches, so that the birds of the air come and lodge in the branches thereof.

The Leaven.

^b Whereunto shall I liken the kingdom of God? The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

The Treasure hid in a Field.

^c Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

The Merchant seeking goodly Pearls.

^a The kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.

The Net which gathered of every Kind.

^b Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

[Jesus saith unto them]:—

Have ye understood all these things?

[They say unto him, Yea, Lord. Then said he unto them]:—

Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

The Forgiven but Unforgiving Debtor.

[Peter came to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him] :—

^a I say not unto thee, until seven times : but, until seventy times seven.

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant, therefore, fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence : and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not : but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told

unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me : shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The Door of the Sheep.

^a Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth ; and the sheep hear his voice : and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him : for they know his voice. And a stranger will they not follow, but will flee from him : for they know not the voice of strangers.

[They understood not what things they were which he spake unto them. Then said Jesus unto them again] :—

Verily, verily, I say unto you, I am the door of

the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: ^aI am come that they might have life, and that they might have it more abundantly.

The Good Shepherd.

^bI am the good shepherd: the good shepherd giveth his life for the sheep. 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. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. ^cNo man taketh it from me, but I lay it down of myself. I have

power to lay it down, and I have power to take it again. This commandment have I received of my Father.

[There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad ; why hear ye him ? Others said, These are not the words of him that hath a devil. Then came the Jews round about Jesus, and said unto him, How long dost thou make us to doubt ? If thou be the Christ, tell us plainly. Jesus answered them] :—

I told you, and ye believed not : ^a the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. ^b My sheep hear my voice, and I know them, and they follow me : and I give unto them eternal life ; and they shall never perish, neither shall any man pluck them out of my hand. ^c My Father, which gave them me, is greater than all ; and no man is able to pluck them out of my Father's hand. I and my Father are one.

[Then the Jews took up stones again to stone him. Jesus answered them] :—

Many good works have I shewed you from my Father ; for which of those works do ye stone me ?

[The Jews answered him, saying, For a good work we stone thee not ; but for blasphemy ; and because that thou, being a man, makest thyself God. Jesus answered them] :—

Is it not written in your law, I said, Ye are gods ? If he called them gods, unto whom the

word of God came, and the scripture cannot be broken ; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest ; because I said, I am the Son of God ? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works : that ye may know, and believe, that the Father is in me, and I in him.

The Good Samaritan.

[A certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life ? He said unto him] :—

What is written in the law ? how readest thou ?

[And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself. And he said unto him] :—

Thou hast answered right : this do, and thou shalt live.

[But he willing to justify himself, said unto Jesus, And who is my neighbour ? And Jesus answering said] :—

^a 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. And by chance there came down a certain priest that way : and when he saw him, he passed by on the other side. And likewise

a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was : and when he saw him, he had compassion on him, 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. 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. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves ?

[And he said, He that showed mercy on him. Then said Jesus unto him] :—

Go, and do thou likewise.

The Importunate Neighbour.

^a Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves ; for a friend of mine in his journey is come to me, and I have nothing to set before him ? 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. 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. ^a 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. For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone ? or if he ask a fish, will he for a fish give him a serpent ? or if he shall ask an egg, will he offer him a scorpion ? If ye then, being evil, know how to give good gifts unto your children : how much more shall your heavenly Father give the Holy Spirit to them that ask him ?

The Rich Fool.

^b The ground of a certain rich man brought forth plentifully : and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits ? 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. 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. ^c 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 ? ^a So is he that layeth up treasure for himself, and is not rich toward God.

[And he said unto his disciples] :—

^b Therefore I say unto you, Take no thought for your life, what ye shall eat ; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. 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 ? And which of you with taking thought can add to his stature one cubit ? If ye then be not able to do that thing which is least, why take ye thought for the rest ? 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. 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 ? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after : and your Father knoweth that ye have need of these things.

^c But rather seek ye the kingdom of God ; and

all these things shall be added unto you. ^a Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom. ^b Sell that ye have, and give alms ; ^c provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. ^d Let your loins be girded about, and your lights burning ; and ye yourselves like unto men that wait for their lord, when he will return from the wedding ; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching : verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye, therefore, ready also : for the Son of man cometh at an hour when ye think not.

[Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all ? And the Lord said] :—

Who, then, is that faithful and wise steward, whom his lord shall make ruler over his household,

to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. ^a And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. ^b But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

^c I am come to send fire on the earth; and what will I if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father

shall be divided against the son, and the son against the father ; the mother against the daughter, and the daughter against the mother ; the mother in law against her daughter in law, and the daughter in law against her mother in law.

[And he said also to the people] :—

When ye see a cloud rise out of the west, straightway ye say, there cometh a shower ; and so it is. And when ye see the south wind blow, ye say, There will be heat ; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth ; but how is it that ye do not discern this time ? Yea, and why even of yourselves judge ye not what is right ?

^a When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him ; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

The Unfruitful Fig Tree.

^b A certain man had a fig tree planted in his vineyard ; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come

seeking fruit on this fig tree, and find none : cut it down ; why cumbereth it the ground ? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it ; And if it bear fruit, well : and if not, then after that thou shalt cut it down.

Against choosing the Chief Seats.

[He went to the house of one of the chief Pharisees to eat bread on the Sabbath day. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms ; saying unto them] :—

^a When thou art bidden of any man to a wedding, sit not down in the highest room ; lest a more honourable man than thou be bidden of him ; And he that bade thee and him come and say to thee, Give this man place ; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room ; that when he that bade thee cometh, he may say unto thee, Friend, go up higher : then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

[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. But when thou makest a feast, call the poor, the maimed, the lame, the blind : and thou shalt be blessed ; for they cannot recompense thee : for thou shalt be recompensed at the resurrection of the just.

The Great Supper.

^a A certain man made a great supper, and bade many : and sent his servant at supper time to say to them that were bidden, Come ; for all things are now ready. And they all with one consent began to make excuse. The first said, unto him, I have bought a piece of ground, and I must needs go and see it : I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them : I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges,

and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

Of counting the Cost and Self-surrender.

[There went great multitudes with him: and he turned, and said unto them] :—

^a 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. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Salt is good : but if the salt have lost his savour, wherewith shall it be seasoned ? It is neither fit for the land, not yet for the dunghill ; but men cast it out. He that hath ears to hear, let him hear.

The Lost Sheep.

[The Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying] :—

^a What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it ? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me ; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

The Lost Picce of Silver.

^b What woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it ? And when she hath found it, she calleth her friends

and her neighbours together, saying, Rejoice with me ; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

The Prodigal Son.

^a A certain man had two sons : and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land ; and he began to be in want. And he went and joined himself to a citizen of that country ; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat : and no man gave unto him. And when he came to himself, he said, How many hired servants of my father have bread enough and to spare, and I perish with hunger ! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son : make me as one of thy hired servants. And he arose, and came to his father.

But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet : and bring hither the fatted calf, and kill it ; and let us eat, and be merry : for this my son was dead, and is alive again ; he was lost, and is found. And they began to be merry. Now his elder son was in the field : and as he came and drew nigh to the house, he heard music and dancing : and he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come ; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in : therefore came his father out, and intreated him. 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 : but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. 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.

The Unjust Steward.

^a There was a certain rich man, which had a steward ; and the same was accused unto him that he had wasted his goods. 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. 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. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord ? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. 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 four-score. 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. ^a 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. 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. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? ^b 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.

[The Pharisees, who were covetous, heard all these things: and they derided him. And he said unto them]:—

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. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery.

The Rich Man and Lazarus.

^a There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day : and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table : moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried ; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue : for I am tormented in this flame. But Abraham said, Son, ^b remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed : so that they which would pass from hence to you cannot ; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house : for I have five brethren ; that he may testify unto them, lest they also come

into this place of torment. ^a Abraham saith unto him, They have Moses and the prophets ; let them hear them. And he said, Nay, father Abraham : but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

The Unjust Judge.

^b There was in a city a judge, which feared not God, neither regarded man : and there was a widow in that city ; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while : but afterward he said within himself, Though I fear not God, nor regard man ; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them ? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth ?

The Pharisee and the Publican.

^c Two men went up into the temple to pray ; the one a Pharisee, and the other a publican. The

Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The Householder hiring Labourers.

^a The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace. And said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no

man hath hired us. He said unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto the steward, Call the labourers, and give them their hire; beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

The Ten Servants and the Ten Pounds.

^a A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten

pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that

hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither and slay them before me.

The Two Sons.

[In the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto them] :—

I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? Answer me.

[And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them] :—

Neither tell I you by what authority I do these things. But what think ye? ^a A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said

likewise. And he answered and said, I go, sir : and went not. Whether of them twain did the will of his father ?

[They say unto him, The first. Jesus saith unto them] :—

^a Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. 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.

The Householder and his Vineyard.

^b There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country for a long time. And when the time of the fruit drew near, he sent his servants to the husbandmen, that he might receive from the husbandmen of the fruit of the vineyard. And the husbandmen took his servant, and beat him, and sent him away empty. And again he sent unto them another servant, and at him they cast stones, and wounded him in the head, and they beat him, and sent him away shamefully handled. And again he sent another, a third, and him they wounded and cast

him out and killed him, and many others ; beating some, and killing some. Having yet therefore one son, his well-beloved, the lord of the vineyard said, What shall I do ? I will send my beloved son. It may be they will reverence my son, when they see him. He sent him also last unto them. But when the husbandmen saw the son, they said among themselves, ^a This is the heir ; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen ? He shall come and destroy those husbandmen, and shall give the vineyard to others.

[And when the chief priests and scribes heard it they said, God forbid.]

^b Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner : this is the Lord's doing, and it is marvellous in our eyes ? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken : but on whomsoever it shall fall, it will grind him to powder.

[The chief priests and Pharisees perceived that he spake of them.]

The Wedding Garment.

^a The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the

king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness ; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The Ten Virgins.

^a Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them : but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh ; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil ; for our lamps are gone out. But the wise answered, saying, Not so ; lest there be not enough for us and you : but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage : and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know

you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

The Talents.

^aThe kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents

beside them. His lord said unto him, Well done, good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed : and I was afraid, and went and hid thy talent in the earth : lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed : thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance : but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness : there shall be weeping and gnashing of teeth.

^a When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : and before him shall be gathered all nations : and he shall separate them one from another, as a shepherd divideth his

sheep from the goats : and he shall set the sheep on his right hand, but the goats on the left. ^a Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : for I was an hungered, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in : naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee ? or thirsty, and gave thee drink ? When saw we thee a stranger, and took thee in ? or naked, and clothed thee ? Or when saw we thee sick, or in prison, and came unto thee ? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. ^b 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 : for I was an hungered, and ye gave me no meat : I was thirsty, and ye gave me no drink : 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. Then shall they also answer him, saying, Lord, when saw we thee an hungered, 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. And these shall go away into everlasting punishment: but the righteous into life eternal.

The Budding of the Fig Tree.

[Jesus, after speaking of the destruction of Jerusalem and of his second coming, said] :—

^a Now learn a parable of the fig tree; when her branch is yet tender, and putteth forth leaves, ye know that summer is near: so ye in like manner, when ye shall see these things come to pass, know that it is nigh even at the doors.

The Man taking a Far Journey.

^b The Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch.

The Close of His Ministry, and His Death.

[Much people that were come to Jerusalem at the feast of the pass-over, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna, blessed is the King of Israel that cometh in the name of the Lord. And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount of Olives, he sent two of his disciples, saying] :—

^a Go ye into the village over against you ; as soon as ye be entered into it ye shall find an ass tied, and a colt with her, whereon yet never man sat : loose him, and bring him hither. And if any man ask you, Why do ye loose him ? thus shall ye say unto him, Because the Lord hath need of him ; and straightway he will send him hither.

[And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt ? And they said, The Lord hath need of him. And they brought him to Jesus : and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen ; saying, Blessed be the King that cometh in the name of the Lord : peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them] :—

I tell you that, if these should hold their peace, the stones would immediately cry out.

[And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David : blessed is he that cometh in the name of the Lord ; Hosanna in the highest. And when he was come near, he beheld the city, ^aand wept over it, saying] :—

If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace ! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation.

[And when the chief priests and the scribes saw the wonderful things that he did, and the children crying in the temple, Hosanna to the son of David, they were sore displeased, and said unto him, Hearest thou what these say ? And Jesus said unto them] :—

Yea : have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise.

[Certain Greeks which had come to the feast went to Philip, saying, Sir, we would see Jesus. Philip and Andrew tell Jesus. He answered] :—

The hour is come, that the Son of man should be glorified. ^a 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. ^b He that loveth his life shall lose it ; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me ; and where I am, there shall also my servant be : if any man serve me, him will my Father honour. Now is my soul troubled ; and what shall I say ? Father, save me from this hour : but for this cause came I unto this hour. Father, glorify thy name.

[Then came there a voice from heaven, saying, *I have both glorified it, and will glorify it again.* The people, therefore, that stood by, and heard it, said that it thundered : others said, An angel spake to him. Jesus answered and said] :—

This voice came not because of me, but for your sakes. Now is the judgment of this world : now shall the prince of this world be cast out. ^c And I, if I be lifted up from the earth, will draw all men unto me.

[This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth for ever : and how sayest thou, The Son of man must be lifted up ? who is this Son of man ? Then Jesus said unto them] :—

Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you : for he that walketh in darkness knoweth not

whither he goeth. While ye have light, believe in the light, that ye may be the children of light.

[These things spake Jesus, and departed, and did hide himself from them] :—

[The Pharisees took counsel how they might entangle him in his talk. And they watched him, and sent out unto him some of the Pharisees, their disciples, and of the Herodians, spies which should feign themselves just men, that they might take hold of his words, that so they might deliver him to the power and authority of the governor. And when they were come, they asked him, 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. Tell us therefore, What thinkest thou ? Is it lawful to give tribute unto Cæsar, or not ? Shall we give, or shall we not give ? But Jesus perceived their wickedness, and their craftiness, and knowing their hypocrisy, said] :—

Why tempt ye me, ye hypocrites ? Shew me the tribute money. Bring me a penny, that I may see it.

[And they brought unto him a penny. And he saith unto them] :—

Whose is this image and superscription ?

[They answered, Cæsar's. Jesus said] :—

^a Render, therefore, unto Cæsar the things which be Cæsar's ; and unto God the things that be God's.

[And they marvelled at his answer, and left him.]

[The same day came to him the Sadducees, which say that there is no resurrection, and asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren : and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother : likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore, in the resurrection, whose wife shall she be of the seven ? for they all had her. And Jesus answering said unto them] :—

^a Do ye not therefore err, because ye know not the scriptures, neither the power of God ? The children of this world marry, and are given in marriage : but when they shall rise from the dead, they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage : neither can they die any more : for they are equal unto the angels which are in heaven ; and are the children of God, being the children of the resurrection. ^b Now that the dead are raised, even Moses shewed at the bush. Have ye not read in the book of Moses, how in the bush, God spake unto him saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob ? He is not a God of the dead, but of the living : for all live unto him. Ye, therefore, do greatly err.

[When the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked Jesus a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him] :—

^a Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. 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. There are none other commandments greater than these.

[And the Scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love one's neighbour as oneself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him] :—

^b Thou art not far from the kingdom of God.

[While the Pharisees were gathered together, Jesus asked them, saying] :—

What think ye of Christ? whose son is he?

[They say unto him, The son of David. He saith unto them] :—

How say the scribes that Christ is the Son of David; for David himself said by the Holy Ghost,

The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?

[And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.]

[Then, in the audience of all the people, he said unto his disciples] :—

^a Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and chief rooms at feasts; which devour widows' houses, and for a pretence make long prayers: the same shall receive greater damnation.

[Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them] :—

^b Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance unto the offerings of God; but she of her want did cast in all that she had, even all her living.

[Among the chief rulers many believed on him, but did not confess him, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God. Jesus cried and said] :—

^a He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. ^b I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not : ^c for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself ; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting : whatsoever I speak, therefore, even as the Father said unto me, so I speak.

[Jesus spake to the multitude, and to his disciples, saying] :—

The scribes and the Pharisees sit in Moses' seat : all, therefore, whatsoever they bid you observe, that observe and do ; ^d but do not ye after their works : for they say, and do not. 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. But all their works they do for to be seen of men : they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. ^a But be not ye called Rabbi : for one is your Master, even Christ ; and all ye are brethren. And call no man your father upon the earth : for one is your Father, which is in heaven. Neither be ye called masters : for one is your Master, even Christ. ^b But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased ; and he that shall humble himself shall be exalted.

^c But woe unto you, scribes and Pharisees, hypocrites ! for ye shut up the kingdom of heaven against men : for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites ! for ye devour widows' houses, and for a pretence make long prayers : therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites ; for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than

yourselves. Woe unto you, ye blind guides, which say, whosoever shall swear by the temple, it is nothing ; but whosoever shall swear by the gold of the temple, he is a debtor ! Ye fools and blind : for whether is greater, the gold, or the temple that sanctifieth the gold ? And whosoever shall swear by the altar, it is nothing : but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind : for whether is greater, the gift, or the altar that sanctifieth the gift ? Whoso, therefore, shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. 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. Ye blind guides, which strain at a gnat, and swallow a camel. 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. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypo-

crites! 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. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, 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. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up, then, the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

^a 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: 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. Verily I say unto you, all these things shall come upon this generation. 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 ! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

[Jesus went out, and departed from the temple : and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them] :—

^a Seest thou these great buildings ? Verily I say unto you, the days will come in the which there shall not be left here one stone upon another, that shall not be thrown down.

[As he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be ? and what shall be the sign of thy coming, and of the end of the world ? And Jesus answered and said unto them] :—

^b Take heed that no man deceive you. For many shall come in my name, saying, I am Christ ; and shall deceive many ; and the time draweth near ; go ye not therefore after them. And ye shall hear of wars and rumours of wars and commotions : see that ye be not troubled or terrified : for all these things must first come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom : and there

shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Before all these, they shall lay their hands on you, and persecute you, and shall deliver you up to councils, and synagogues, and into prisons, and to be afflicted, and ye shall be brought before rulers and kings, and they shall kill you for my name's sake. And it shall turn to you for a testimony against them, and ye shall be hated of all nations for my name's sake. And the gospel must first be published among all nations. But when they shall lead you and deliver you up, take no thought beforehand what ye shall speak. Settle it in your hearts not to meditate before what ye shall answer. But whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost. I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist. And there shall many be offended, and shall betray one another, and shall hate one another. Now the brother shall betray the brother to death, and the father the son: and children shall rise up against their parents, and shall cause them to be put to death. 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. But there shall not an hair of your head perish. In

your patience possess ye your souls. And many false prophets shall arise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. And when ye shall see Jerusalem compassed with armies, and the abomination of desolation spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand), then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. And let him that is on the housetop, not go down into the house, neither enter therein, to take anything out of his house. And let him that is in the field not turn back again for to take up his garment. For these be the days of vengeance, that all things which are written may be fulfilled. But woe to them that are with child, and to them that give suck in those days. For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the

times of the Gentiles be fulfilled. But pray ye that your flight be not in the winter, neither on the Sabbath day : for in those days shall be great tribulation, such as was not since the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be savèd ; but for the elect's sake, whom he hath chosen, he hath shortened the days. And then if any man shall say to you, Lo, here is Christ ; or, lo, he is there ; believe him not. For false Christs and false prophets shall rise, and shall shew signs and wonders, to deceive if it were possible, even the elect. But take ye heed, behold I have foretold you all things. Wherefore, if they shall say unto you, Behold he is in the desert ; go not forth : behold he is in the secret chambers ; believe it not. For as the lightning cometh out of the east, and shineth even unto the west ; so shall also the coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together.

^a Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and upon the earth distress of nations, with perplexities ; the sea and the waves roaring, men's hearts failing them for fear, and for looking after

those things which are coming on the earth : for the powers of heaven shall be shaken, and then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn. Then shall they see the Son of man coming in the clouds of heaven, with great power and glory, and he shall send his angels with a great sound of a trumpet ; and they shall gather together his elect from the four winds, from the one end of heaven to the other. And when these things begin to come to pass, then look up and lift up your heads ; for your redemption draweth nigh.

^a Behold the fig tree, and all the trees ; when they now shoot forth, and his branch is yet tender and putteth forth leaves, ye see and know of yourselves that summer is nigh at hand : so likewise ye, when ye see these things come to pass, know ye that the kingdom of God is even at the doors. Verily I say unto you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away : but my word shall not pass away. 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. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always that

ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. But of that day and that hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left.

^a Watch, therefore; for ye know not what hour your Lord doth come. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest, coming suddenly, he find you sleeping. But know this, that if the good man of the house had known in what watch the thief would come, he

would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready : for in such an hour as ye think not the Son of man cometh. And what I say unto you, I say unto all, Watch. Who, then, is a faithful and wise servant, whom his lord, when he cometh, shall find so doing? Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming ; and shall begin to smite his fellow-servants, and to eat and drink with the drunken ; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of. And shall cut him asunder, and appoint him his portion with the hypocrites : there shall be weeping and gnashing of teeth.



[When Jesus had finished all these sayings, he said unto his disciples] :—

^a Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

[One of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray

him, in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying] :—

^a Go and prepare us the passover, that we may eat.

[And they said unto him, Where wilt thou that we prepare? And he said unto them] :—

^b Go into the city. Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And wheresoever he shall go in ye shall say unto the goodman of the house, The Master saith unto thee, My time is at hand, where is the guestchamber, where I shall eat the passover at thy house with my disciples? And he shall show you a large upper room furnished and prepared: there make ready for us.

[And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them] :—

^c With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

[Supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him : Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God ; he riseth from supper, and laid aside his garments ; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter : and Peter saith unto him, Lord, dost thou wash my feet ? Jesus answered and said unto him] :—

^a What I do thou knowest not now ; but thou shalt know hereafter.

[Peter saith unto him, Thou shalt never wash my feet. Jesus answered him] :—

^b If I wash thee not thou hast no part with me.

[Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him] :—

^c He that is washed needeth not save to wash his feet, but is clean every whit : and ye are clean, but not all.

[For he knew who should betray him ; therefore said he] :—

^d Ye are not all clean.

[So after he had washed their feet, and had taken his garments, and was set down again, he said unto them] :—

^e Know ye what I have done to you ? Ye call me Master and Lord : and ye say well ; for so I am. If I then, your Lord and Master, have washed your feet ; ye also ought to wash one another's feet.

For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, ^a the servant is not greater than his lord ; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

[And as they did eat, Jesus took bread, and gave thanks, and blessed it, and brake it, and gave it to the disciples, and said] :—

^b Take, eat, this is my body, which is given for you : this do, in remembrance of me.

[After supper he took the cup, and gave thanks, and gave it to them, saying] :—

Drink ye all of it : for this cup is the new testament in my blood, which is shed for you, for many, for the remission of sins. This do ye, as oft as ye drink it in remembrance of me. Verily, I say unto you, I will drink no more of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

But behold the hand of him that betrayeth me is with me on the table. ^c And truly the Son of man goeth, as it was determined ; but woe unto that man by whom he is betrayed ! I speak not of you all : I know whom I have chosen : but that the scripture may be fulfilled, he that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to

pass, ye may believe that I am he. Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me ; and he that receiveth me, receiveth him that sent me.

[And as they sat and did eat, when Jesus had thus said, he was troubled in spirit, and testified, and said] :—

^a Verily, verily, I say unto you, one of you which eateth with me shall betray me.

[Then the disciples looked one on another, doubting of whom he spake. And they began to inquire among themselves, which of them it was that should do this thing. And they were exceeding sorrowful, and began every one of them to say unto him, one by one, Lord, is it I? and another, Is it I? And he answered and said unto them] :—

^a One of the twelve, that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him : but woe unto that man by whom the Son of man is betrayed ! It had been good for that man if he had not been born.

[Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him] :—

^b Thou hast said.

[Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast, saith unto him, Lord, who is it? Jesus answered] :—

^c He it is to whom I shall give a sop, when I have dipped it.

[And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him :—]

^a That thou doest, do quickly.

[Now no man at the table knew for what intent he spake this unto him. He then having received the sop went immediately out : and it was night. Therefore, when he was gone out, Jesus said] :—

Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. ^b Little children, yet a little while I am with you. Ye shall seek me : and as I said unto the Jews, Whither I go ye cannot come ; so say I now to you. ^c A new commandment I give unto you, That ye love one another ; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

[Simon Peter said unto him, Lord, whither goest thou ? Jesus answered him] :—

Whither I go, thou canst not follow me now ; but ^d thou shalt follow me afterwards.

[Peter said unto him, Lord, why cannot I follow thee now ? I will lay down my life for thy sake. Jesus answered him] :—

Wilt thou lay down thy life for my sake ?
^e Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice.

[There was a strife among them, which of them should be accounted the greatest. And he said unto them] :—

The kings of the Gentiles exercise lordship over them ; and they that exercise authority upon them are called benefactors. ^a But ye shall not be so : but he that is greatest among you, let him be as the younger ; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth ? is not he that sitteth at meat ? ^b But I am among you as he that serveth. Ye are they which have continued with me in my temptations. ^c And I appoint unto you a kingdom, as my Father hath appointed unto me ; that ye may eat and drink at my table and in my kingdom, and sit on thrones judging the twelve tribes of Israel.

[And the Lord said] :—

^d Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat : but I have prayed for thee, that thy faith fail not : and when thou art converted, strengthen thy brethren.

[And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And Jesus said] :—

^e I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

[And he said unto them] :—

When I sent you without purse, and scrip, and shoes, lacked ye any thing ?

[And they said, Nothing. Then said he unto them] :—

^a But now, he that hath a purse, let him take it, and likewise his scrip : and he that hath no sword, let him sell his garment and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors : for the things concerning me have an end.

[And they said, Lord, behold, here are two swords. And he said unto them] :—

It is enough.

^b Let not your heart be troubled : ye believe in God, believe also in me. ^c In my Father's house are many mansions : if it were not so, I would have told you. ^d I go to prepare a place for you. And if I go and prepare a place for you, ^e I will come again, and receive you unto myself ; that where I am, there ye may be also. And whither I go ye know, and the way ye know.

[Thomas saith unto him, Lord, we know not whither thou goest ; and how can we know the way ? Jesus saith unto him] :—

^f I am the way, the truth, and the life : no man cometh unto the Father, but by me. ^g If ye had known me, ye should have known my Father also : and from henceforth ye know him, and have seen him.

[Philip saith unto him, Lord, show us the Father, and it sufficeth us.
Jesus saith unto him] :—

^a Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou, then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. 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; because I go unto my Father. ^b And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.

^c If ye love me, keep my commandments. ^d And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 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. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day

ye shall know that I am in my Father, and ye in me, and I in you. ^a He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

[Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him] :—

^b If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. ^c But the Comforter, which is the Holy Ghost, whom the Father will send in my name, ^d he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. ^e Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: ^f for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might

believe. Hereafter I will not talk much with you : ^afor the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father ; and as the Father gave me commandment, even so I do. Arise, let us go hence.

^b I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away : and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me. I am the vine, ye are the branches : He that abideth in me, and I in him, the same bringeth forth much fruit : for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them, and cast them into the fire, and they are burned. ^c If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. ^d Herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples. As the Father hath loved me, so have I loved you : continue ye in my love. 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. ^a These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. ^b This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. ^c Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, ^d that ye should go and bring forth fruit, and that your fruit should remain: ^e that whatsoever ye shall ask of the Father in my name, he may give it you. ^f These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. 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. ^g 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 your's also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken

unto them, they had not had sin : but now they have no cloke for their sin. He that hateth me hateth my Father also. ^a If I had not done among them the works which none other man did, they had not had sin : but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. ^b But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me : and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues : yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me ; and none of you asketh me, Whither goest thou ? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth ; it is expedient for you that I go away : ^c for if I go

not away, the Comforter will not come unto you ; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment : of sin, because they believe not on me ; of righteousness, because I go to my Father, and ye see me no more ; of judgment, because ^a the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. ^b Howbeit when he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will shew you things to come. He shall glorify me : for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine : therefore said I, that he shall take of mine, and shall shew it unto you. A little while, and ye shall not see me : and again, a little while, and ye shall see me, because I go to the Father.

[Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me : and again, a little while, and ye shall see me : and, Because I go to the Father ? They said therefore, What is this that he saith, A little while ? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them] :—

Do ye inquire among yourselves of that I said, A little while, and ye shall not see me : and again, a little while, and ye shall see me ? 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. 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. 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. And in that day ye shall ask me nothing. ^a Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name : ask, and ye shall receive, that your joy may be full. 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 show you plainly of the Father. ^b At that day ye shall ask in my name : and I say not unto you, that I will pray the Father for you : for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world : again, I leave the world, and go to the Father.

[His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee : by this

we believe that thou camest forth from God. Jesus answered them] :—

Do ye now believe ? ^a Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone : and yet I am not alone, because the Father is with me. ^b These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation : but be of good cheer ; I have overcome the world.

[These words spake Jesus, and lifted up his eyes to heaven, and said] :—

Father, the hour is come ; glorify thy Son, that thy Son also may glorify thee : as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. ^c And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth : I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world : thine they were, and thou gavest them me ; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou

gavest me ; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. ^a I pray for them : I pray not for the world, but for them which thou hast given me ; for they are thine. And all mine are thine, and thine are mine ; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name : those that thou gavest me I have kept, and none of them is lost, but the son of perdition ; that the scripture might be fulfilled. And now come I to thee ; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word ; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth : thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. ^b Neither pray I for these alone, but for

them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

[After this they sung an hymn, and Jesus went with his disciples to the Mount of Olives. He said unto them]:—

All ye shall be offended because of me this night; for it is written, ^a I will smite the shepherd, and the sheep of the flock shall be scattered abroad. ^b But after I am risen again I will go before you into Galilee.

[Peter answered, and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him] :—

^a Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

[But Peter spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said all the disciples.

[Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples] :—

^b Sit ye here, while I go and pray yonder.

[And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them] :—

^c My soul is exceeding sorrowful, even unto death : tarry ye here, and watch with me.

[And he went a little farther, and fell on his face, and prayed, saying] :—

^d Abba, Father, all things are possible unto thee. O my Father, if it be possible, if thou be willing, let this cup pass from me ! Nevertheless, not my will, but thine be done !

[^e And there appeared an angel unto him from heaven, strengthening him. 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. And he cometh unto the disciples, and findeth them sleeping for sorrow, and saith unto Peter] :—

^f Simon, sleepest thou ? Coudest thou not watch with me one hour ? Rise, watch and pray, lest ye

enter into temptation. The spirit truly is willing, but the flesh is weak.

[He went away again the second time, and prayed, and spake the same words] :—

^a O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

[And he came and found them asleep again : for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them] :—

^b Sleep on now, and take your rest : behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going : behold, he is at hand that doth betray me.

[And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them] :—

^c Whom seek ye ?

[They answered him, Jesus of Nazareth. Jesus saith unto them] :—
I am he.

[And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again] :—

Whom seek ye ?

[And they said, Jesus of Nazareth. Jesus answered] :—

I have told you that I am he : if, therefore, ye seek me, let these go their way.

[Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he : hold him fast. And forthwith he came to Jesus, and said, Hail, master ; and kissed him. And Jesus said] :—

^a Friend, wherefore art thou come? Judas, betrayest thou the Son of man with a kiss?

[And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him] :—

Suffer ye thus far.

[And he touched his ear and healed him. Then Jesus said to Peter] :—

^b Put up again thy sword into his place : for all they that take the sword shall perish with the sword. The cup which my Father hath given me, shall I not drink it? Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?

[In that same hour said Jesus to the multitudes] :—

Are ye come out as against a thief, with swords and staves, for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But this is your hour, and the power of darkness.

[But all this was done, that the scriptures of the prophets might be fulfilled. ^c Then all the disciples forsook him, and fled. And they that had laid hold on Jesus led him away to Caiaphas

the high priest, where the scribes and the elders were assembled. The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him] :—

I spake openly 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. Why askest thou me ? ask them which heard me, what I have said unto them : behold, they know what I said.

[One of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so ? Jesus answered him] :—

If I have spoken evil, bear witness of the evil : but if well, why smitest thou me ?

[Now the chief priests, and elders, and all the council, sought false witness against Jesus to put him to death ; but found none. At the last came two false witnesses, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing ? What is it which these witness against thee ? But Jesus held his peace, and answered nothing. Again, the high priest asked him, and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of the blessed God ? Jesus saith unto him] :—

^a Thou hast said : nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

[Then the high priest rent his clothes, saying, He hath spoken blasphemy : what further need have we of witnesses ? behold, now ye have heard of his blasphemy. What think ye ? They answered that he was guilty of death.]

[And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and took counsel against Jesus to put him to death, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them] :—

If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go.
^a Hereafter shall the Son of man sit on the right hand of the power of God.

[Then said they all, Art thou then the Son of God? And he said unto them] :—

^b Ye say that I am.

[They bound Jesus, and brought him to Pilate, and began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? Jesus answered him] :—

^c Thou sayest it. Sayest thou this thing of thyself, or did others tell it thee of me?

[Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered] :—

^d My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

[Pilate therefore said unto him, Art thou a king then? Jesus answered] :—

^e Thou sayest that I am a king. To this end was I born, and for this cause came I into the

world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

[Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. But ye have a custom that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! Pilate went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then said Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered] :—

Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

[After contending with the Jews, Pilate delivered Jesus to them to be crucified. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said] :—

^a Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For,

behold, the days are coming in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us ; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry ?

[And there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left, and Jesus in the midst. Then said Jesus] :—

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

[And one of the malefactors which were crucified with him said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him] :—

^b Verily, I say unto thee, to-day shalt thou be with me in paradise.

[Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother] :—

^c Woman, behold thy son !

[Then saith he to the disciple] :—

^d Behold thy mother !

[And from that hour that disciple took her unto his own home.]

[Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying] :—

^a Eloi, Eloi, lama sabachthani ?

[That is to say, My God, my God, why hast thou forsaken me ?]

[After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith] :—

^b I thirst.

[Now there was set a vessel full of vinegar : and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said] :—

^c It is finished.

[And he cried again with a loud voice] :—

^d Father, into thy hands I commend my spirit.

[^e Having said thus, he bowed his head, and gave up the ghost. He was buried in the new tomb of Joseph of Arimathea.]

His Resurrection and Ascension.



[In the end of the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold there was a great earthquake : for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow : and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women,—

^a Fear not ye : for I know that ye seek Jesus, which was crucified. He is not here : for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead ; and, behold, he goeth before you into Galilee ; there shall ye see him : lo, I have told you.

Mary saw Jesus standing, and knew not that it was Jesus.
Jesus saith unto her] :—

^b Woman, why weepest thou ? whom seekest thou ?

[She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her] :—

^c Mary.

[She turned herself, and saith unto him, Rabboni ; which is to say, Master. Jesus saith unto her] :—

^d Touch me not ; for I am not yet ascended to my Father : but go to my brethren, and say unto

them, I ascend unto my Father, and your Father; and to my God, and your God.

[Peter and John, who had been told by Mary that the Lord had been taken out of the sepulchre, came to the sepulchre. And as they went to tell his disciples, Jesus met them, saying] :—

^a All hail.

[And they came and held him by the feet, and worshipped him. Then said Jesus unto them] :—

^b Be not afraid : go, tell my brethren that they go into Galilee, and there shall they see me.

[Two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them] :—

^c What manner of communications are these that ye have one to another, as ye walk, and are sad ?

[And one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them] :—

^d What things ?

[And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people : and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel : and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre ; and when

they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said : but him they saw not. Then he said unto them] :—

^a O fools, and slow of heart to believe all that the prophets have spoken : ought not Christ to have suffered these things, and to enter into his glory ?

[And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them] :—

^b Peace be unto you.

[And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again] :—

^c Peace be unto you : as my Father hath sent me, even so send I you.

[And when he had said this, he breathed on them, and saith unto them] :—

^d Receive ye the Holy Ghost : whosoever sins ye remit, they are remitted unto them ; and whosoever sins ye retain, they are retained.

[But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. ^e But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were

within, and Thomas with them : then came Jesus, the doors being shut, and stood in the midst, and said] :—

^a Peace be unto you.

[Then saith he to Thomas] :—

^b Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side : and be not faithless, but believing.

[^c And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him] :—

Thomas, because thou hast seen me, thou hast believed ; ^d blessed are they that have not seen, and yet have believed.

[Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him : but some doubted. And he said unto them] :—

^e Why are ye troubled ? and why do thoughts arise in your hearts ? Behold my hands and my feet, that it is I myself : handle me, and see ; for a spirit hath not flesh and bones, as ye see me have.

[And when he had thus spoken, he shewed them his hands and his feet.

^f After these things Jesus showed himself again to the disciples at the sea of Tiberias ; and on this wise showed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. They went a fishing, and that night they caught nothing. But when the morning was now come, Jesus stood on the shore : but the disciples knew not that it was Jesus. Then Jesus saith unto them] :—

^g Children, have ye any meat ?

[They answered him, No. And he said unto them] :—

Cast the net on the right side of the ship, and ye shall find.

[They cast therefore, and now they were not able to draw it for the multitude of fishes. As soon, then, as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them] :—

Bring of the fish which ye have now caught.

[Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three : and for all there were so many, yet was not the net broken. Jesus saith unto them] :—

Come and dine.

[And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them] :—

These are the words which I spake unto you, while I was yet with you, ^a that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

[Then opened he their understanding, that they might understand the scriptures, and said unto them] :—

^b 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. ^c And ye are witnesses of these things.

^a 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 truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence.

[So when they had dined, Jesus saith to Simon Peter] :—

^b 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] :—

^c Feed my lambs.

[He saith to him again the second time] :—

^d Simon, son of Jonas, lovest thou me ?

[He saith unto him, Yea, Lord ; thou knowest that I love thee.
He saith unto him] :—

^e Feed my sheep.

[He saith unto him the third time] :—

^f 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] :—

^g Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest : but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

[This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him] :—

^a Follow me.

[Then Peter, turning about, seeth the disciple whom Jesus loved following ; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him] :—

If I will that he tarry till I come, what is that to thee? ^b Follow thou me.

[When they were come together they asked of him, Lord, wilt thou at this time restore again the kingdom unto Israel? He said to them] :—

^c It is not for you to know the times and the seasons, which the Father hath put in his own power ; ^d but ye shall receive power, after that the Holy Ghost is come upon you : ^e and ye shall be witnesses unto me both in Jerusalem, and all Judæa, and in Samaria, and unto the uttermost part of the earth.

[And Jesus spake unto them, saying] :—

^f All power is given unto me in heaven and in earth. Go ye into all the world, and preach the gospel to every creature : ^g baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. ^h 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. ^a And, lo, I am with you alway, even unto the end of the world. Amen.

[And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. ^b And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And while they looked stedfastly toward heaven, as he went up, behold, two men stood before him in white apparel, which also said,—

^c Ye men of Galilee, why stand ye gazing up into heaven ? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

WONDERFUL : COUNSELLOR : THE MIGHTY GOD :

THE EVERLASTING FATHER :

THE PRINCE OF PEACE.

I N D E X .

The figures denote the pages, and the letters of the alphabet the passages, referred to.

- ADULTERY, 9 a, 62 a, 62 b
All things must be fulfilled, 186 a
Almsgiving, 11 a, 114 b
Angels ministering, xxi. b, 174 e, 182 a, 189 c
Apostles, charge to, 27 b
— to sit on twelve thrones, 64 b, 162 b
—, a kingdom appointed to, 162 c
—, Jesus goes to prepare a place for, 163 d
—, desertion foretold, 171 a, 173 a
— desert Jesus, 176 c
— inspired, 184 d
Ascension foretold, 85 b, 182 d
— accomplished, 189 b
- BINDING and loosing, 34 d, 40 a
Blessed, who are, 7 a, 19 a, 51 b, 52 b, 68 a, 100 a, 137 a, 185 d
—, who are not, 17 b, 137 b
- CÆSAR to, and to God, the things that be theirs, 142 a
Children, and the childlike spirit, 37 c, 39 a, 58 b, 62 d, 161 b
Christ our Master, 147 a
Christian toleration, 38 a
Church, foundation of, 34 c
Confession before men, 29 a, 55 d
Corn of wheat must die, 141 a
Covetousness, beware of, 56 b

- DEATH foretold, 35 a, 36 c, 37 a, 43 c, 46 a, 65 a, 132 a, 141 c, 156 a, 163 a
- Defilement, 31 b, 32 b
- Denial before men, 29 e, 35 e, 55 d
- Devil, father of lies, 47 c
- , prince of this world, 166 a, 169 a
- Disciple not above his Master, 29 a
- Disciples, drawn by the Father, 64 b, 86 d
- , friends of Jesus, 167 c
- Discipleship involves present sacrifice, 26 b, 26 c, 26 d, 30 a, 35 c, 63 a, 64 c, 119 a, 141 b
- is assured of eternal life, 64 d, 84 a, 84 c, 109 b, 137 a, 141 b
- fruits the test of, 15 d, 16 a, 21 a, 57 b, 81 e, 164 c, 165 a, 165 b, 166 b, 166 d, 167 d
- Divorce, 9 c, 61 b
- Doing the will of Jesus leads to knowing his doctrine, 41 a
- Duty, fulfilment of, xix. a
- ETERNAL existence of Jesus, 48 c, 50 a
- Eunuchs, 62 c
- FAITH, security of, 43 c, 43 d, 44 b, 72 b, 74 a, 74 b, 75 b, 77 c
- , power of, 59 a, 89 b, 90 b, 96 c, 97 a, 97 c
- Father, the husbandman, 166 b
- loveth the Son and sheweth him all things, 77 a
- 's business, thought for, xviii. a
- 's will, his meat, 4 c
- Fasting, 12 b, 17 b, 90 b
- Fear, 29 b, 55 b
- Flesh and blood of Jesus to be eaten and drunk, 85 a
- profiteth nothing, 85 c
- Forbearance and reconciliation, 8 b, 10 b, 39 c, 116 a
- Forgiveness, 12 a, 58 c, 98 b, 106 a, 121 a
- GATE, broad and narrow, 15 c
- Gate, strait, 57 a
- Gethsemane, agony in, 174 b, 174 c, 174 d, 174 e, 175 a, 175 b
- God only to be served, 13 c, 124 b

- God's providence, 13 d, 29 c, 55 c, 113 b, 113 c
 Good for evil enjoined, 19 c
 Gospel to be preached to every creature, 188 f
 —, terms of accepting or rejecting, 188 h
 Greatest of all to be servant of all, 66 a, 147 b, 162 a, 162 b
 Growth of the Church, 104 a
- HEADSTONE** of the corner, 132 b
 Heavy laden, invited to rest, 51 c
 Him that cometh in no wise cast out, 83 e
 Holy Ghost, 56 a, 81 b
 —, the Teacher, 165 d, 169 b
 —, the Comforter, 164 d, 165 c, 168 b, 168 c
 — given to the Apostles, 184 d
 —, baptism with promised, 187 a, 188 d
 — things, discretion in, 15 a
 House of God, reverence for, 2 b
- JERUSALEM**, fate of, foretold and lamented, 58 a, 140 a, 179 a
 Jesus the Son of God, xix b, 34 b, 42 a, 42 b, 43 b, 44 b, 45 b,
 45 c, 47 a, 47 b, 48 a, 48 b, 51 a, 77 d, 91 c, 91 d, 177 a
 — the Son of Man's Mission, 39 b, 44 a, 49 a, 66 b, 67 a, 77 e,
 83 f, 92 a, 115 c, 108 a, 146 c, 179 e
 — forgiving sins, 24 b, 73 a
 —, one with the Father, 109 c, 146 a, 163 g, 164 a
 — inferior to the Father, 109 c, 163 f
 —, the bread of God, 83 c
 —, the bread of life, 83 d, 84 d
 —, the resurrection and the life, 93 a
 —, light of the world, 45 a, 91 a, 146 b
 — foretells his betrayal, 158 c, 158 d, 159 c, 160 a, 160 b,
 160 c, 161 a
 — lays down his life of himself, 108 c
 —, the true vine, 166 b
 —, the way, truth, and life, 163 f
 — weeping, 94 a, 140 a
 — washes his disciples' feet, 158 a, 158 b, 158 c, 158 e
 — a king, 178 c, 178 e

- Jesus' kingdom not of this world, 178 d
 —, last charge to his apostles, 188 f
 —, prays for his Church, 172 a, 172 b
 —, betrayed, 175 c, 176 a
 —, sayings of, at crucifixion, 180 a, 180 b, 180 c, 180 d, 181 a, 181 b, 181 c, 181 d
 —, death of, 181 e
 —, resurrection of, 182 a
 —, appears to Mary, 182 b, 182 c
 —, appears to Peter and John, 183 a, 183 b
 —, appears to all the disciples, 184 b, 184 c, 184 d, 185 a, 185 f, 185 g, 186, 187
 —, appears on the way to Emmaus, 183 c, 183 d, 184 a
 —, convincing Thomas, 185 b
 —, convincing doubting disciples, 185 e
 —, all power in heaven and earth given to, 188 f
 —, with his Church to the end of the world, 189 a
 —, ascension of, 189 b
 —, second coming of announced by angels, 189 c
 John the Baptist spoken of, 22 a, 78 a
 Judgment, general future, 77 f, 103 a, 105 b, 136 a
 —, all committed to the Son, 77 b, 77 e
 —, of others forbidden, 14 a, 20 a, 44 c

KINGDOM of God, within us, 59 c

- LAST of all is first, 37 b
 —, state worse than first, 25 b
 Law and prophets, all, hang on two commandments, 144 a
 —, not destroyed but fulfilled, 8 a
 Lawyers spoken against, 54 a
 Life eternal, 171 c
 Light of the world, 45 a, 91 a, 146 b
 Living water, 3 a, 3 b, 42 c
 Love, 10 c, 43 d, 161 b, 167 b, 167 f
 —, who much, 24 a
 —, who little, 24 a

- MAMMON of unrighteousness, make friends of, 124 a
 Many mansions, 163 c
 Marriage indissoluble in life, 61 a
 —, none in heaven, 143 a
 Meat not to be laboured for, 83 a
 — to be laboured for, 83 a
 Memory after death, 125 b
 Messiahship declared, 4 b, 5 a
 MIRACLES :—
 At the Marriage in Cana, 69 a
 Healing of Nobleman's Son, 70 a
 Draught of Fishes, 70 b
 A Leper is Cleansed, 70 d
 Centurion's Servant Healed, 71 a
 Stilling of the Tempest, 72 a
 Casting out Legion of Devils, 72 c
 Cure of Palsy, 73 a
 Issue of Blood Healed, 74 a
 Raising Jairus's Daughter, 75 a
 Giving Sight to two Blind, 75 b
 Unclean Spirit Cast Out, 75 c
 Widow's Son Restored to Life, 76 b
 Impotent Man at Bethesda, 76 c
 Withered Hand Cured, 80 a
 Blind and Dumb Healed, 80 b
 Feeding of Five Thousand, 82
 Jesus Walks on the Sea, 86 b
 Daughter of Syrophœnician Woman Cured, 87
 Deaf and Dumb Healed, 88 a
 Feeding of Four Thousand, 88 b
 Giving of Sight to a Blind Man, 89 a
 Lunatic Boy Cured, 90 a
 Tribute Money from Fish's Mouth, 90 c
 Cure of a Blind Man from Birth, 91 b
 Raising of Lazarus, 94 b
 Spirit of Infirmity Cured, 95 a
 Cleansing of Ten Lepers, 96 b

Blind Bartimæus Restored, 97 a
 Withering of the Fig Tree, 97 b
 Restoring the Ear of Malchus, 98 c.
 Mother and brethren of Jesus, who are, 26 a

NEW birth, 42 d, 43 a
 — commandment, 161 c
 Not with Jesus, against him, 81 a
 — far from the Kingdom of God, 144 b

OATHS, 10 a
 Offending members to be cut off, 9 b, 38 b
 One thing needful, 51 d

PARABLES :—

The Sower, 99
 The Lighted Candle, 101 a
 Seed Growing, we know not how, 102 a
 Tares, 102 b
 Grain of Mustard Seed, 104 a
 Leaven, 104 b
 Treasure hid in a Field, 104 c
 Merchant seeking Goodly Pearls, 105 a
 Net which gathered of every kind, 105 b
 Forgiven Debtor, 106 a
 Door of the Sheep, 107 a
 Good Shepherd, 108 b
 Good Samaritan, 110 a
 Importunate Neighbour, 111 a
 Rich Fool, 112 b
 Unfruitful Fig Tree, 116 b
 Against choosing Chief Seats, 117 a
 The Great Supper, 118 a
 Counting the Cost of Self-Surrender, 119 a
 The Lost Sheep, 120 a
 Prodigal Son, 121 a
 Unjust Steward, 123 a
 Rich Man and Lazarus, 125 a

- Unjust Judge, 126 b
 Pharisee and Publican, 126 c
 Householder hiring Labourers, 127 a
 Ten Servants and Ten Pounds, 128 a
 The Two Sons, 130 a
 Householder and Vineyard, 131 b
 Wedding Garment, 133 a
 Ten Virgins, 134 a
 The Talents, 135 a
 Budding of the Fig Tree, 138 a
 The Man taking a Far Journey, 138 b
 Passover, preparation for, 157 a, 157 b, 157 c
 Peaceful sayings, 70 c, 73 a, 74 a, 74 b, 76 a, 86 b, 86 c, 114 a,
 163 b, 165 c, 167 a, 171 b, 183 a, 183 b, 184 b, 184 c, 185 a
 Peter reproved, 35 b
 —'s denial foretold, 161 e, 162 e
 —'s end foretold, 161 d, 187 g
 —'s love appealed to, 187 b, 187 c, 187 d, 187 e, 187 f
 — commissioned, 187 c, 187 e, 187 g, 188 a, 188 b
 Physician, who need, 17 a
 Prayer, 11 b, 15 b, 40 b, 52 a, 90 b, 98 a, 112 a, 164 b, 166 c,
 167 c
 Prophet, where without honour, 27 a

 REMISSION of sins to be preached, 186 b
 Repentance necessary, 56 c
 — to be preached, 186 b
 Resurrection foretold, 2 c, 35 a, 36 b, 37 a, 65 a, 173 b
 —, general, taught, 77 f, 143 b
 Riches not to be desired, 13 a, 113 a
 — to be desired, 13 b, 114 c
 — an incumbrance, 63 b, 64 a
 Rock, who build upon, 16 b, 21 b

 SABBATH DAY, 18 a, 41 b, 76 d, 79 b, 95 b, 95 c, 96 a
 Sacraments instituted, 159 b, 188 g
 Salt of the earth, 7 b

- Sand, who build upon, 16 c, 21 c
 Satan, how can Satan cast out? 80 c.
 Scribes, Pharisees, and Sadducees spoken against, 32 a, 32 c,
 33 c, 34 a, 53 a, 55 a, 131 a, 145 a, 146 d, 147 c, 149 a
 Scriptures, search, 78 c
 Second coming and judgment, 35 d, 150 b, 153 a, 154 a, 155 a,
 163 e, 177 a, 178 a
 — coming, sudden, 60 a, 114 d, 138 b
 Servant of all, the first, 37 b
 — not greater than his lord, 159 a, 167 g
 Seventy, the, charged, 49 b
 Sign refused, 25 a, 33 a, 33 b, 52 a
 Son to be honoured even as the Father, 77 b
 Stripes, many, to be beaten with, 114 a
 Stripes, few, 114 b
 Superhuman knowledge of Jesus, 2 a, 3 c, 35 f, 86 a, 139 a, 150 a
 Sword, not peace, 29 f
 —, not to be taken, 176 b
- TEMPTATION resisted, xx a, xx b, xxi a
 Thomas doubting, 184 e
 — convinced, 185 c
 Times and seasons in the Father's power, 188 c
 Tradition, 31 a
 Transfiguration, 36 a
 Two great commandments, 144 a
- UNCERTAINTY of Life, 112 c
 Unprofitable servants when all duty is done, 59 b
- WIDOW'S offering, 145 b
 Wisdom justified of her children, 23 a
 Witness to Jesus, John, xxi c, 78 a
 —————, his own work, 78 b
 —————, the Father, 78 b, 109 a, 168 a
 —————, Moses, 79 a, 126 a
 —————, his disciples, 186 c, 188 e

- Words, idle, to be accounted for, 81 d
— justify or condemn, 81 d
Work of God, that we believe in Jesus, 83 b
World, spirit of, hostile, 40 c
Worship, spiritual, 4 a
- YOKE of Jesus, easy, 51 c.

FINIS.

Handwritten marks and numbers, possibly bleed-through from the reverse side of the page.

LONDON:
PRINTED BY SMITH, ELDER AND CO.,
OLD BAILEY, E.C.

DATE DUE





BS2420.2 .D61

The divine teacher : being the recorded

Princeton Theological Seminary-Speer Library



1 1012 00053 0107