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THE
FOUR GOSPELS,

TRANSLATED FROM THE GREEK.

WITH
PRELIMINARY DISSERTATIONS,
AND
NOTES CRITICAL AND EXPLANATORY.

BY GEORGE CAMPBELL, D.D. F.R.S. EDINBURGH.

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PREFACE

TO

MATTHEW'S GOSPEL.

THE time when this Gospel was composed, has not been precisely ascertained by the learned. Some have thought that it was written no more than eight years after our Lord's ascension; others have reckoned it no fewer than fifteen. All antiquity seems agreed in the opinion, that it was of all the Gospels the first published; and, in a case of this kind, I should not think it prudent, unless for very strong reasons, to dissent from their verdict. Of the few Christian writers of the first century, whose works yet remain, there are in Barnabas, the companion of Paul, (if what is called the Epistle of Barnabas, which is certainly very ancient, be truly his) in Clement of Rome, and Hermas, clear references to some passages of this history. For though the Evangelist is not named, and his words are not formally quoted, the attentive reader must be sensible that the author had read the Gospel which has uniformly been as-

cribed to Matthew, and that, on some occasions, he plainly alludes to it. Very early in the second century, Ignatius, in those Epistles which are generally acknowledged to be genuine, and Polycarp, of whom we have no more but a single letter remaining, have manifest allusions to different parts of this Gospel. The writers above named are those who are denominated apostolic fathers, because they were contemporary to the Apostles, and had been their disciples. Their testimony, therefore, serves to show not only their knowledge of this book, but the great and general estimation wherein it was held from the beginning.

§ 2. THE first, indeed, upon record, who has named Matthew as the writer of this Gospel, is Papias bishop of Hierapolis in Cesarea, who is said to have been a companion of Polycarp, and hearer of John. Though Irenæus seems to think it was the Apostle John he meant, Eusebius, with greater probability, supposes it was a John who was commonly distinguished from the Apostle by the appellation of *the elder*, or *the presbyter*. Papias, in his preface, does not say that he had heard or seen any of the Apostles, but only that he had received every thing concerning the faith from those who were well acquainted with them. Besides, after naming the Apostle John, he mentions Aristion and John the elder, not as apostles, but as disciples, of the Lord. Concerning Matthew, this venerable ancient affirms that *he wrote his Gospel in the Hebrew tongue, which every one*

*interpreted as he was able*¹. Here we have his testimony, first, that Matthew, (who is also called Levi²) was the writer of this Gospel, for no other was ever ascribed to him, and this was never ascribed to another; and, secondly, that it was written in Hebrew.

§ 3. THE first of these testimonies has never, as far as I know, been controverted. On the contrary, it has been confirmed, and still supported by all subsequent Christian authors who have touched the subject. The second of these testimonies, that this Evangelist wrote his Gospel in Hebrew, had a concurrence equally uniform of all succeeding writers in the church for about fourteen hundred years. In the last two centuries, however, this point has been hotly disputed. Erasmus, who, though an eminent scholar, knew little or nothing of Hebrew, was among the first who called in question a tradition which had so long, and so universally, obtained in the Church. "The faults of Erasmus," says Simon³, "were blindly followed by cardinal Cajetan, who not knowing either Greek or Hebrew, was incapable of correcting them." The cardinal has since been almost deserted by the Catholics; and the principal defenders of this new opinion have been

¹ Ματθαῖος μὲν οὖν Ἑβραϊδι διαλεκτῷ τὰ λόγια συνετάξατο ἡρμηνεύσε δ' αὐτὰ ὡς ἠδύνατο ἑκάστος. Euseb. Hist. Eccl. lib. iii. cap. 39.

² Mark, ii. 14. Luke, v. 27. 29.

³ Hist. Crit. du Texte du N. T. c. 5.

Protestants. It is very unlucky for the discovery of truth, when party-spirit, in any degree, influences our inquiries. Yet, it is but too evident that there has been an infusion of this spirit, in the discussion of the present question. ‘If we give up,’ says the staunch polemic, ‘the originality of the Greek text, we have no Gospel by Matthew which can be called authentic; for, to admit that the translation of one book of Scripture may be so denominated, is equally absurd as to admit it of them all; and, if we admit this point, what becomes of our controversy with the Romanists about the decree of the council of Trent, asserting the authenticity of the Vulgate?’ Whitby, who enters warmly into this dispute, urges⁴, amongst other things, the improbability that Providence, which has preserved all the other canonical books in their original languages, should have suffered the original of this Gospel to be so soon lost, and nothing of it to remain in the church but a translation. That all the books are extant which have been written by divine inspiration, is not so clear a case as that author seems to imagine. It will hardly be pretended that it is self-evident, and I have yet seen no attempt to prove it. The book of the wars of the Lord⁵, the book of Jasher⁶, the book of Nathan the Prophet, the book of Gad the Seer⁷, and several others, are referred to in

⁴ Prefatory Disc. to the Four Gospels. ⁵ Numb. xxi. 14.

⁶ Jos. x. 13.

⁷ 1 Chron. xxix. 29.

the Old Testament, manifestly as of equal authority with the book which refers to them, and as fuller in point of information. Yet these are, to all appearance, irrecoverably lost. Other Epistles, beside those we have, there is reason to think the Apostles wrote by the same Spirit. Paul, in what is called his first Epistle to the Corinthians⁸, plainly refers to what he had written to them, in a former epistle now not extant. The artificial methods which have been adopted, for eluding the manifest sense of his words, serve only to demonstrate, how unfriendly the spirit of the controvertist is to the discernment of the critic. And, if we regard the authority of Polycarp, who was a disciple of the Apostle John, Paul wrote more epistles than one to the Philippians, as this venerable father expressly tells us, in his letter to that church⁹. Further, is not what is spoken, equally valuable with what is written, by inspiration? Yet how small a portion of the words of Him *who spake as never man spake*, has it pleased Providence to cause to be committed to writing? How little, comparatively, is recorded of the discourses of these poor fishermen of Galilee, whose eloquence, in spite of all its disadvantages, baffled the wisdom of the learned, the power of the mighty, and the influence of the rich, converting infidels and idolaters, by thousands, to a doctrine to which all their education, prejudices, and passions, rendered them most reluctant, the doctrine of the crucified Messiah? God bestows his fa-

⁸ 1 Cor. v. 9.⁹ ch. iii.

vours, both spiritual and temporal, in various measures, to different individuals, nations, and ages, of the world, as he thinks fit. Those of former times enjoyed many advantages which we have not, and we enjoy some which they had not. It is enough for us, that this only is required as our duty, that we make the proper use of the Scriptures, and of all the other advantages which, through the goodness of God, we enjoy : for every man is *accepted according to what he hath, and not according to what he hath not*¹⁰.

But, indeed, this mode of arguing with regard to Providence, appears to me quite unsatisfactory, as proceeding on the notion that we are judges in matters which, in my opinion, are utterly beyond the reach of our faculties. Men imagining themselves to know perfectly what it is proper for the Ruler of the universe, in any supposed circumstance, to do, conclude boldly, that he has done this or that, after such a particular manner, or such another : a method which, in a creature like man, can hardly be accounted either modest, or pious. From the motives by which men are commonly influenced, we may judge, with some likelihood, what, in particular circumstances, their conduct will be. This is level to our capacity, and within the sphere of our experience. But let us not presume to measure the acts of Omnipotence, and of Infinite Wisdom, by our contracted span. Were we, from our notions

¹⁰ 2 Cor. viii. 12.

of convenience, to determine what God, in possible cases, real or hypothetical, has done, or would do, we should, without hesitation, pronounce that the autographies, the identical writings of the sacred penmen (which are, in strictness, the only originals or perfect standards,) would have been preserved from accidents, that they might serve for correcting all the corruptions which should, in process of time, through the mistakes, the carelessness, or the bad intention, of transcribers, be introduced. For who can deny that the sense of a writing may be as much injured by the blunders of a copyist, as by those of a translator? But if those have not the Gospel, who cannot have recourse to some copy in the original language, not the ten thousandth part of those called Christians, have yet partaken in that inestimable blessing. For how small, comparatively, is the number of those who can read the sacred writers in their own languages? If, therefore, it is truth we desire, and not the confirmation of our prejudices, let us renounce all such delusive reasonings *a priori* from supposed fitnesses, of which we are far, very far indeed, from being competent judges; and let us satisfy ourselves with examining, impartially, the evidences of the fact.

§ 4. THE proper evidence of ancient facts is written testimony. And for this fact, as was observed before, we have the testimony of Papias, as Eusebius, who quotes his words, assures us. For a fact of this kind, a more proper witness than

Papias could hardly be desired: if not a contemporary of the Apostles, or rather, if not known to them, a contemporary of their disciples, and who had been a hearer of two men, Aristion, and John the elder, whom he calls disciples of the Lord. He was one, therefore, who had it in his power to be certified of any fact relating to the ministry of the Apostles, and that by persons who had been intimately acquainted with them. Now, by the character transmitted to us of Papias, he was particularly inquisitive about the sayings and actions of our Lord; and, for this purpose, cultivated an acquaintance with those who had seen and heard him, and could give him the fullest information of all that he did and taught. "I took no delight," says he, "as most people do, in those who talk much, but in those who teach the truth; nor in those who relate strange precepts, but in those who relate the precepts which the Lord hath entrusted us with, and which proceed from the truth itself." It would not be easy for me to imagine what could be objected to so clear an evidence, in so plain a case, a matter of fact which falls within the reach, even of the lowest understanding; for this is one of those points, on which, if the simplest man alive should deviate from truth, every man of sense would impute his deviation to a defect of a very different kind from that of understanding. Yet this is the only resource to which those who controvert the testimony of Papias, have betaken themselves.

§ 5. EUSEBIUS had said of Papias¹¹, that “he was a man of slender parts, as may be discovered from his writings.” This the historian mentions, in order to account for the sentiments of that ancient writer concerning the millennium, who, in the opinion of Eusebius, interpreted too literally and grossly, what the Apostles had seen meet to veil under figurative language. But, not to enter here into the nature of Christ’s reign for a thousand years on the earth, before the general resurrection (a question foreign to the present purpose ; and on which, if Papias erred, he erred along with many not deficient in understanding,) a man may be very unfit for judging rightly of a theological or critical question, who would be allowed, by every person of common sense, a competent witness in questions of plain fact, which had fallen under his observation ; as whether Matthew had been accounted, from the beginning, the writer of such a Gospel, and whether he wrote it in Hebrew or in Greek.

§ 6. IT seems to be another objection to the testimony of Papias, that he adds, “which every one interpreted as he was able :” as if he could be understood to mean, that every one was able to interpret Hebrew. This clause is an elliptical idiom of that sort, to which something similar, in familiar conversation, will be found to occur in most lan-

¹¹ Σφοδρα γαρ τω μικρος ων τον νουν, ως αν εκ των αυτου λογων, τεκμηραμενον ειπειν φαινεται. Hist. Eccl. lib. iii. cap. 39.

guages. Nobody is at a loss to perceive the meaning to be, 'For some time there was no interpretation in common use, but every one who attempted interpreting, did it the best way he could.' The manner in which this addition is made is, to me, on the contrary, a confirmation of the testimony; as it leads me to think (but in this I may be deceived,) that Papias had not from testimony this part of the information he gives; but that it was what he himself remembered, when there was no version of Matthew's Gospel generally received, but every one who could read it in its own language, Hebrew, and either in writing, or in speaking, had recourse to it, translated it as well as he could. Thus, our Scottish Highlanders may say, at this moment, that, till very lately, they had no translation of the Bible into their mother-tongue, that they had only the English Bible, which every one interpreted to them as he was able. Could a reasonable person, on hearing such a declaration, imagine that any thing had been advanced, which could be called either absurd or unintelligible?

§ 7. THE next authority I shall recur to is that of Irenæus bishop of Lyons in Gaul, who in his youth had been a disciple of Polycarp. He says¹²,

¹² 'Ο μὲν δὴ Ματθαῖος ἐν τοῖς Ἑβραίοις τῇ ἰδίᾳ διαλεκτῷ αὐτῶν, καὶ γραφὴν ἐξηγεῖται εὐαγγελίου, τοῦ Πέτρου καὶ τοῦ Παύλου ἐν Ῥώμῃ εὐαγγελιζομένων, καὶ θεμελιουντῶν τὴν ἐκκλησίαν. Euseb. Hist. Eccl. lib. v. cap. 8.

in the only book of his extant, that “Matthew, “among the Hebrews, wrote a Gospel in their “own language, whilst Peter and Paul were “preaching the Gospel at Rome, and founding the “church there.” And in a fragment of the same author, which Grabe and others have published, it is said, “The Gospel according to Matthew “was written to the Jews; for they earnestly “desired a Messiah of the posterity of David. “Matthew, in order to satisfy them on this point, “began his Gospel with the genealogy of Jesus.”

§ 8. THE third witness to be adduced is Origen, who flourished in the former part of the third century. He is quoted by Eusebius, in a chapter¹³ wherein he specially treats of Origen's account of the sacred canon. “As I have learnt,” says Origen, “by tradition, concerning the four Gospels, which alone are received, without dispute, “by the whole church of God under heaven; the “first was written by Matthew, once a publican, “afterwards an Apostle of Jesus Christ, *who delivered it to the Jewish believers, composed in the “Hebrew language.* *Εκδεδωκοτα αυτο τοις απο “ιουδαισμου πιστευσασι, γραμμασιν Εβραικοις συν- “τεταγμενον.”* In another place he says¹⁴, “We “begin with Matthew, who, according to tradition,

¹³ Hist. lib. vi. cap. 25.

¹⁴ *Αρξαμενοι απο του Ματθαιου ος και παραδεδοται πρωτος λοιπων τοις Εβραιοις εκδεδοκεναι το ευαγγελιον τοις εκ περιτομης πιστευουσιν.* Comment. in Johan.

“ wrote first, publishing his Gospel to the Hebrews, or the believers who were of the circumcision.” Again¹⁵, “ Matthew, writing for the Hebrews, who expected him who was to descend from Abraham and David, says, The lineage of Jesus Christ, son of David, son of Abraham.” Let it here be observed, by the way, that the word *παράδοσις*, as used by ancient writers, and sometimes by the sacred penmen, does not entirely coincide in meaning with our word *tradition*. I have here, however, employed this word with the common run of interpreters, that I might not be thought desirous of saying more in the version than the original warrants. The word *tradition*, with us, imports, as the English lexicographer rightly explains it, “ any thing delivered orally from age to age :” whereas *παράδοσις* properly implies, “ any thing handed down from former ages, in whatever way it has been transmitted, whether by oral or by written testimony ; or even any instruction conveyed to others, either by word or by writing.” In this last acceptation we find it used in Scripture¹⁶ : *Hold the traditions, τας παραδοσεις, which ye have been taught, whether by word, or our Epistle*. It is only when the epithet *αγραφος*, *unwritten*, is added to *παράδοσις*, that it answers exactly to the English word ; whereas all historical evidence

¹⁵ Ματθαίος μὲν γὰρ τοῖς προσδοκῶσι τὸν ἐξ Ἀβραὰμ καὶ Δαβὶδ, Ἑβραίοις γραφῶν, Βιβλος, φησί, γενεσέως Ἰησοῦ Χριστοῦ υἱοῦ Δαβὶδ, υἱοῦ Ἀβραὰμ.

¹⁶ 2 Thess. ii. 15.

comes under the denomination *παράδοσις*. In this acceptation of the term, therefore, to say we have such a thing *by tradition*, is the same as to say, in English, "we have this account transmitted from former ages." In Papias and Ireneus there is no mention of *tradition*. They spoke of what they knew, as they had immediate and most credible attestations from those who were acquainted with the writers of the Gospels, and with every circumstance relating to the publication. Their manner of expressing themselves on this head, is that of men who had the certain knowledge of what they affirm, and therefore consider it as indisputable.

§ 9. It would be endless to bring authorities. Jerom, Augustin, Epiphanius, Chrysostom, Eusebius, and many others, all attest the same thing, and attest it in such a manner as shows that they knew it to be uncontroverted, and judged it to be incontrovertible. 'But,' say some modern disputants, 'all the witnesses you can produce in support of this fact may, for aught we know, be reducible to one. Ireneus, perhaps, has had his information only from Papias; and Origen from Papias and Ireneus; and so of all the rest downwards, how numerous soever; so that the whole evidence may be, at bottom, no more than the testimony of Papias.' But, is the positive evidence of witnesses, delivered as of a well-known fact, to be overturned by a mere supposition, *a perhaps?* for that the case was really as they suppose, no shadow of evidence is pretended.

Papias is not quoted on this article by Ireneus, nor is his name mentioned, or his testimony referred to. Nor is the testimony of either urged by Origen. As to Ireneus, from the early period in which he lived, he had advantages for information little inferior to those of Papias, having been, in his younger years, well acquainted with Polycarp, the disciple of the Apostle John. Had there then subsisted any account or opinion, contradictory to the account given by Papias, Ireneus must certainly have known it, and would probably have mentioned it, either to confirm, or to confute, it. As the matter stands, we have here a perfect unanimity of the witnesses, not a single contradictory voice : no mention is there, either from those fathers, or from any other ancient writer, that ever another account of this matter had been heard of in the church. Shall we then admit a mere modern hypothesis, to overturn the foundations of all historic evidence ?

§ 10. LET it be observed that Papias, in the words quoted from him, attested two things ; that Matthew wrote the Gospel ascribed to him, and that he wrote it in Hebrew. These two points rest on the same bottom, and are equally, as matter of fact, the subjects of testimony. As to both, the authority of Papias has been equally supported by succeeding authors, and by the concurrent voice of antiquity. Now there has not any thing been advanced to invalidate his testimony, in regard to the latter of these, that may not, with equal justice, be urged, to invalidate his testimony,

in regard to the former. This may be extended also to other points ; for, that Mark was the writer of the Gospel commonly ascribed to him, rests ultimately on the same authority. How arbitrary then is it, where the evidence is the same, and exposed to the same objections, to admit the one without hesitation, and to reject the other ? Wetstein, for removing this difficulty, has suggested a distinction, insinuating, that the former may be the testimony of Papias, the latter only his conjecture. But if the words of Papias himself be attended to, no conjecture was ever worse founded than this of Wetstein. Papias speaks of both in the same affirmative tone, as of matters of public notoriety.

I shall conclude the argument with observing, that the truth of the report, that Matthew wrote in Hebrew, is the only plausible account that can be given of the rise of that report. Certain it is, that all the prejudices of the times, particularly among the Greek Christians, were unfavourable to such an opinion. Soon after the destruction of the temple of Jerusalem, the Hebrew church, distinguished by the name *Nazarene*, visibly declined every day ; the attachment which many of them still retained to the ceremonies of the law, in like manner the errors of the Ebionites, and other divisions which arose among them, made them soon be looked upon, by the Gentile churches, as but half-christian, at the most. That an advantage of this kind would have been so readily conceded to them by the Greeks, in opposition to

all their own prejudices, can be attributed only to their full conviction of the fact.

§ 11. DR. LARDNER'S doubts (for I can discover none in Origen) are easily accounted for. Averse, on one hand, to admit that there is any book of Scripture whereof we have only a translation, and sensible of the danger of acquiescing in an argument which would unsettle the whole foundations of his system of credibility, he is inclinable to compromise the matter, by acknowledging both the Hebrew and the Greek to be originals, an opinion every way improbable, and so manifestly calculated to serve a turn, as cannot recommend it to a judicious and impartial critic. In this way of compounding matters, Whitby also, and some other disputants on the same side, seem willing to terminate the difference. Nay, even Beausobre and Lenfant, who have treated the question at more length, and with greater warmth, than most others, conclude, somewhat queerly, in this manner. "As there is no dispute affecting the foundation, that is, the authority of St. Matthew's Gospel, such as we have it, the question about the language ought to be regarded with much indifference¹⁷."

¹⁷ Ainsi n'y ayant point de dispute sur le fond de la chose même, c'est-à-dire, sur l'autorité de l'évangile de S. Matthieu, tel que nous l'avons, la question de la langue doit être regardée avec beaucoup d'indifférence. Preface sur S. Matthieu, iii. 5.

§ 12. HAVING said so much on the external evidence, I shall add but a few words, to show, that the account of this matter, given by the earliest ecclesiastical writers, is not so destitute, as some may think, of internal probability. In every thing that concerned the introduction of the new dispensation, a particular attention was for some time shown, and the preference, before every other nation, given to the Jews. Our Lord's ministry upon the earth was among them only. In the mission of the Apostles, during his own life, they were expressly prohibited from going to the Gentiles, or so much as entering any city of the Samaritans¹⁸; and when, after our Lord's resurrection, the apostolical commission was greatly enlarged, being extended to all nations throughout the world, still a sort of precedency was reserved for God's ancient people. *It behoved the Messiah*, said Jesus¹⁹, in his last instructions to the Apostles, *to suffer, and to rise from the dead on the third day, and that repentance and remission of sins should be preached in his name among all nations*, BEGINNING AT JERUSALEM. The orders then given were punctually executed. The Apostles remained some time in Jerusalem, preaching, and performing miracles in the name of the Lord Jesus, with wonderful success. Peter, in the conclusion of one of his discourses, without flattering his countrymen, that this dispensation of grace would, like the law, be confined to their nation, takes notice of their prero-

¹⁸ Matth. x. 5.

¹⁹ Luke, xxiv. 46, 47.

gative, in having it first offered to their acceptance. To YOU FIRST, says he²⁰, *God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.* And when the disciples began to spread their Master's doctrine through the neighbouring regions, we know that, till the illumination they received in the affair of Cornelius, which was several years after, they confined their teaching to their countrymen, the Jews. And, even after that memorable event, wherever the Apostles came, they appear first to have repaired to the synagogue, if there was a synagogue in the place, and to have addressed themselves to those of the circumcision, and afterwards to the Gentiles. What Paul and Barnabas said, to their Jewish brethren at Antioch²¹, sets this matter in the strongest light. *It was NECESSARY that the word of God should FIRST HAVE BEEN SPOKEN TO YOU : but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.* Have we not then reason to conclude, from the express order, as well as from the example, of our Lord, and from the uniform practice of his disciples, that it was suitable to the will of Providence, in this dispensation of grace, that every advantage should be first offered to the Jews, especially the inhabitants of Jerusalem; and that the Gospel, which had been first delivered to them by word, both by our Lord himself, and by his Apostles,

²⁰ Acts, iii. 26.

²¹ Acts, xiii. 46.

should be also first presented to them in writing, in that very dialect in which many of the readers, at the time of the publication, might remember to have heard the same sacred truths, as they came from the mouth of Him who spake as never man spake, the great oracle of the Father, the interpreter of God?

§ 13. If the merciful dispensation was, in effect, soon frustrated by their defection; this is but of a piece with what happened in regard to all the other advantages they enjoyed. The sacred deposit was first corrupted among them, and afterwards it disappeared: for that the Gospel according to the Hebrews, used by the Nazarenes (to which, as the original, Jerom sometimes had recourse²², and which he tells us, he had translated into Greek and Latin,) and that the Gospel also used by the Ebionites, were, though greatly vitiated and interpolated, the remains of Matthew's original, will, notwithstanding the objections of Mill and others, hardly bear a reasonable doubt. Their loss of this Gospel proved the prelude to the extinction of that church. But we have reason to be thankful, that what was most valuable in the work, is not lost to the christian community. The version we have in Greek is written with much evangelical simplicity, entirely in the idiom and manner of the Apostles. And I freely acknowledge, that if the Hebrew Gospel were still extant, such as it was in the days of Jerom, or

²² Hier. Com. in Mat. lib. i. cap. 16. Matth. vi. 11. N.

even of Origen, we should have much more reason to confide in the authenticity of the common Greek translation than in that of an original wherewith such unbounded freedoms had been taken. The passages quoted by the ancients from the Gospel according to the Hebrews, which are not to be found in the Gospel according to Matthew, bear intrinsic marks, the most unequivocal, of the baseness of their origin.

§ 14. It may be proper here to enquire a little more particularly what language it was that the ancient ecclesiastical writers meant by Hebrew, when they spoke of the original of this Gospel. I should have scarcely thought this inquiry necessary, had I not observed that this matter has been more misunderstood, even by authors of some eminence, than I could have imagined. Beausobre and Lenfant in particular, go so far as to argue against the probability of the fact, because, what we commonly call Hebrew, the language of the Old Testament, was not then spoken either in Palestine, or any where else, being understood only by the learned. And that the common language of the country was not meant, they conclude, from the use which Eusebius, who calls the original of Matthew's Gospel Hebrew, makes of the word Syriac, when he says of Bardasenes, that he was eloquent in the Syrian language. 'Thus,' say they, 'he knew how to distinguish between 'Hebrew and the language of the country, which 'he calls Syriac.' But in this these critics them-

selves have unluckily fallen into a mistake, in supposing that Syriac was, in the time of our Lord and his Apostles, or, during the subsistence of the Jewish polity, the language of Palestine. That their language, at that time, had a mixture of the Syrian language, is acknowledged; but not that it was the same. It was what Jerom very aptly calls Syro-chaldaic, having an affinity to both languages, but much more to the Chaldean than to the Syrian. It was, in short, the language which the Jews brought with them from Babylon after the captivity, blended with that of the people whom they found, at their return, in the land, and in the neighbouring regions. It is this which is invariably called Hebrew in the New Testament; I might have said, in Scripture, no language whatever being so named in the Old Testament. It is denominated Hebrew, as Lightfoot has, from some rabbinical writings, with great probability, suggested²³, because the language of the persons who returned from captivity, would readily be called, by those who possessed the land, *lingua transfluviana*, or *transeuphratensis*, the language of the people beyond the Euphrates, the river which they had passed in returning to their own country; and the name, as often happens, would be retained, when the language was much altered. We are surprised, indeed, to find this learned author, in another place²⁴, in contradiction to this, maintaining that the Syriac was the mother-tongue

²³ Hor. Heb. Jo. v. 2.

²⁴ Hor. Heb. Matth. i. 23.

of the Jews, after the captivity ; and still more, to observe, that he advances some things, on the subject, which will be found, if attended to, totally to subvert his argument.

§ 15. ABRAM was in Canaan called *the Hebrew*²⁵, for this reason, probably, because he was from the farther side of the great river, not because he was descended from Heber, one indeed in the line of his progenitors, but one of whom nothing remarkable is mentioned to distinguish him from the rest. Heber was neither the first after the sons of Noah, nor the immediate father of the Patriarch. Accordingly, the word is, in that passage where Abram is so named, which is the first time it occurs, rendered by the Seventy *ὁ περατῆς transitor*. The Canaanites, amongst whom he sojourned, appear to have used the name *Hebrew* in a manner similar to that wherein the Italians use the word *Tramontani* for all who live north of the Alps. The peculiarity, in respect both of religion and of customs, which continued in Abram's posterity, in the line of Jacob, and prevented them from mingling with other nations, or adopting their manners, must have been the reason why this appellation was given to the descendants in continuance, which, in strictness, was applicable to the first comers only. But, let it be observed, that, though this term was very early used of the nation, it was not applied to the

²⁵ Gen. xiv. 13.

language brought by Abram and his family from Ur of the Chaldæes, a language which they soon lost, acquiring, in its stead, that of the Canaanites, amongst whom they lived. Abram's tongue was, doubtless, Chaldee, that of the country whence he came. But we learn from the sacred historian, that Jacob his grandson (though he could not fail to understand that language, having lived so long with Laban) spoke at home a different tongue. *Laban* called the heap which they had raised *Jegar-sahadutha* : but *Jacob* called it *Galeed*²⁶. Both names signify the same thing, *the heap of testimony*, the former being Chaldee, the latter what is now always called *Hebrew*, but then, *the language of Canaan*.

I have observed already, that the language of the Old Testament, which we now always call Hebrew, is never so called in Scripture, neither in the Old Testament, nor in the New. This is a strong presumption that it was not anciently so named by any body, and that if any language had been in the Old Testament named Hebrew, it would have been the Chaldee, agreeably to the etymology of the word Hebrew, the language of those who lived beyond the Euphrates. This, however, might be accounted no more than a presumption, perhaps but a plausible conjecture, if the language of the Israelites were not repeatedly mentioned in the Old Testament by other names. It is commonly called there *the Jews language*²⁷, and in one place, *the language of Canaan*²⁸. That

²⁶ Gen. xxxi. 47. ²⁷ 2 Kings, xviii. 26. 28. 2 Chron.
xxxii. 18. Neh. xiii. 24. Isa. xxxvi. 11. 13. ²⁸ Isa. xix. 18-

in after-times the ancient Jewish tongue, which was often named the holy language, was also called *Hebrew*, is not denied. Josephus, in particular, names it so²⁹, in relating the message of Rabshakeh from the king of Assyria to king Hezekiah above referred to, as he uses the word *Ἑβραϊστί*, in *Hebrew*, where the sacred historian has said *יְהוּדִית* *Jehudith*, and the Seventy *Ἰουδαϊστί*, in the *Jews language*. But this is long posterior to the finishing of the canon of the Old Testament; for Josephus did not write till after the destruction of Jerusalem, towards the end of the first Christian century. In the prologue to the Book of Ecclesiasticus, the term *Ἑβραϊστί* is likewise used, but it is not certain in what acceptation. By the account given there, that book was translated into Greek in the time of Ptolemy Evergetes king of Egypt, by Jesus, who was the son of Sirach, and the grandson of Jesus the author. As the original, therefore, must have been written long after the captivity, it is much more probable that it was composed in the dialect spoken in Palestine at the time, than that it was written in a dead language, understood only by the learned, and consequently that the word occurs, in that prologue, in the same acceptation wherein it is always used in the New Testament. It has, in my judgment, been proved beyond contradiction by the learned, particularly Bochart³⁰, Walton³¹, and Le Clerc³²,

²⁹ Antiq. lib. x. cap. 1.

³⁰ Canaan, L. ii. c. 1.

³¹ Prolegomena, iii. 13, &c.

³² Proleg. in Pentateuch. Diss. I. V.

that the language of the Old Testament is no other than the native tongue of the Canaanites, which, in Greek writers, is called Phenician, and did not materially differ from the dialect of the Tyrians, Sidonians, and Carthaginians. *Canaan* is rendered by the Seventy³³ φοινίκη *Phenicia*. A *Canaanitish* woman φοινισσῆ³⁴, a *Phenician* woman, and the land of Canaan is called ἡ χώρα των φοινικων³⁵, *the country of the Phenicians*. And even in the New Testament we have a plain proof that the names were used promiscuously, inasmuch as the person who is called by one Evangelist a woman of Canaan³⁶, is denominated by another Evangelist a Syrophenician³⁷.

§ 16. AT the same time it ought to be remarked that the language of Chaldea, which, before the captivity, seems never to have been denominated Hebrew, was always, by the Jews, distinguished by some other name. The most common was that which, in the English translation, after the Septuagint and the Vulgate, is rendered *Syrian*, but is in the original אַרַמִּית *Aramith*. It is so called in some of the places above quoted, and in like manner by Ezra³⁸. The Oriental name *Aram*, though commonly rendered *Syria*, does not exactly correspond in meaning to this word, at least in the use made of it in latter times. The boundary of Syria on the east, when the name came to be

³³ Exod. xvi. 35.

³⁴ Exod. vi. 15.

³⁵ Josh. v. 12.

³⁶ Matth. xv. 22.

³⁷ Mark, vii. 24.

³⁸ Ezra, iv. 7.

used in a more confined manner, was the river Euphrates; whereas Aram comprehended large tracts of country beyond the river, as Mesopotamia, Chaldea, Assyria. Syria was included, but it made only a part. Now the Jewish language was so different from this, that it is manifest the common people anciently in Judea understood nothing of *Aramic* or Chaldee. For a proof of this we need recur only to some of the places above referred to³⁹. Further, it is of the same people, the Chaldeans, that the Prophet speaks in this prediction⁴⁰: *Lo, I will bring a nation upon you from afar, O house of Israel, saith the Lord; it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say.*

§ 17. BUT, it may be said, since the name *Aram* included the country commonly called Syria, and was equally applicable to it as to any other part, and since the word *Aramith* was employed to denote the language of the whole; the Syrian and the Chaldean must have been one and the same language. That they were so originally, I am fully convinced. In process of time, however, from the different fates to which the eastern parts, and the western, of that once great empire were subjected, there gradually sprang up a considerable difference between them, insomuch that, in latter times, they may, not unfitly, be denominated

³⁹ 2 Kings, xviii. 26. Isa. xxxvi. 11.

⁴⁰ Jer. v. 15.

different languages ; though still they have more affinity to each other than any other two of the Oriental tongues. The same language is called also very properly⁴¹, *the tongue of the Chaldeans*. Now as the Jews, when they returned from captivity, brought a dialect of this language with them into their own country, it suited their national pride to adopt such a general name as Hebrew, which, though it may signify, when explained from etymology, the language spoken beyond the river, would be generally understood to denote the language of the people called Hebrews, a name by which their nation had been distinguished from the beginning. This appellation, therefore, must appear more eligible to them, than any name which would serve more directly to remind themselves and others, that they had lived so long in subjection to another people ; a disagreeable effect, which could not fail to result from their calling the language they had adopted Chaldee, Babylonian, or even the language of Aram. Besides, to have called it so, would have confounded it with a language considerably different.

§ 18. WE have no reason to consider the dialect which the Jews introduced into Judea, on their return from the Babylonish captivity, as entirely pure. But in whatever state it might have been at first, it cannot be imagined that its purity could

⁴¹ Dan. i. 4.

have been preserved five hundred years, especially considering the great variety of calamities, as well as the different species of tyranny which the nation experienced in that interval. The language of the neighbours, and of those who, from the circumjacent countries, had, during the people's absence, possessed the land, which was chiefly Syriac, would have a considerable share in the ordinary speech. With these we might expect to find a mixture of Persic, Greek, and Latin, words, as Judea had been successively subjected to the Macedonians, the Persians, and the Romans. Exactly such it is found to have been in the time of our Saviour. What, therefore, is called Hebrew, in the New Testament; and by the earliest fathers, is not the language of the Scriptures of the Old Testament, spoken by the Jews in Palestine before the captivity; it is not the Chaldee spoken in Babylon; neither is it the Syriac spoken in the neighbouring country of Syria; but it is a dialect formed of all the three languages, chiefly the two last blended together, and which is therefore properly denominated Syro-Chaldaic, as having a great affinity to both, and, at the same time, retaining much of the old Hebrew idiom.—After the destruction of Jerusalem, the extinction of the Jewish polity, and the dispersion of the people by the Romans, their particular dialect fell quickly into disuse; and Syriac, the language of the province (for to Syria Palestine had before now been annexed,) became soon the prevailing language of the whole country. This will perhaps, in part, account for the undoubted fact, that a

correct copy of Matthew's original was in a short time no where to be found. The very dialect shared in the fate of the people, and did not long survive their city and temple.

§ 19. FURTHER, that the language of the Syriac version of the New Testament (though justly accounted much nearer to the language used by our Lord and his Apostles than that of any other version now extant) is not properly the same language, may be proved from that very translation itself; where we sometimes, not always, find a difference between the words which the sacred writers have retained in their original form, and those employed by the Syriac interpreter. In some cases, I admit, they are the same. Thus, the Evangelist Mark has given, in his Gospel⁴², the original expression, *Talitha cumi*, used by our Lord, adding the interpretation into Greek. The Syriac translator employs also the original expression, but adds no interpretation, finding that it suits equally the Syrian language, as that which in the New Testament is called Hebrew. Nay, the same expression is used, in another Gospel in the Syriac⁴³, where the Evangelist had not, as Mark, introduced the original words. Also many words, as *rabbi* and *abba*, are the same in both. This may likewise be said of the word *Ephphatha*⁴⁴ (though spelt a little differently) to which

⁴² Ch. v. 41

⁴³ Luke, viii. 54.

⁴⁴ Mark, vii. 34.

no interpretation is added in the Syriac version. The small difference in spelling ought to be ascribed solely to the Greek original, and not to any variation in the Syriac from the Hebrew. It was customary, in writing Greek, to make such alterations on foreign words introduced, as suited the Grecian orthography. Hence the many changes in the Septuagint, on the names of the Old Testament. As to some proper names, which have the signification of appellatives, *Cephas* being of the same import in both languages, needed not an interpretation in Syriac as in Greek⁴⁵. On the name *Thomas* there was an inconsiderable difference. What was *Thaoma* in the dialect of Jerusalem, was, in proper Syrian *Thama*. This interpretation is thrice given in the Syriac version of John's Gospel⁴⁶, as answering to the Greek *Αιδυμος*, *twin*. Boanerges⁴⁷, Aceldama⁴⁸, and Golgotha⁴⁹, are all translated by that interpreter, who would not have made this distinction, with regard to them, if he had thought them equally intelligible to Syrian readers, with the terms whereof he has given no explanation. As to the change made by that interpreter on the cry, *Eli, eli*, uttered by our Lord on the cross, I must refer the reader to the notes on the passages⁵⁰ where it is mentioned. On the name *Siloam*⁵¹, a small alteration is made; and no interpretation is added, as

⁴⁵ John, i. 42.⁴⁶ Ch. xi. 16. xx. 24. xxi. 2.⁴⁷ Mark, iii. 17.⁴⁸ Acts, i. 19.⁴⁹ Matth. xxvii. 33.⁵⁰ Matth. xxvii. 46. Mark, xv. 34.⁵¹ John, ix. 7.

in the Greek, because the word, so altered, conveys the same meaning in Syriac, which *Siloam* did in the dialect of Jerusalem, and consequently needs no interpretation. All these observations serve to show both the affinity of the two languages, and their difference. The difference, in my judgment, was enough to render one of them unintelligible to those who were accustomed only to the other; and the affinity was so great, as to render a very little practice sufficient to qualify those who spoke the one, for understanding the other. Whether the same may not be said of some northern European tongues, as German, Dutch, Danish, and Swedish, or even of those of the southern regions, as French, Italian, Portuguese, and Spanish, I leave to those, who are best acquainted with these languages, to determine.

§ 20. I SHALL add only one remark more for evincing the difference between the language called *Hebrew* in the New Testament, and the Syriac: it is this, that the name always given to Syria, in the Syriac version, is not *Aram*, as in the Old Testament, but סוריא *Suria*; whence, according to analogy, the name appropriated to the language is סוריאית *Suriaith*⁵²: whereas Εβραϊστί, in the Greek New Testament, or τη Εβραϊδι διαλεκτῳ, is never rendered *Suriaith*, but *Ghi-*

⁵² Shaffii Lexicon Syriac. N. T. editio 2^{da} prætermisssa.

braith. See the passages quoted in the margin ⁵³; in some of which, we have both the name itself, in what is called *Hebrew*, the language of the place, and, for the sake of the Syriac reader, an interpretation of the name into that tongue. This shows evidently, that the Hebrew word had no currency with them, as it needed an explanation. Nay more, in the postscript subjoined to the Syriac version of this Gospel, the language in which Matthew wrote and preached, is not termed *Syriaiith*, but *Ghibraith* ⁵⁴. Let it be observed, that I urge this, not as a testimony of the fact, (as a testimony it is not needed, and would be of very little consequence,) but solely, to mark the distinction observed in the application of the words Syriac and Hebrew. But, enough for showing that the language called *Hebrew* by the writers of the New Testament, is not the same with the language of the Old Testament, which is never in Scripture called *Hebrew*; that it is neither pure *Syriac* nor *Chaldee*, but that it approaches nearest the last of these, though with a considerable mixture of the other two. An attention to these things will serve to show, how ill-founded many things are, which have been advanced on this subject, by Basnage, Beausobre, and others ⁵⁵.

⁵³ Luke, xxiii. 38. John, v. 2. xix. 13. 17. 20. Acts, xxi. 40. xxii. 2. xxvi. 14. Rev. ix. 11. xvi. 16.

⁵⁴ The postscript, literally translated, is, "Here endeth the 'holy Gospel of Matthew's preaching, which he preached in 'Hebrew, in the land of Palestine."

In a late celebrated work, an hypothesis is hinted which

§ 21. WHEN men's opinions favour their known prejudices, this circumstance is a considerable

differs from all the preceding. "Did Christ," says Mr. Gibbon, Vol. 4. p. 381. N. 131, "speak the rabbinical or "Syriac tongue?" The latter part of this question is answered already: to the former the answer is plain. No such tongue was known then as the rabbinical. This dialect, which owes its origin to the dispersion of the Jews, after the destruction of Jerusalem, by the Romans, was never the language of the people any where: its use was solely among the Jewish doctors or rabbies, whence it has its name. The language of the people would, after they were scattered through Europe, Asia, and Africa, soon be supplanted by the languages of the different regions into which they were dispersed. As to those Jews who were qualified for study, they had the strongest inducements to make the language of the Old Testament the principal object of their attention. The constant use of it in their synagogues served both as a spur to the study, and as an help in the acquisition. When use had rendered it familiar to them, nothing could be more natural than to employ it as the medium of correspondence with their learned countrymen in distant lands. They had no other common language; and this had one advantage (of greater moment to them, considering the unchristian treatment they commonly met with from christian nations) that nobody understood it but themselves. From using it, at first, in conveying their remarks on the sacred text, they came gradually to extend it to the discussion of other topics, historical, philosophical, &c. It will easily be conceived that, having no standard but the O. T. they would be often at a loss for words; for however rich that language may, originally, have been, it is but a small part of its treasure which can be contained in so narrow a compass. How much would one of us find himself embarrassed in composing in Eng-

abatement from the authority of such opinions; and even when their testimony favours their prejudices, there is still ground for abatement, though

lish, if limited to the words employed in the common translation of the Old Testament. The rabbies, to rid themselves of this difficulty, had recourse to two expedients. One was, to form, analogically, from biblical roots, derivatives, to the meaning of which, the analogy of the formation would prove a sufficient guide. Thus from verbs occurring only in the conjugation *kal*, they form regularly the *niphal*, *hiphil*, *hophal*, and *hithpael*; also verbal nouns, participles, &c. From abstracts they form concretes, and conversely. There is reason to believe that many of those words are genuine Hebrew, though in the few ancient books extant they do not occur. But whether genuine or not, was of little consequence, as the regular formation rendered them intelligible. Their other expedient was (what, in some degree, is used by writers in every tongue, when in a strait) to adopt words from other languages. The chief resources of the rabbies have been Chaldaic, Arabic, Greek, and Latin: they do not reject entirely the aid of modern tongues. The Grammar of the rabbinical, is that of the ancient Hebrew. The Lexicon of the former contains that of the latter, and a good deal more. To illustrate the difference by a comparison, I hardly think that the rabbinical differs so much from the Hebrew of the Old Testament as the Latin of the 7th and 8th centuries differs from that of the Augustine age. Though the question as proposed by Mr. Gibbon, has no relation to the language of Matthew's Gospel: yet, as it is natural to conclude, (and I am persuaded, is the fact,) that the language spoken by our Lord was that in which Matthew wrote, I have thought it reasonable to take this notice of it, knowing that the slightest suggestions of a writer of eminence, rarely fail to make an impression on some readers.

in a less degree; men not being so easily misled in matters of testimony, as in matters of opinion. The contrary holds, when either the opinion, or the testimony given, is unfavourable to the prejudices of the person who gives it. Such, doubtless, was the case of the ancient Gentile Christians, when they gave a testimony which, in any respect favoured the pretensions of the Nazarenes. Their testimony is itself, at least, a strong presumption of their impartiality, and of the justice of a rival claim. The reverse is the natural presumption in regard to the opinion of a modern disputant, when that opinion serves manifestly to support a favourite tenet, controverted by an adverse sect. This consideration will be found greatly to diminish the weight, if it can be said to have any weight, of what has been advanced on this head, in latter ages, against the uniform suffrage of antiquity.

§ 22. THAT this Gospel was composed by one born a Jew, familiarly acquainted with the opinions, ceremonies, and customs, of his countrymen; that it was composed by one conversant in the sacred writings, and habituated to their idiom; a man of plain sense, but of little or no learning, except what he derived from the Scriptures of the Old Testament; and, finally, that it was the production of a man who wrote seriously, and from conviction; who as, on most occasions, he had been present, had attended closely to the facts and speeches which he related; but who, in

writing, entertained not the most distant view of setting off himself by the relation; we have as strong internal evidence as the nature of the thing will admit; and much stronger than that wherein the mind, in ninety-nine cases out of a hundred, acquiesces. Now, exactly such a man the Apostle and Evangelist Matthew must have been; of whom, as we have seen, we have an historical proof, quite unexceptionable, that he was the author.

§ 23. THAT this history was primarily intended for the use of his countrymen the Jews, we have, in aid of historical evidence, very strong presumptions, from the tenor of the book itself. Every circumstance is carefully pointed out, which might conciliate the faith of that nation; every unnecessary expression is avoided, which might, in any way, serve to obstruct it. To come to particulars: there was no sentiment relating to the Messiah, with which the Jews were more strongly possessed, than that he must be of the race of Abram, and of the family of David; Matthew, therefore, with great propriety, begins his narrative with the genealogy of Jesus. That he should be born at Bethlehem, in Judea, is another circumstance, in which the learned among the Jews of those times were universally agreed. His birth in that city, with some very memorable circumstances that attended it, this historian has also taken the first opportunity to mention. Those passages in the Prophets, or other sacred books, which either foretell any thing that should happen

to him, or admit an allusive application, or were, in that age, generally understood to be applicable to events which concern the Messiah, are never passed over in silence, by this Evangelist. The fulfilment of prophecy was always to the Jews, convinced of the inspiration of their sacred writings, a principal topic of argument. Accordingly, none of the Evangelists has been more careful than Matthew, that nothing of this kind should be overlooked. And, though the quality I am going to mention, is not always to be discovered in modern translations, none of the sacred penmen has more properly avoided the unnecessary introduction of any term offensive to his countrymen⁵⁶.

§ 24. THAT we find so much of this kind in the Greek, has been urged by some, as an argument, that it is the original of this Gospel, though, in fact, it proves no more, than that it is either the original, or a close translation; for other acknowledged versions can be produced, in which this circumstance is equally observable. In regard to this, I frankly own that the Greek, in my judgment, has not many of those peculiarities which may be called marks of translation. That which might chiefly appear to such a critic, is no other than what might naturally be expected in a Jewish original, on the subject of religion, written in that age and country. The quality I allude to, is the frequent recurrence of the Oriental idiom.

⁵⁶ Ch. i. 11. N.

in which Matthew, I believe, will not be found to abound more than the other Evangelists, Mark, Luke, and John, who, by the acknowledgment of all parties, wrote in Greek. Some other arguments of this kind, as, that the quotations from the Old Testament are generally in the words of the Septuagint, that the words used on certain occasions, by our Lord, are retained and explained, are fully answered by Simon⁵⁷, to whom, that I may not prove tedious, I must refer the reader.

§ 25. THERE is, however, one argument from the language, and but one, that has occurred to my observation, which forms, at least, a presumption that the Greek is a version. Though the sacred writers, in that language, sometimes retain in their narratives, without adding an explanation, a memorable Oriental word, in frequent use among the people, are known to all connected with them, such as *Hosanna*, *Hallelujah*; we never find, in the moral or didactic part, any thing introduced, from a different tongue, which renders the import of a precept unintelligible to those unacquainted with the tongue. Indeed, in the history, the very words spoken (to impress those more strongly who happen to understand them) are, though seldom, sometimes mentioned, but they are always accompanied with an interpretation, that no reader may be at a loss for the meaning. Such are *Ephphatha*, *Talitha cumi*,

⁵⁷ Hist. Crit. du Texte du N. T. ch. v. &c.

and the exclamation on the cross. But the prohibition of what is criminal, and that under a severe sanction, where the crime itself is expressed in an unknown tongue, and left unexplained, is totally without a parallel in holy writ. Of this we have an example in the words thus rendered in the common version⁵⁸: *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.* I think, with Dr. Sykes, that *ρακα*, in this place, ought to be understood as an Oriental, and not a Greek word, as well as *ρακα*; for *מרה* *moreh*, is actually such a word, and could not be represented otherwise in the Greek character. The English translators, therefore, had the same reason for rendering the latter clause, *Whosoever shall say Moreh*, that they had for rendering the former clause, *Whosoever shall say Raca*. It is, at least, presumable, that the same caution which led the writer to preserve the original term in one member of this sentence, would lead him also to preserve it in the other, more especially as this is the clause which contains the severest threatening.

Besides, our finding that this word is a term of reproach in the dialect of Palestine, as well as the other, adds greatly to the probability, that it was so understood by the writer. Moreover, if this be interpreted as a Greek word, and rendered *thou fool*, it will coincide with *raca*, *stultus*, *fatuus*,

⁵⁸ Matth. v. 22.

which can hardly be rendered otherwise ; whereas, there is evidently intended here, a gradation in the crimes, as there is a gradation in the punishments. Now, let it be observed, that this manner, in such a case as the present, suits more the excessive scrupulosity of a translator, than the simplicity and plainness of an inspired writer, who means to instruct his readers in every duty, and to warn them against every danger. Did the sacred penmen find it necessary to employ Oriental terms, because those reproachful names had nothing equivalent to them in the Greek language, and consequently, because those who spoke Greek, not being susceptible of the guilt, implied in using those words, were in no danger of incurring the punishment ? This is too absurd to be believed by any body. There is no language, ancient or modern, in which abuse may not be uttered ; and indignation, contempt, and abhorrence, signified, in the highest degree. In such a case, therefore, it would be unaccountable and unparalleled in an inspired author to adopt terms unintelligible to the people whose language he writes, and leave them unexplained ; but this manner is not at all to be wondered at in a translator, especially when we consider how apt the early translators among the Jews were to carry their scruples this way to excess. I had occasion to observe before⁵⁹, that one of the greatest difficulties in translating, is to find words in one language, that perfectly correspond

⁵⁹ Diss. II. Part I. § 4.

to those of another, which relate to manners and sentiments. In most other matters there is, comparatively, but little difficulty. The word *moreh*, here used by the Evangelist, differs only in number from *morim*, the compellation with which Moses and Aaron addressed the people of Israel, when they said⁶⁰, with manifest and indecent passion, as rendered in the English Bible, *Hear, now, YE REBELS*, and were, for their punishment, not permitted to enter the land of Canaan. The word, however, as it is oftener used to imply rebellion against God than against any earthly sovereign; and as it includes disbelief of his word, as well as disobedience to his command, I think better rendered in this place *miscreant*, which is also, like the original term, expressive of the greatest abhorrence and detestation. In this way translated, the gradation of crimes, as well as of punishments, is preserved, and the impropriety avoided, of delivering a moral precept, of consequence to men of all denominations, in words intelligible only to the learned.

Dr. Owen remarks that the Syriac interpreter did not take the word in this sense; for, though he retains *raca* untranslated, he renders *moreh* by a word that signifies *fool*. But this difficulty vanishes on reflecting that the language of Palestine, as has been shown, was not then Syriac; though it contained a considerable mixture of Syrian words. Now, as that interpreter translated from

⁶⁰ Numb. xx. 10.

the Greek, he must have been sensible that *ραα* was not Greek but Syriac, and that its meaning suited the scope of the passage. It, therefore, needed no translation in a Syriac book. On the contrary, he must have perceived that *μωρε* is a Greek word, a term of reproach, and consequently, in some measure, suiting the scope of the passage. But, if faith is due to our best lexicons, (the Heptaglotton of Castellus, in particular) it is not, in this acceptation, Syriac, though it is both Hebrew and Chaldean. That the Syriac interpreter should, in translating a Greek book, consider *μωρε* as Greek, which he knew not to be Syriac, and should translate it accordingly, is not more surprising than that the Latin, or any other interpreter, should do so. But this is no reason why those who know that the connection which the dialect of Judea had with the ancient Hebrew and Chaldaic, was, at least, not inferior to that which it had with Syriac, should not recur to those tongues, as well as to the latter, for light in doubtful cases. So much for Matthew's language.

§ 26. As the sacred writers, especially the Evangelists, have many qualities in common, so there is something in every one of them, which, if attended to, will be found to distinguish him from the rest. That which principally distinguishes Matthew, is the distinctness and particularity with which he has related many of our Lord's discourses and moral instructions. Of these his sermon on the mount, his charge to the Apostles, his illustrations of the nature of his kingdom, and his

prophecy on mount Olivet, are examples. He has also wonderfully united simplicity and energy in relating the replies of his Master to the cavils of his adversaries. He has, at the same time, his peculiarities in point of diction. Of these I know none more remarkable than the phrase *ἡ Βασιλεια των ουρανων*, *the kingdom, or reign of heaven*, which is used by him about thirty times, and by no other sacred writer. The other Evangelists, in parallel passages, always say *ἡ Βασιλεια του θεου*, *the kingdom, or reign of God*, an expression which occurs only five times in Matthew. Being early called to the apostleship, he was an eye and ear witness of most of the things which he relates. And, though I do not think it was the scope of any of these historians, to adjust their narratives by the precise order of time wherein the events happened; there are some circumstances which incline me to think, that Matthew has approached at least as near that order as any of them. They do not call their works *histories*; and as to the import of the title *ευαγγελιον* commonly given, it is, in this application, well explained by Justin Martyr, a writer of the second century, who makes it equivalent to *απομνημονευματα*, *memorable things, or memoirs*, according to the explanation of this word given by Johnson, which he defines, *An account of transactions familiarly written*.

§ 27. It has been shown, that we have reason to consider Matthew's Greek Gospel, which we at present possess, as a version from the original, written in the language spoken in Palestine in our

Lord's time, and during the subsistence of the Jewish commonwealth. But as to the translator, nothing but conjecture has ever been advanced by the learned. The obscurity in which the question about the translator lies, can nowise affect the credibility of the fact, that it is a translation. Who ever doubted that the Syriac New Testament, and the old Italic, are translations? Yet the translators are equally unknown with the Greek interpreter of Matthew's Hebrew Gospel. This is oftenest the case with ancient versions; and we have reason to believe that the present is very ancient, it having been made before those freedoms were taken with the original, which have justly brought dishonour on the Nazarene and the Ebionite copies.

§ 28. THAT Matthew's Gospel was the first published, is another opinion, as was hinted already, which rests on the concurrent voice of antiquity, the same foundation with that on which our belief is built that Matthew was the author, and that the language in which he wrote his Gospel, was that kind of Hebrew which was spoken at that time in Judea. Notice was taken of Matthew's Gospel, and of Mark's, very early in the church, and before we find any direct mention of Luke's and of John's. The first who expressly mentions all the four Evangelists, is Irenæus, who mentions them as having written in the same order wherein they appear to have been arranged in the Bible, in his time, and wherein they have continued ever since. Some transcribers have, indeed, affected to arrange

them differently putting the two Apostles before the other two, who were only Evangelists. But they seem to have done this, from an opinion of the comparative rank of the writers, without controverting the order in which the Gospels were written. In the Cambridge manuscript, which is followed by some other manuscripts less considerable, the order is Matthew, John, Luke, Mark. But Matthew's title to the first place does not appear, in any view of the matter, ever to have been questioned among the ancients. Some, of late, have thought themselves warranted to assign the priority in point of time to the Evangelist Luke. Their reasons for this opinion I shall consider in the preface to that Gospel.



THE

GOSPEL BY MATTHEW.

SECTION I.

THE NATIVITY.

1. **T**HE lineage of Jesus Christ son of David, son Lu. 3; 23.
2 of Abraham. Abraham begat Isaac. Isaac Gen. 21; 2.
begat Jacob. Jacob begat Judah and his broth- 25; 24; 29;
3 ers. Judah had Pharez and Zarah by Tamar. 35 38; 27.
4 Pharez begat Hezron. Hezron begat Ram. Ruth 4; 18.
Ram begat Aminadab. Aminadab begat Nah-
5 shon. Nahson begat Salmon. Salmon had
6 Boaz by Rahab. Boaz had Obed by Ruth.
Obed begat Jesse. Jesse begat David the king. 1 Sam. 16; 1.
David the king had Solomon, by her who had 17; 12. 2
7 been wife of Uriah. Solomon begat Rehoboam. Sam. 12; 24.
8 Rehoboam begat Abia. Abia begat Asa. Asa 1 ch. 3; 10.
begat Jehoshaphat. Jehoshaphat begat Joram.

9 *Joram begat Uziah. Uziah begat Jotham. Jotham begat Ahaz. Ahaz begat Hezekiah.*
 10 *Hezekiah begat Manasseh. Manasseh begat*
 11 *Amon. Amon begat Josiah. Josiah had Jec-*
oniah and his brothers, about the time of the
 12 *migration into Babylon. After the migration*
into Babylon, Jeconiah begat Salathiel. Salathi-
 13 *el begat Zerubbabel. Zerubbabel begat Abiud.*
Abiud begat Eliakim. Eliakim begat Azor.
 14 *Azor begat Zadoc. Zadoc begat Achim. Achim*
 15 *begat Eliud. Eliud begat Eleazer. Eleazer*
 16 *begat Matthan. Matthan begat Jacob. Jacob be-*
gat Joseph, the husband of Mary, of whom was
 17 *born Jesus, who is called¹ Messiah. So all the*
generations from Abraham to David are four-
teen; from David till the migration into Baby-
lon fourteen; and from the migration into
Babylon to the² Messiah fourteen.

Lu. 1; 26.

18 *NOW the birth of Jesus Christ happened*
thus: Mary his mother had been espoused to Jo-
seph; but before they came together, she proved
 19 *to be with child by the Holy Spirit. Joseph her*
husband being a worthy man, and unwilling to
 20 *expose her, intended to divorce her privately. But*
while he was thinking upon this, a messenger of
the Lord appearing to him in a dream, said, Jo-
seph, son of David, scruple not to take home
Mary thy wife; for her pregnancy is from the

¹ Or Christ.

² Or Christ.

SECT. I.

CH. 2.

21 Holy Spirit. And she shall bear a son, whom
 thou shalt call Jesus ; for he will save his people Acts, 4 ; 12.
 22 from their sins. *In all this, what the Lord had*
 23 *spoken by the Prophet was verified, " Behold the*
" Virgin shall conceive and bear a son, who shall Isa. 7 ; 14.
" be called Immanuel ;" which signifies God with
 24 *us. When Joseph awoke, he did as the mes-*
senger of the Lord had commanded him, and
 25 *took home his wife ; but knew her not, until she*
had brought forth her first-born son, whom he
named Jesus³.

II. *AFTER the birth of Jesus, at Bethlehem of* Lu. 2 ; 4.
Judea, in the reign of king Herod, certain
eastern magians⁴ came to Jerusalem, and in-
 2 *quired, Where is the new-born king of the*
Jews ; for we have seen his star in the east
country, and are come to do him homage ?
 3 *King Herod hearing this, was alarmed, and all*
 4 *Jerusalem with him. And having assembled all*
the chief priests and the scribes of the people, he
demand of them where the Messiah should be
 5 *born ? They answered, At Bethlehem of Ju-*
dea ; for thus it is written by the Prophet,
 6 *" And thou Bethlehem, in the canton of Judah,* Mic. 5 ; 2.
" art not the least illustrious among the cities Jo. 7 ; 42.
" of Judah ; for out of thee shall come a ruler,
" who will govern my people Israel."
 7 *Then Herod having secretly called the ma-*
gians, procured from them exact information
concerning the time of the star's appearing.

³ That is, Saviour.⁴ A sect of Philosophers in Asia.

CH. 2.

SECT. I.

8 *And sending them to Bethlehem, he said, Go; make an exact inquiry about the child; and when ye have found him, bring me word, that*
 9 *I may also go and pay him homage. Having heard the king, they departed: and lo! the star which had appeared to them in the east country, moved before them, till it came and*
 10 *stood over the place where the child was. When they again saw the star, they rejoiced exceed-*
 11 *ingly. And being come into the house, they found the child with Mary his mother; and prostrating themselves, did him homage. Then opening their caskets, they offered, as presents,*
 12 *gold, frankincense, and myrrh. And being warned in a dream not to return to Herod, they went home another way.*

Ps. 72; 9.

13 *WHEN they were gone, a messenger of the Lord appearing to Joseph in a dream, said, Arise, take the child, with his mother, and flee into Egypt; and remain there till I acquaint thee; for Herod will seek the child*
 14 *to destroy him. Accordingly he arose, took the child, with his mother, and withdrew by night into Egypt, where he continued until the*
 15 *death of Herod; so that what the Lord had spoken by the Prophet was verified, "Out of*
 16 *"Egypt I recalled my son."*

Nu. 23; 22.

Hos. 11; 1.

16 *Then Herod, finding that he had been deceived by the magians, was highly incensed, and dispatched emissaries, who slew, by his order, all the male children in Bethlehem, and in all its territory, from those entering the second year.*

SECT. II.

CH. 5.

down to the time whereof he had procured exact
 17 information from the magians. Then was the
 18 word of Jeremiah the Prophet verified, "*A* Jer. 31; 15.
 "cry was heard in Ramah, lamentation, and
 "weeping, and bitter complaint, Rachel bewail-
 "ing her children, and refusing to be comforted,
 "because they are not."
 19 When Herod was dead, a messenger of the
 Lord appearing in a dream to Joseph in Egypt,
 20 said, Arise, take the child, with his mother, and
 go into the land of Israel; for they are dead
 21 who sought his life. Accordingly, he arose, took
 the child, with his mother, and went to the land
 22 of Israel; but hearing that Archelaus had suc-
 ceeded his father Herod in the throne of Judea,
 he was afraid to return thither; and being
 warned in a dream, retired into the district of
 23 Galilee, and resided in a city named Nazareth;
 thereby verifying the declaration of the Prophet
 [concerning Jesus,] that he should be called a
 Nazarene.

SECTION II.

THE BAPTISM.

III. *IN* those days appeared John the Baptist, *who* Mar. 1; 2.
 2 *cried* in the wilderness of Judea, saying, Re- Lu. 3; 1.
 3 form, for the reign of heaven approacheth. For Jo. 1; 6.
this is he of whom the prophet Isaiah speaketh in ch. 4; 17.
these words, "The voice of one proclaiming Isa. 40; 3.

CH. 3.

SECT. II.

*in the wilderness, "Prepare a way for⁵ the
"Lord, make for him a straight passage."*

4 *Now John wore raiment of camel's hair with a
leathern girdle about his waist; and his food
5 was locusts and wild honey. Then Jerusalem
and all Judea, and all the country along the
6 Jordan resorted to him, and were baptized by
him in Jordan, confessing their sins.*

7 *But he seeing many Pharisees and Sadducees
coming to him to receive baptism, said to them,
Offspring of vipers, who hath prompted you to
8 flee from the impending vengeance? Produce
9 then the proper fruit of reformation; and pre-
sume not to say within yourselves, 'We have*

Jo. 3; 39.

*'Abraham for our father,' for I assure you that
of these stones God can raise children to Abra-
10 ham. And even now the axe lieth at the root
of the trees; every tree, therefore, which pro-
duceth not good fruit is felled, and turned into*

ch. 7; 19.

Mar. 1; 8.
Lu. 3; 16.
Jo. 1; 26.
Acts, 1; 5.

11 *fewel. I indeed baptize you in water, that ye
may reform; but he who cometh after me is
mightier than I, whose shoes I am not worthy
to carry. He will baptize you in the Holy
12 Spirit and fire. His winnowing shovel is in his
hand; and he will thoroughly cleanse his
grain; he will gather his wheat into the gran-
ary, and consume the chaff in unquenchable fire.*

Mar. 1; 9.
Lu. 3; 21.

13 *THEN came Jesus from Galilee to Jordan to
14 be baptized by John. But John excused himself*

⁵ In the Hebrew of Isaiah, *Jehovah*.

SECT. II.

CH. 4.

saying, It is I who need to be baptized by
 15 thee ; and thou comest to me ! *Jesus answering*
said unto him, Permit this at present ; for thus
 ought we to ratify every institution. *Then*
 16 *John acquiesced. Jesus being baptized, no*
sooner arose out of the water, than heaven was
opened to him ; and the Spirit of God appear-
ed, descending like a dove, and lighting upon
 17 *him : while a voice from heaven proclaimed,*
 This is my beloved Son in whom I delight.

Jo. 1 ; 37.
 ch. 17 ; 5.
 Lu. 9 ; 35.
 2 Pet. 1 ; 17.

IV. *THEN was Jesus conducted by the Spirit* Mar. 1 ; 12.
*into the wilderness, to be tempted by the*⁶ *devil.* Lu. 4 ; 1.
 2 *And after fasting forty days and forty nights,*
 3 *he was hungry. Whereupon the tempter, ac-*
costing him, said, If thou be a Son of God,
 command that these stones become loaves.
 4 *Jesus answering said, It is written, “ Man* Deu. 8 ; 3.
liveth not by bread only, but by every thing
 5 *“ which God is pleased to appoint.” Then the*
devil conveyed him into the holy city, and having
placed him upon the battlement of the temple,
 6 *said to him, If thou be a Son of God, throw*
 thyself down ; for it is written, “ He will give Ps. 91 ; 11.
 “ his⁷ angels the charge of thee : they shall
 “ uphold thee in their arms, lest thou dash thy
 7 “ foot against a stone.” *Jesus again answered,*
 It is written, “ Thou shalt not put⁸ the Lord Deu 6 ; 16.
 8 “ thy God to the proof.” *Again the devil took*
him up a very high mountain, whence he showed

⁶ Traducer.⁷ Messengers.⁸ Jehovah.

CH. 4.

SECT. II.

him all the kingdoms of the world in their glory, and said to him, All these will I give thee, if thou wilt prostrate thyself and worship me.

Deu. 6 ; 13. 10 *Jesus answered, Satan⁹, begone ; for it is written, “Thou shalt worship the¹⁰ Lord thy God,*
 10 ; 20.
 1 Sam. 7 ; 3. 11 *“and shalt serve him only.” Then the devil leaving him, angels came and ministered to him.*

Mar. 1 ; 14. 12 *NOW Jesus hearing that John was impris-*
 Lu. 4 ; 14.
 Jo. 4 ; 43. 13 *oned, retired into Galilee ; and having left Nazareth, resided at Capernaum, a seaport in*
 14 *the confines of Zebulun and Naphtali, thereby verifying the words of Isaiah the Prophet ;*
 Isa. 9 ; 1. 15 *“The canton of Zebulun and the canton of*
 “*Naphtali, situate on the Jordan near the sea,*
 16 *“Galilee of the nations ; the people who abode*
 “*in darkness, saw a great light, and on those*
 “*who inhabited a region of the shades of death,*
 17 *“light hath arisen.” From that time Jesus began to proclaim, saying, Reform, for the reign of heaven approacheth.*

ch. 3 ; 2. 18 *Then walking by the sea of Galilee, he saw*
 ch. 10 ; 7.
 Mar. 1 ; 16. *two brothers, Simon named Peter, and Andrew*
 Lu. 5 ; 1.
 Jo. 1 ; 35. *his brother, casting a drag into the sea, for they*
 19 *were fishers. And he said to them, Come with me, and I will make you fishers of men.*
 20 *Immediately they left the nets and followed him.*
 21 *Passing on he saw other two brothers, James Son of Zebedee and John his brother, in the bark with their father Zebedee, mending their*
 22 *nets, and he called them. They immediately*

⁹ Adversary.¹⁰ Jehovah.

SECT. III.

CH. 5.

leaving the bark and their father, followed him.

- 23 *Then Jesus went over all Galilee, teaching in their synagogues, and proclaiming the glad tidings of the reign, and curing every sort of dis-* ch. 9; 35.
Mar. 1; 39.
Lu. 4; 15,
44.
- 24 *ease and malady among the people. And his fame spread through all Syria, and they brought to him all their sick, seized and tormented with various distempers, demoniacs, and lunatics, and paralytics, and he healed them.* Mar. 1; 34.
- 25 *And vast multitudes followed him from Galilee, from ¹¹ Decapolis, from Jerusalem, from Judea, and from the banks of the Jordan.* Mar. 3; 7.
Lu. 6; 17.

SECTION III.

THE SERMON ON THE MOUNT.

V. *JESUS seeing so great a confluence, repaired to a mountain, and having sat down, his disciples came to him. Then breaking silence, he taught them, saying,*

- 3 *HAPPY the poor who repine not; for the* Lu. 6; 20.
- 4 *kingdom of heaven is theirs! Happy they who* Isa. 61; 3.
- 5 *mourn; for they shall receive consolation!* Ps. 37; 11.
- 6 *Happy the meek; for they shall inherit the* Isa. 65; 13.
- 7 *land! Happy they who hunger and thirst for*
- 8 *righteousness; for they shall be satisfied! Happy the merciful; for they shall obtain mercy!*

¹¹ *A district of ten cities.*

CH. 5.

SECT. III.

- Ps. 24 ; 3. 8 Happy the clean in heart ; for they shall see
 1 Pet. 3 ; 14. 9 God ! Happy the peacemakers ; for they shall
 10 be called sons of God ! Happy they who suffer
 persecution on account of righteousness ; for
 1 Pet. 4 ; 14. 11 the kingdom of heaven is theirs ! Happy shall
 ye be, when men shall revile and prosecute you,
 and, on my account, accuse you falsely of eve-
 12 ry evil thing ! Rejoice and exult ; for great is
 your reward in heaven ; for thus the Prophets
 were persecuted who were before you.
- Mar. 9 ; 49. 13 YE are the salt of the earth. If the salt be-
 Lu. 14 ; 34. come insipid, how shall its saltness be restored ?
 It is thenceforth fit only to be cast out, and
 14 trodden by men. Ye are the light of the world.
 A city situate on a mountain must be conspicu-
 Mar. 4 ; 21. 15 ous. A lamp is lighted to be put, not under
 Lu. 8 ; 16. a corn-measure, but on a stand, that it may
 — 11 ; 33. shine to all the family. Thus, let your light
 1 Pet. 2 ; 12. 16 shine before men, that they seeing your good
 actions, may glorify your Father who is in
 heaven.
- 17 Think not that I am come to subvert the law
 or the prophets. I am come not to subvert,
 Lu. 16 ; 17. 18 but to ratify. For verily I say unto you,
 Heaven and earth shall sooner perish, than one
 iota, or one tittle of the law shall perish without
 Ja. 2 ; 10. 19 attaining its end. Whosoever, therefore, shall
 violate, or teach others to violate, were it the
 least of these commandments, shall be in no
 esteem in the reign of heaven ; but whosoever
 shall practise and teach them, shall be highly

CH. 5.

SECT. III.

20 esteemed in the reign of heaven. For I warn you, that unless your righteousness excel the righteousness of the Scribes and Pharisees, ye shall never enter the kingdom of heaven.

21 YE have heard that it was said to the an- Ex. 20; 13.
cients, "Thou shalt not commit murder; for Deut. 5; 17.
"whosoever committeth murder shall be ob-
22 "noxious to the judges." But I say unto you,
'Whosoever is angry with his brother unjustly,
'shall be obnoxious to the judges; whoever
'shall call him fool, shall be obnoxious to the
'council; but whosoever shall call him mis-
23 'creant, shall be obnoxious to hell-fire.' There-
fore if thou bring thy gift to the altar, and there
recollect that thy brother hath ground to com-
24 plain of thee; leave there thy gift before the
altar: first go and procure reconciliation with
25 thy brother, then come, and offer thy gift. Com- Lu. 12; 58.
pound betimes with thy creditor, while ye are
on the road together; lest the creditor consign
thee to the judge; and the judge consign thee
to the officer, and thou be thrown into prison.
26 Verily I say unto thee; thou wilt not be re-
leased until thou hast discharged the last
farthing.

27 YE have heard that it was said, "Thou shalt Ex. 20; 14.
28 "not commit adultery." But I say unto you, Deut. 5; 18.
'Whosoever looketh on another man's wife,
'in order to cherish impure desire, hath al-
'ready committed adultery with her in his
29 'heart.' Therefore, if thy right eye insnare ch. 18; 8.
thee, pluck it out, and throw it away: it is Mar. 9; 43.

better for thee to lose one of thy members,
than that thy whole body be cast into hell.

30 And if thy right hand insnare thee, cut it off,
and throw it away: it is better for thee to lose
one of thy members, than that thy whole body
be cast into hell.

Deut. 24; 1. 31 It hath been said, "Whosoever would dis-
" miss his wife, let him give her a writ of di-
ch. 19; 7. 32 " vorce." But I say unto you, ' Whosoever
Lu. 16; 18. ' shall dismiss his wife, except for whoredom,
' is the occasion of her becoming an adulteress;
1 Cor. 7; 10. ' and whosoever marrieth her that is dismissed,
' committeth adultery.'

Ex. 20; 7. 33 Again, ye have heard that it was said to the
Lev. 19; 12. ancients, "Thou shalt not forswear thyself,
Deut. 5; 11. " but shalt perform thy oaths to the Lord."
Ja. 5; 12.

34 But I say unto you, ' Swear not at all; neither
35 ' by heaven, for it is God's throne, nor by the
' earth, for it is his footstool; neither shalt
' thou swear by Jerusalem, for it is the city of
36 ' the great king; nor by thy head, because
' thou canst not make one hair white or black.'

37 But let your yes be yes, your no, no; for what-
ever exceedeth these, proceedeth from evil.

Ex. 21; 24. 38 Ye have heard that it was said, "Eye for
Lev. 24; 20. 39 " eye, and tooth for tooth." But I say unto
Deu. 19; 21. you, Resist not the injurious. But if any one
Lu. 6; 27. strike thee on the right cheek, turn to him also

1 Cor. 6; 7. 40 the left. Whoever will sue thee for thy coat,
41 let him have thy mantle likewise. And if a
man constrain thee to go one mile with him,

Deut. 15; 7. 42 go two. Give to him that asketh thee; and

CH. 6.

SECT. III.

him that would borrow from thee, put not away.

- 43 Ye have heard that it was said, "Thou shalt Lev. 19; 18.
 "love thy neighbour, and hate thine enemy."
 44 But I say unto you, Love your enemies; bless Ro. 12; 20.
 them who curse you; do good to them who
 hate you; and pray for them who arraign and
 45 prosecute you; that ye may be children of
 your Father in heaven, who maketh his sun
 arise on bad and good, and sendeth rain on just
 46 and unjust. For if ye love them only who
 love you, what reward can ye expect? Do
 47 not even the publicans so? And if ye show
 courtesy to your friends only, wherein do ye
 48 excel? Do not even the pagans as much? Be Eph. 5; 1.
 ye therefore perfect, as your Father who is in
 heaven is perfect.

VI. TAKE heed that ye perform not your religious duties before men, in order to be observed by them; otherwise ye will obtain no reward from your Father who is in heaven.

- 2 When, therefore, thou givest alms, do not
 proclaim it by sound of trumpet, as the hypocrites do, in the assemblies and in the streets;
 that they may be extolled by men. Verily, I
 say unto you they have received their reward.
 3 But thou, when thou givest alms, let not thy
 4 left hand know what thy right hand doth; that
 thine alms may be in secret; and thy Father,
 to whom nothing is secret, will himself recompense thee.
 5 And when thou prayest, be not like the hypo-

crites, who affect to pray standing in the assemblies, and at the corners of the streets, that men may observe them. Verily I say unto

6 you, they have received their reward. But thou, when thou wouldst pray, retire to thy closet; and, having shut the door, pray to thy Father; and thy Father, to whom, though he is unseen himself, nothing is secret, will re-

Eccles. 5; 2.
Ecclus. 7;
14.

7 compensate thee. And in prayer, talk not at random, as the pagans, who think that using many words will procure them acceptance.

8 Imitate them not, for your Father knoweth what things ye want, before ye ask him.

Lu. 11; 2.

9 Thus, therefore, pray ye: 'Our Father, who
10 'art in heaven, thy name be hallowed; thy
'reign come; thy will be done upon the

11 'earth, as it is in heaven; give us to-day our

12 'daily bread; forgive us our debts as we for-

13 'give our debtors; and abandon us not to
'temptation, but preserve us from evil. [For

Ecclus. 28; 1.

'thine is the kingdom, and the power, and the
14 'glory for ever. Amen.'] For, if ye forgive others their trespasses, your heavenly Father

ch. 18; 35.
Mar. 11; 25.
Ja. 2; 13.

15 will also forgive you: but if ye forgive not others their trespasses, neither will your Father forgive your trespasses.

16 Moreover, when ye fast, look not dismal, as the hypocrites, who disfigure their faces, that men may observe that they fast. Verily I say

17 unto you, they have received their reward. But thou, when thou fastest, anoint thy head, and

18 wash thy face; that thy fasting may not appear to men, but to thy Father; and thy Father, to

whom, though he is unseen himself, nothing is secret, will recompense thee.

- 19 AMASS not for yourselves treasure upon the earth, where moths or rust may consume it, Lu. 12; 33. 1 Tim. 6; 10, 19.
- 20 or thieves breaking in may steal it. But provide for yourselves treasure in heaven, where are neither moths nor rust to consume it, nor
- 21 thieves to break in and steal it. For where Lu. 11; 34.
- 22 your treasure is, your heart will also be. The lamp of the body is the eye. If, therefore, thine eye be sound, thy whole body will be
- 23 enlightened: but if thine eye be distempered, thy whole body will be dark. And if even the light which is in thee be darkness; how great will the darkness be?
- 24 A man cannot serve two masters; for either Lu. 16; 13. he will hate one, and love the other; or at least will attend one, and neglect the other.
- 25 Ye cannot serve God and¹² Mammon. Therefore I charge you; be not anxious about your Ps. 55; 22. Lu. 12; 22. life, what ye shall eat, or what ye shall drink; 1 Pet. 5; 7. nor about your body, what ye shall wear. Is not life a greater gift than food; and the body
- 26 than raiment? Observe the fowls of heaven. They neither sow nor reap. They have no storehouse: but your heavenly Father feedeth them. Are not ye much more valuable than
- 27 they? Besides; which of you can by his anxiety prolong his life one hour? And why are
- 28 ye anxious about raiment? Mark the lilies of the field. How do they grow? They toil not:

¹² *Riches.*

CH. 7.

SECT. III.

29 they spin not. Yet I affirm that even Solomon,
 in all his glory, was not equally adorned with
 30 one of these. If then God so array the herb-
 age which to-day is in the field, and to-morrow
 will be cast into the oven; will he not much
 31 more array you, O ye distrustful! Therefore
 say not anxiously, as the heathens do, What
 shall we eat; or what shall we drink; or
 32 wherewith shall we be clothed? For your
 heavenly Father knoweth that ye need all
 33 these things. But seek first the kingdom of
 God and the righteousness required by him;
 and all these things shall be superadded to you.
 34 Be not then anxious about the morrow: the
 morrow will be anxious about itself. Sufficient
 for every day is its own trouble.

Lu. 6; 37.

Ro. 2; 1.

14; 4.

Mar. 4; 24.

Lu. 6; 41.

Ja. 4; 12.

VII. JUDGE not, that ye be not judged; for as ye
 2 judge, ye shall be judged; and with the meas-
 3 ure wherewith ye give, ye shall receive. And
 why observest thou the mote in thy brother's
 eye, but art insensible of the thorn in thine
 4 own eye? Or how darest thou say to thy
 brother, 'Let me take the mote out of thine
 eye;' thou who hast a thorn in thine own?
 5 Hypocrite, first take the thorn out of thine own
 eye; then thou wilt see to take the mote out of
 thy brother's eye.
 6 Give not things holy to dogs, and cast not
 your pearls before swine, lest they trample
 them under foot, or turn upon you and tear you.
 7 Ask, and ye shall obtain; seek, and ye shall
 find; knock, and the door shall be opened to

ch. 12; 22.

SECT. III.

CH. 7.

- 8 you. For whosoever asketh, obtaineth; who- Mar. 11; 24.
 soever seeketh, findeth; and to every one who Lu. 11; 9
 9 knocketh, the door is opened. Who amongst Jo. 16; 24.
 you men would give his son a stone, when he Ja. 1; 5.
 10 asketh bread; or a serpent, when he asketh a
 11 fish? If ye then, though evil, can give good
 things to your children, how much more will
 your Father who is in heaven, give good things
 to them that ask him?
- 12 Whatsoever ye would that others do to you, Lu. 6; 31.
 do ye also to them; for this is the law and the Lu. 13; 24.
 13 Prophets. Enter through the strait gate; for
 wide is the gate of perdition, broad is the way
 leading thither; and many are they who enter
 14 by it. But how strait is the gate of life; how
 narrow the way leading thither; and how few
 are they who find it!
- 15 Beware of false teachers who come to you
 in the garb of sheep, while inwardly they are
 16 ravenous wolves. By their fruits ye shall Lu. 6; 43.
 discover them. Are grapes gathered from
 17 thorns; or figs from thistles? Every good tree
 yieldeth good fruit; and every evil tree evil
 18 fruit. A good tree cannot yield evil fruit, nor
 19 an evil tree good fruit. Every tree which ch. 3; 10.
 yieldeth not good fruit is felled, and turned
 20 into fewel. Wherefore, by their fruits ye shall
 discover them.
- 21 Not every one who saith unto me, Master,
 master, shall enter the kingdom of heaven; ch. 25; 11.
 but he that doth the will of my Father who is Lu. 6; 46.
 22 in heaven. Many will say to me on that day, Acts, 19; 13.
 'Master, master, have we not taught in thy

Ro. 2; 13.
Ja. 1; 22.

Lu. 13; 27.

‘ name, and in thy name expelled demons; and
23 ‘ in thy name performed many miracles?’ To
whom I will declare, ‘I never knew you. De-
‘ part from me ye who practise iniquity.’

6; 47.

24 Therefore, whosoever heareth these my
precepts, and doth them, I will compare to a
prudent man, who built his house upon the
25 rock. For although the rain descended, and
the rivers overflowed, and the winds blew and
beat upon that house, it fell not, because it
26 was founded upon the rock. But whosoever
heareth these my precepts, and doth them not,
shall be compared to a fool, who built his
27 house upon the sand. For when the rain
descended, and the rivers overflowed, and the
winds blew, and dashed against that house, it
fell, and great was its ruin.

Mar. 1; 22.
Lu. 4; 32.

28 *WHEN Jesus had ended this discourse, the*
people were astonished at his manner of teach-
29 *ing: for he taught as one who had authority,*
and not as the scribes.

SECTION IV.

SEVERAL MIRACLES.

VIII. *JESUS being come down from the mountain,*
2 followed by a great multitude, a leper came,
who prostrating himself before him, said, Sir,
3 *if thou wilt, thou canst cleanse me. Jesus*
stretched out his hand and touched him, saying,

Mar. 1; 40.
Lu. 5; 12.

SECT. IV.

CH. 8.

- I will ; be thou cleansed. *Immediately he was*
 4 *cured of his leprosy. Then Jesus said to him,*
 See thou tell nobody ; but go, show thyself to Lev. 14 ; 2.
 the priest, and make the oblation prescribed
 by Moses, for notifying [the cure] to the
 people.
- 5 *Having entered Capernaum, a centurion¹³ ac-* Lu. 7 ; 1.
 6 *costed him with this request. Sir, my man-ser-*
 vant lieth sick at home, exceedingly afflicted
 7 with a palsy. *Jesus answered, I will go and*
 8 *cure him. The centurion replying, said, Sir, I*
 have not deserved that thou shouldst come
 under my roof ; only say the word, and my ser-
 9 vant will be healed. For even I, who am un-
 der command myself, having soldiers under
 me, say to one, ‘Go,’ and he goeth ; to
 another, ‘Come,’ and he cometh ; and to my
 10 servant, ‘Do this,’ and he doth it. *Jesus hear-*
ing this, was astonished, and said to those who
followed, Verily, I say unto you, not even in
 11 *Israel have I found so great faith. But I* Mal. 1 ; 11.
 assure you, that many will come from the
 east and from the west, and will be placed
 at table with Abraham, and Isaac, and Jacob,
 12 in the kingdom of heaven, while the sons of
 the kingdom shall be thrust out into darkness,
 where will be weeping and gnashing of teeth.
- 13 *Then Jesus said to the centurion, Go home ; be*
 it to thee according to thy faith. *That instant*
his servant was cured.
- 14 *Then Jesus having entered Peter’s house, saw* Mar. 1 ; 29.
 15 *his wife’s mother lying sick of a fever : and* Lu. 4 ; 38.

¹³ A Roman officer, who had the command of 100 soldiers.

CH. 8.

SECT. IV.

having touched her hand, the fever left her ; whereupon she arose and entertained him.

Mar. 1 ; 32. 16 *In the evening, they presented to him many demoniacs ; and he expelled the spirits with a*

Lu. 4 ; 40. 17 *word, and cured all the sick ; thus verifying the saying of the Prophet Isaiah, " He hath*
Is. 53 ; 4. *" himself carried off our infirmities and borne*
" our distresses."

18 *Jesus seeing himself crowded on all sides,*

Lu. 6 ; 57. 19 *gave orders to pass to the opposite shore. Mean-*
time a scribe accosted him, saying, Rabbi, I will

20 *follow thee whithersoever thou goest. Jesus*
answered, The foxes have caverns, and the
birds of the air have places of shelter, but the
Son of Man hath not where to repose his head.

Lu. 9 ; 59. 21 *Another, one of his disciples, said to him, Mas-*
ter, permit me to go first, and bury my father.

22 *Jesus answered, Follow me, and let the dead*
bury their dead.

23 *THEN entering the bark, his disciples fol-*
lowed him. Soon after there arose in the sea so

Mar. 4 ; 37. 24 *great a tempest, that the bark was covered with*

Lu. 8 ; 23. 25 *the billows. But he being asleep, his disciples*
came and waked him, saying, Save us, Master,

26 *we perish. He answered, Why are ye timo-*
rous, O ye distrustful ? Then he arose, and hav-
ing commanded the winds and the sea, a great
27 *calm ensued ; insomuch, that every one exclaim-*
ed with admiration, What personage is this,
whom even the winds and the sea obey !

Mar. 5 ; 1. 28 *When he was come to the other side, into the*

SECT. IV.

CH. 9.

country of the Gadarenes, there met him two Lu. 8; 26.
 demoniacs, issuing out of the monuments, so fu-
 29 rious, that nobody durst pass that way. These
 instantly cried, saying, What hast thou to do
 with us, Jesus, Son of God? Art thou come
 30 hither to torment us before the time? Now
 there was feeding at some distance a great herd
 31 of swine. And the fiends besought him, saying,
 If thou expel us, permit us to go into the herd
 32 of swine. He answered, Go. And when they
 were cast out, they went into the swine; on
 which the whole herd rushed down a precipice
 33 into the sea, and perished in the waters. Then
 the herdsmen fled into the city, and reported
 every thing, and what had happened to the de-
 34 moniacs. Presently the whole city went out to
 meet Jesus, and having seen him, entreated him
 to depart out of their territory.

IX. Then having gone aboard the bark, he re-
 2 passed, and went to his own city; where they Mar. 2; 5.
 brought to him a paralytic, laid upon a bed. Lu. 5; 18.
 Jesus perceiving their faith, said to the paralytic,
 Son, take courage, thy sins are forgiven thee.
 3 Whereupon some of the scribes said within Lu. 7; 48.
 4 themselves, 'This man blasphemeth.' But Jesus
 knowing their sentiments, said, Why do ye
 5 harbour evil thoughts? which is easier; to say,
 'Thy sins are forgiven;' or to say [with ef-
 6 fect,] 'Arise and walk.' But that ye may
 know that the Son of Man hath power upon
 the earth to forgive sins, Arise (said he then to
 the paralytic,) take up thy bed and go home.
 7 Accordingly he arose, and went home. And the

CH. 9.

SECT. IV.

8 *people saw and wondered, glorifying God, who had given such power to men.*

Mar. 2 ; 14.

Lu. 5 ; 27.

9 *As Jesus departed thence, he saw a man, named Matthew, sitting at the toll-office ; to whom he said, Follow me. And he arose and followed him.*

Mar. 2 ; 15.

Lu. 5 ; 29.

10 *Afterwards Jesus, being at table in a house, many publicans and sinners came, and placed*
 11 *themselves with him and his disciples. Some Pharisees observing this, said to his disciples,*
 12 *Why doth your teacher eat with publicans and*
 13 *sinners ? Jesus hearing them, answered, The*
 whole need not a physician, but the sick. Go, therefore, and learn what this meaneth, " I re-
 quire humanity, and not sacrifice : " for I came to call, not the righteous, but sinners [to repentance.]

Hos. 6 ; 6.
ch. 12 ; 7.

1 Tim. 1 ; 15.

14 *Then John's disciples accosting him, said,*
 We and the Pharisees often fast : why do thy
 15 *disciples never fast ? Jesus answered, Do the*
 bridemen mourn, while the bridegroom is with
 them ? But the time will come when the bride-
 groom shall be taken from them, and then they
 16 *will fast. Nobody mendeth an old garment with*
 undressed cloth ; else the patch itself teareth
 the garment, and maketh a greater rent.
 17 *Neither do people put new wine into old*
 leathern bottles ; otherwise the bottles burst :
 and thus, both the wine is spilt, and the bottles
 are rendered useless. But they put new wine
 into new bottles, and both are preserved.

Mar. 2 ; 18.
Lu. 5 ; 33.

Mar. 5 ; 22.

18 *While he was speaking, a ruler came, and prostrating himself, said, My daughter is by*

SECT. IV.

CH. 9.

this time dead; but come, and lay thy hand
 19 upon her, and she will revive. *And Jesus*
arose, and, as he followed him, with his disci-
 20 *ples, a woman, who had been twelve years af-*
flicted with a bloody issue, coming behind,
 21 *touched the tuft of his mantle; for she said*
within herself, 'If I but touch his mantle, I shall
 22 *'recover.'* Jesus turning about, saw her, and
 said, Daughter, take courage, thy faith hath
 cured thee. *And the woman was well from that*
instant.

Lu. 8; 41.

Mar. 5; 25.
Lu. 8; 43.

23 *Being come into the ruler's house, and seeing*
the players on the flute, with the crowd making
 24 *a bustle, he said to them, Withdraw, for the*
damsel is not dead, but asleep. And they de-
 25 *rided him: But when the people were put out,*
he entered, and having taken her by the hand,
 26 *the damsel arose. Now the fame of this action*
spread through all that country.

Mar. 5; 33.
Lu. 8; 51.

27 *When Jesus departed thence, two blind men*
followed him, crying, Son of David, have pity
 28 *upon us. Being come into the house, the blind*
men approached: and Jesus said to them, Do
ye believe that I can do this? They answered,
 29 *Yes, Master. Then he touched their eyes, say-*
ing, Be it unto you according to your faith.
 30 *Immediately their eyes were opened. And*
Jesus strictly charging them, said, Take care
 31 *that nobody know it. But being departed, they*
spread his fame through all that country.

32 *They were scarcely gone when a dumb de-*
 33 *moniac was presented to him. The demon*

Lu. 11; 14.
ch. 12; 22.

CH. 10.

SECT. V.

being expelled, the dumb spake, and the people wondered saying, Nothing like this was ever seen in Israel. But the Pharisees said, He expelleth the demons by the prince of the demons.

SECTION V.

THE CHARGE TO THE APOSTLES.

Mar. 6 ; 6. 35 *THEN Jesus went through all the cities and*
 Lu. 13 ; 22. *villages, teaching in their synagogues, and pro-*
claiming the glad tidings of the reign, and cur-
ing every disease and every malady among the
 Mar. 6 ; 34. 36 *people. But when he saw the multitudes he*
had compassion upon them, because they were
scattered and exposed, like a flock without a
 Lu. 10 ; 2. 37 *shepherd. Then he said to his disciples, The*
harvest is plentiful, but the reapers are few :
 38 *entreat, therefore, the Lord of the harvest, that*
he would send labourers to reap it.

Mar. 3 ; 13. X. *And having called to him his twelve disciples,*
 Lu. 9 ; 1. *he gave them power to expel unclean spirits,*
 Lu. 6 ; 13. *and to cure diseases and maladies of every*
 2 *kind. Now these are the names of the twelve*
Apostles¹⁴. The first Simon, called Peter, and
Andrew his brother, James, son of Zebedee, and
 3 *John his brother, Philip and Bartholomew,*
Thomas and Matthew the Publican, James son
of Alphaeus, and Lebbeus, surnamed Thaddeus,
 4 *Simon the Canaanite, and Judas Iscariot, he*

¹⁴ *Missionaries.*

SECT. V.

CH. 10.

5 *who betrayed him. These twelve Jesus commissioned, instructing them, and saying,*

Go not away to the Gentiles, nor enter a Sa- Acts, 13; 46.
 6 maritan city; but go directly to the lost sheep Lu. 10; 9.
 7 of the stock of Israel. And as ye go, proclaim,
 8 saying, 'The reign of heaven approacheth.' Heal
 the sick; cleanse lepers, expel demons; freely
 9 ye have received, freely give. Put not gold, or
 10 silver, or brass in your girdles; carry no scrip, Mar. 6; 8;
 no spare coats, shoes, or staves; for the work- Lu. 9; 3;
 man is worthy of his maintenance. Lu. 10; 7;
 1 Tim. 5;
 18.

11 And whatever city or village ye enter, inquire what person of worth dwelleth there; and abide with him until ye leave the place.

12 When ye enter the house, salute the family.

13 If the family be worthy, the peace ye wish them, shall come upon them: if they be not worthy, it shall rebound upon yourselves.

14 Wheresoever they will not receive you, nor regard your words, in departing that house or

15 city, shake the dust off your feet. Verily I say Acts, 13;
 unto you, the condition of Sodom and Gomor- 51.
 rah shall be more tolerable on the day of judg- Lu. 10; 3.
 ment, than the condition of that city.

16 Behold! I send you forth as sheep amidst wolves. Be, therefore, prudent as the serpents,

17 and harmless as the doves. But be upon your ch. 24; 9.
 guard with men; for they will deliver you to
 councils, and scourge you in their synagogues;

18 and ye shall be brought before governours and Mar. 13; 11.
 kings, on my account, to bear testimony to Lu. 12; 11.

19 them, and to the Gentiles. But when they deliver you up, be not anxious how, or what

CH. 10.

SECT. V.

ye shall speak; for what ye should speak shall

20 be suggested to you in that moment. For it

shall not be ye that shall speak; but the Spirit

Lu. 21; 16.

21 of my Father who will speak by you. Then

the brother will consign the brother to death;

and the father the child; and children will

arise against their parents, and procure their

22 death. And for my name ye shall be hated

universally. But the man who persevereth to

the end, shall be saved.

23 Therefore, when they persecute you in one

city, flee to another, for verily I say unto you,

ye shall not have gone through the cities of

Lu. 6; 40.
Jo. 13; 16.
& 15; 20.

24 Israel, ere the Son of Man be come. A disci-

ple is not above his teacher, nor a servant

25 above his master. It is enough for the disci-

ple to be as his teacher, and for the servant to

be as his master. If they have called the

master of the house Beelzebub, how much

more will they call his domestics?

Mar. 4; 22.
Lu. 8; 17.
& 12; 2.

26 Therefore fear them not; for there is noth-

ing hidden that shall not be detected; nothing

27 secret that shall not be known. What I tell

you in the dark, publish in the light; and what

is whispered in your ear, proclaim from the

28 house tops. And fear not them who kill the

body, but cannot kill the soul; fear rather him

who can destroy both soul and body in hell

29 Are not two sparrows sold for a penny¹⁵?

Yet neither of them falleth to the ground with-

30 out the will of your Father. Nay, the very

¹⁵ *Assarion*, value three farthings sterling.

CH. 10.

SECT. V.

- 31 hairs of your head are all numbered. Fear
not then, ye are much more valuable than
32 sparrows. Whosoever, therefore, shall ac- Lu. 12; 8.
& 9; 26.
Mar. 8; 38.
3 Tim. 2; 12.
knowledge me before men, him will I also
acknowledge before my Father who is in heav-
33 en. But whosoever shall disown me before
men, him will I also disown before my Father
who is in heaven.
- 34 Think not that I am come to bring peace to Lu. 12; 51.
Mic. 7; 5.
the earth. I came, not to bring peace, but a
35 sword. For I am come to make dissension
betwixt father and son, betwixt mother and
daughter, betwixt mother-in-law and daugh-
36 ter-in-law, so that a man's enemies will be
37 found in his own family. He who loveth Lu. 14; 26.
father or mother more than me, is not worthy
of me. He who loveth son or daughter more ch. 16; 24.
Mar. 8; 34.
Jo. 12; 25.
Lu. 9; 23.
& 17; 33.
38 than me, is not worthy of me. He who will
not take his cross and follow me, is not worthy
39 of me. He who preserveth his life, shall lose
it: but he who loseth his life, on my account,
shall preserve it.
- 40 He that receiveth you, receiveth me; and Lu. 10; 10.
Jo. 13; 20.
he that receiveth me, receiveth him who sent
41 me. He that receiveth a prophet, because he
is a prophet, shall obtain a prophet's reward;
and he that receiveth a righteous man, be-
cause he is a righteous man, shall obtain a
42 righteous man's reward: and whosoever shall Mar. 9; 1.
give any of these little ones, because he is
my disciple, were it but a cup of cold water, to
drink; verily I say unto you, he shall not lose
his reward.

XI. *WHEN Jesus had made an end of instructing his twelve disciples, he departed thence to teach and give warning in the cities.*

SECTION VI.

THE CHARACTER OF THE TIMES.

- Lu. 7; 18. 2 *NOW John having heard in prison of the works of the Messiah, sent two of his disciples,*
 3 *who asked him, Art thou he that cometh, or*
 4 *must we expect another? Jesus answering,*
said unto them, Go and relate to John what ye
 Isa. 35; 5. 5 *have heard and seen. The blind are made to*
 Isa. 61; 1. 6 *see, the lame to walk, the deaf to hear; lepers*
are cleansed; the dead are raised, and good
 7 *news is brought to the poor: and happy is he,*
 8 *to whom I shall not prove a stumbling block.*
 Lu. 7; 24. 9 *When they were departed, Jesus said to the*
 10 *people concerning John, What went ye out into*
 11 *the wilderness to behold? A reed shaken by*
 12 *the wind? But what went ye to see? A man*
 13 *effeminately dressed? It is king's palaces [not*
 14 *deserts] that such frequent. What then went*
 15 *ye to see? A prophet? Yea, I tell you, and*
 16 *something superior to a prophet: For this is*
 17 *he concerning whom it is written, "Behold I*
 18 *send mine angel before thee, who shall pre-*
 19 *pare thy way." Verily I say unto you,*
 20 *among those that are born of women, there*

Mal. 3; 1.
Mar. 1; 2.

SECT. VI.

CH. 11.

- hath not arisen a greater than John the Baptist. Yet the least in the reign of heaven shall
 12 be greater than he. From the first appearing of John the Baptist until now, the kingdom of heaven is invaded, and invaders take
 13 possession by force. For till John appeared, all the Prophets and the law were your instructors; and if ye will bear to be told it, this is
 15 the Elijah that was to come. Whoever hath
 ears to hear, let him hear. Lu. 16; 16. Mal. 4; 5.
- 16 But to what shall I liken this generation? It
 is like boys in the market-place, to whom their
 17 play-fellows complain, saying, 'We have play-
 'ed to you upon the pipe, but ye have not
 'danced; we have sung mournful songs to
 18 'you, but ye have not lamented.' For John
 came abstaining from meat and drink, and they
 19 say, 'He hath a demon;' the Son of Man
 came using meat and drink, and they say, 'He
 'is a lover of banquets and wine, a companion
 'of publicans and sinners.' But wisdom is justified by her children.
- 20 *Then he began to reproach the cities wherein* Lu. 10; 13.
most of his miracles had been performed, be-
 21 *cause they repented not.* Wo unto thee Chora-
 zin, wo unto thee Bethsaida; for if the
 miracles which have been performed in you,
 had been performed in Tyre and Sidon, they
 had repented long ago in sackcloth and ashes.
- 22 Know, therefore, that the condition of Tyre
 and Sidon, on the day of judgment, shall be
 23 more tolerable than yours. And thou Capernaum, which hast been exalted to heaven,
 shall be brought down to hades; for if the

CH. 12.

SECT. VI.

miracles which have been performed in thee, had been performed in Sodom, it had remained
 24 until now. Know, therefore, that the condition of Sodom, on the day of judgment, shall be more tolerable than thine.

Lu. 10; 21.

25 *On that occasion Jesus said, I adore thee, O Father, Lord of heaven and earth; because, having hidden these things from sages and the learned, thou hast revealed them to babes:*

26 Yes, Father, because such is thy pleasure.

Jo. 3; 35.
ch. 6; 46.
& 10; 15.

27 My Father hath imparted every thing to me; and none knoweth the Son, except the Father; neither knoweth any one the Father, except the Son, and he to whom the Son will reveal

Jer. 6; 16.

28 him. Come unto me all ye who toil and are
 29 burdened; and I will relieve you. Take my yoke upon you, and be taught by me, for I am meek and condescending: and your souls shall

1 Jo. 5; 3.

30 find relief. For my yoke is easy, and my burden is light.

Mar. 2; 23.
Lu. 6; 1.

XII. *AT that time, as Jesus was walking through the corn on¹⁶ the Sabbath, his disciples, being hungry, began to pluck the ears of corn, and*

2 *eat them. The Pharisees observing this, said to him, Lo! thy disciples are doing what it is*

1 Sam. 21; 1.

3 *not lawful to do on the Sabbath. He answered, Have ye not read what David did, and his*
 4 *attendants, when they were hungry; how he entered the tabernacle of God, and ate the loaves of the presence, which it was not lawful*

¹⁶ With us *Saturday*, or rather from Friday at sun-set, to Saturday at sun-set, for so the Jews reckoned.

SECT. VI.

CH. 12.

for him, or his attendants, to eat, but solely for
 5 the priests? Or have ye not learnt from the Lev. 24; 5.
 law that the priests in the temple violate the Num. 23; 9.
 rest to be observed on Sabbaths, and are nev-
 6 ertheless blameless? Now I affirm that some-
 7 thing greater than the temple is here. But
 had ye known what this meaneth, "I require Hos. 6; 6.
 "humanity and not sacrifice," ye would not
 8 have condemned the guiltless: For the Son of
 Man is master of the Sabbath.

ch. 9; 13.

9 *Leaving that place, he went into their syna-*
 10 *gogue, and found a man there whose hand was*
blasted. They asked Jesus with a design to
accuse him, Is it lawful to heal on the Sabbath?
 11 *He answered, What man is there amongst you,*
 who having one sheep, if it fall into a pit on
 the Sabbath, will not lay hold on it, and lift
 12 it out? And doth not a man greatly excel a
 sheep? It is lawful, therefore, to do good on
 13 the Sabbath. *Then he said to the man, Stretch*
out thy hand. And as he stretched it out, it
 14 *became sound like the other. But the Phari-*
sees went out and concerted against Jesus to
destroy him.

Mar. 3; 1.
Lu. 6; 6.

15 *Jesus knowing this, departed, and being fol-*
lowed by a vast multitude, healed all their sick,
 16 *enjoining them not to discover him. Thus the*
 18 *word of the Prophet Isaiah was verified, "Be-*
 Is. 42; 1.
hold my servant whom I have chosen, my be-
loved in whom my soul delighteth; I will
cause my Spirit to abide upon him, and he
 19 *shall give laws to the nations; he will not*
contend, nor clamour, nor make his voice be

CH. 12.

SECT. VI.

- 20 *"heard in the streets. A bruised reed he will
 "not break; and a dimly burning taper he
 "will not quench, till he render his laws victo-*
- 21 *rious. Nations also shall trust in his name."*
- 22 *Then was brought to him a demoniac dumb
 and blind; and he cured him, insomuch that he*
- 23 *both spake and saw. And all the people said*
- ch. 9; 34. 24 *with amazement, Is this the son of David? But*
- Mar. 3; 22. *the Pharisees hearing them said, This man ex-*
pellethe demons only by Beelzebub prince of
- Lu. 11; 15. 25 *the demons. But Jesus knowing their sur-*
mizes, said to them, By civil dissensions any
kingdom may be desolated; and no city or
family, where such dissensions are, can subsist.
- 26 *Now if Satan expel Satan, his kingdom is torn*
by civil dissensions; how can it then subsist?
- 27 *Besides, if I expel demons by Beelzebub; by*
whom do your sons expel them? Wherefore
- 28 *they shall be your judges. But if I expel de-*
mons by the Spirit of God, the reign of God
- Is. 49; 24. 29 *hath overtaken you. For how can one enter*
the strong one's house, and plunder his goods,
unless he first overpower the strong one?
- 30 *Then indeed he may plunder his house. He*
who is not for me, is against me: and he who
gathereth not with me, scattereth.
- Mar. 3; 28. 31 *Wherefore I say unto you, though every*
 Lu. 12; 10. *other sin and detraction in men is pardonable,*
 1 Jo. 5; 16. *their detraction from the Spirit is unpardona-*
- 32 *ble: for whosoever shall inveigh against the*
Son of Man may obtain pardon; but whoso-
ever shall speak against the Holy Spirit, shall

SECT. VI.

CH. 12.

- never be pardoned, either in the present state,
 33 or in the future. Either call the tree good,
 and its fruit good; or call the tree bad, and its
 fruit bad: for we distinguish the tree by the
 34 fruit. Offspring of vipers, how can ye that
 are evil speak good things, since it is out of the Lu. 6; 45.
 fulness of the heart that the mouth speaketh?
 35 The good man out of his good treasure pro-
 duceth good things: the bad man out of his
 36 bad treasure produceth bad things. Be assur-
 ed, however, that of every pernicious word
 which men shall utter, they shall give an ac-
 37 count on the day of judgment. For by thy 1 Cor. 1; 22.
 words thou shalt be acquitted; and by thy ch. 16; 1.
 words thou shalt be condemned.
- 38 *Then some of the Scribes and Pharisees in-*
terposed, saying, Rabbi, we desire to see a sign Lu. 11; 29.
from thee. He answering, said unto them, An ch. 16; 4.
 39 *evil and adulterous race demandeth a sign; but*
 no sign shall be given them, save the sign of
 40 the Prophet Jonah. For as Jonah was three Jon. 1; 17.
 days and three nights in the stomach of the
 great fish, the Son of Man will be three days
 41 and three nights in the bosom of the earth. The Jon. 3; 5.
 Ninevites will stand up in the judgment against
 this race, and cause it to be condemned, be-
 cause they repented when they were warned
 by Jonah; and behold here something greater
 42 than Jonah. The queen of ¹⁶ the south coun- 1 Ki. 10; 1.
 try will arise in the judgment against this race, 2 Chr. 9; 1.
 and cause it to be condemned; because she

¹⁶ In the Old Testament, *Sheba*.

came from the extremities of the earth to hear the wise discourses of Solomon; and behold here something greater than Solomon.

Lu. 11; 24. 43 An unclean spirit, when he is gone out of a man, wandereth over parched deserts in search
44 of a resting-place. And not finding any, he saith, 'I will return to my house whence I
'came;' and being come, he findeth it empty,
45 swept, and furnished. Whereupon he goeth, and bringeth with him seven other spirits more wicked than himself; and having entered, they dwell there; and the last state of that man becometh worse than the first: thus will it also fare with this evil race.

2 Pet. 2; 20.
Heb. 6; 4.
& 10; 26.

Mar. 3; 31. 46 *While he discoursed to the people, his mother*
Lu. 8; 19. *and brothers were without, desiring to speak*
47 *with him. And one said to him, Thy mother*
and thy brothers are without, desiring to speak
48 *with thee. He answering, said to him that told*
him, Who is my mother? and who are my
49 *brothers? Then stretching out his hand to-*
wards his disciples, he said, Behold my mother
50 *and my brothers. For whosoever doth the*
will of my Father who is in heaven, is my
brother, and sister, and mother.

SECTION VII.

PARABLES.

XIII. *THE same day, Jesus having gone out of the* Mar. 4; 1.
 2 *house, sat by the sea side; but so great a mul-*
titude flocked about him, that he went into a
bark, and sat down there, while all the people
 3 *stood on the shore. Then he discoursed to them*
of many things in parables.

4 *THE sower, said he, went out to sow; and in* Mar. 4; 3.
sowing, some seeds fell by the way-side, and Lu. 8; 4.
 5 *the birds came and picked them up: some fell*
on rocky ground where they had little earth:
these sprang up the sooner, because the soil
 6 *had no depth: but after the sun had beaten*
upon them, they were scorched, and having no
 7 *root, withered away. Some fell among thorns,*
and the thorns grew up and choked them.
 8 *Others fell into good ground, and yielded in-*
crease, some a hundred, some sixty, some
 9 *thirty fold. Whoever hath ears to hear, let*
him hear.

10 *Then the disciples accosted him, saying,* Mar. 4; 10.
 11 *Why speakest thou to them in parables? He* Lu. 8; 9.
answering, said unto them, Because it is your
privilege, and not theirs, to know the secrets
 12 *of the reign of heaven. For to him that hath,* ch. 25; 29.
more shall be given, and he shall abound;

CH. 13.

SECT. VII.

Mar. 4; 25.
Lu. 8; 18.

but from him that hath not, even that which he
13 hath shall be taken. For this reason I speak

Isa. 6; 9.
Mar. 4; 12.
Lu. 8; 10.
Jo. 12; 39.
Acts, 28; 25.
Ro. 11; 8.

to them in parables; because they seeing,
14 see not; and hearing, hear not, nor regard; in-
somuch that this prophecy of Isaiah is fulfilled
in them, "Ye may indeed listen, but will not
" understand; ye may look, but will not per-

15 " ceive. For this people's understanding is
" stupified, their ears are deafened, and their
" eyes they have closed; lest seeing with their
" eyes, hearing with their ears, and apprehend-
" ing with their understanding; they should

Lu. 10; 23.

16 " repent, and I should reclaim them." But
blessed are your eyes, because they see, and

17 your ears, because they hear. For verily I say
unto you, that many prophets and righteous
men have desired to see the things which ye
see, but have not seen them; and to hear the
things which ye hear, but have not heard them.

Mar. 4; 14.
Lu. 8; 11.

18 Understand ye, therefore, the parable of the

19 sower. When one heareth the doctrine of the
reign, but mindeth it not, the evil one cometh,
and snatcheth away that which was sown in
his heart. This explaineth what fell by the

20 way-side. That which fell on rocky ground,
denoteth him who, hearing the word, receiveth
21 it at first with pleasure; yet not having it
rooted in his mind, retaineth it but a while;
for when trouble or persecution cometh, be-
cause of the word, instantly he relapseth.

22 That which fell among thorns, denoteth that
hearer in whom worldly cares, and deceitful
riches, stifle the word, and render it unfruitful.

SECT. VII.

CH. 13.

23 But that which fell into good soil, and bore fruit, some a hundred, some sixty, some thirty fold, denoteth him who not only heareth and mindeth, but obeyeth the word.

24 *Another parable he proposed to them, saying,*
The kingdom of heaven may be compared to a field in which the proprietor had sown good
25 grain : but while people were asleep, his enemy came, and sowed darnel among the wheat,
26 and went off. When the blade was up, and putting forth the ear, then appeared also the
27 darnel. And the servants came and said to their master, ‘ Sir, thou sowedst good grain in
28 ‘ thy field ; whence, then, hath it darnel ? ’ He answered, ‘ An enemy hath done this. ’ They said, ‘ Wilt thou, then, that we weed them out ? ’
29 He replied, ‘ No ; lest in weeding out the dar-
30 ‘ nel, ye tear up also the wheat. Let both
‘ grow together until the harvest ; and in the
‘ time of harvest, I will say to the reapers,
‘ First gather the darnel, and make them into
‘ bundles for burning ; then carry the wheat
‘ into my barn.’

31 *Another similitude he proposed to them, say-* Mar. 4 ; 31.
Lu. 13 ; 19.
ing, The kingdom of heaven is like a grain of
32 mustard-seed, which a man set in his field ; for though it is the smallest of all seeds, it is, when grown, larger than any herb, and becometh a tree, so that the birds of the air take shelter in its branches.

33 *Another similitude he gave them :* Lu. 13 ; 21. The kingdom of heaven is like leaven which a woman mingled in three measures of meal until the whole was leavened.

Ps. 78; 2.

34 *All these similitudes Jesus spoke to the people ; for he taught them only by similitudes ;*
 35 *herein verifying the words of the Prophet : “ I*
“ will discourse in parables ; I will utter things
“ whereof all antiquity hath been silent.”

Dan. 12; 3.

36 *Then Jesus, leaving the multitude, retired to the house, where his disciples accosted him, saying, Explain to us the parable of the darnel in*
 37 *the field. Jesus answering, said unto them,*
He who sowed the good seed is the Son of
 38 *Man. The field is the world : the good seed*
are the sons of the kingdom ; and the darnel
 39 *are the sons of the evil one. The enemy who*
sowed them is the devil : the harvest is the
conclusion of this state ; and the reapers are
 40 *the angels. As, therefore, the darnel is gathered and burnt, so shall it be at the conclusion*
 41 *of this state. The Son of Man will send his*
angels, who shall gather out of his kingdom all
 42 *seducers and iniquitous persons, and throw*
 43 *them into the burning furnace : weeping and*
gnashing of teeth shall be there. Then shall
the righteous shine like the sun in the kingdom of their Father. Whoever hath ears to hear, let him hear.

44 *Again, the kingdom of heaven is like treasure hid in a field, which, when a man hath discovered, he concealeth the discovery, and for joy thereof, selleth all that he hath, and buyeth that field.*

45 *Again, the kingdom of heaven is like a pearl extremely precious, which a merchant, who*
 46 *was in quest of fine pearls, having met with, sold all that he had and purchased it.*

SECT. VIII.

CH. 13.

47 Again the kingdom of heaven is like a
 sweep-net cast into the sea, which incloseth
 48 fishes of every kind. When it is full, they
 draw it ashore, and gather the good into ves-
 49 sels, but throw the useless away. So shall it
 be at the conclusion of this state. The angels
 will come and sever the wicked from among
 50 the righteous, and throw them into the burn-
 ing furnace. Weeping and gnashing of teeth
 shall be there.

51 *Jesus said, Do ye understand all these*
 52 *things? They answered, Yes, Master. He*
added, Every scribe, therefore, instructed for
the reign of heaven, is like a householder who
bringeth out of his storehouse new things and
 53 *old. And after he had finished these simili-*
tudes, he departed thence.

SECTION VIII.

THE PEOPLE TWICE FED IN THE DESERT.

54 *JESUS being come into his own country, taught* Mar. 6 ; 1.
the inhabitants in their synagogue : and they Lu. 4 ; 16.
said with astonishment, Whence hath this man Jo. 6 ; 42.
 this wisdom and this power of working mira-
 55 cles ? Is not this the carpenter's son ? Is not
 his mother called Mary ? And do not his
 brothers, James, and Joses, and Simon, and Ju-
 56 das, and all his sisters, live amongst us ?
 Whence then hath HE all these things ? *Thus*
 57 *they were scandalized at him. But Jesus said*

Jo. 4; 44.

to them, A prophet is no where disregarded, except in his own country, and in his own family. And he did not many miracles there because of their unbelief.

Mar. 6; 14.
Lu. 9; 7.

XIV. *AT that time Herod the tetrarch¹⁷ hearing 2 of the fame of Jesus, said to his servants, This is John the Baptist; he is raised from the dead; and therefore miracles are performed by him.*

Mar. 6; 17.

Lu. 3; 19.

Lev. 18; 16.
& 20; 21.

ch. 21; 26.

3 For Herod had caused John to be apprehended, imprisoned, and bound, on account of Herodias his brother Philip's wife; for John had 4 said to him, It is not lawful for thee to have 5 her. And Herod would have put him to death, but was afraid of the populace, who accounted 6 him a prophet. But when Herod's birth-day was kept, the daughter of Herodias danced before the company, and pleased Herod so highly, that he swore he would grant her whatever she 8 should ask. She being instigated by her mother, said, Give me here in a basin the head of 9 John the Baptist. And the king was sorry; nevertheless, from a regard to his oath and his guests, he commanded that it should be given 10 her. Accordingly John was beheaded in the 11 prison by his order. And his head was brought in a basin and presented to the damsel; and 12 she carried it to her mother. After which his disciples went and fetched the body, and having buried it, came and told Jesus.

¹⁷ That is, governour of a fourth part.

SECT. VIII.

CH. 14.

- 13 *When Jesus heard this, he embarked privately, and retired into a desert place ; whereof the people being informed, followed him by land out* Mar. 6 ; 32.
 14 *of the cities. Observing, as he landed, a great multitude, he had compassion upon them, and healed their sick.* Lu. 9 ; 10.
- 15 *Towards the evening his disciples accosted him, saying, This is a desert place, and the time is now past ; dismiss the multitude, that they may go to the villages, and buy them-* Mar. 6 ; 35.
 16 *selves victuals. Jesus answered, They need* Lu. 9 ; 12.
 17 *not go. Supply them yourselves. They said to him, We have here but five loaves and two* Jo. 6 ; 5.
 18 *fishes. He replied, Bring them hither to me.*
 19 *Then having commanded the people to lie down upon the grass, he took the five loaves and the two fishes, and looking towards heaven, blessed them ; then breaking the loaves, he gave them to the disciples, and they distributed them*
 20 *among the people. When all had partaken, and were satisfied, they carried off twelve baskets*
 21 *full of the fragments that remained. Now they that had eaten were about five thousand men, beside women and children.*
- 22 *Immediately Jesus obliged his disciples to embark and pass over before him, while he dis-* Mar. 6 ; 45.
 23 *missed the multitude. Having dismissed the multitude, he retired by himself to a mountain to pray, and remained there alone till it was* Jo. 6 ; 16.
 24 *late. By that time the bark was half way over, tossed by the waves, for the wind was contrary.*

CH. 15.

SECT. VIII.

25 *In the fourth watch of the night* ¹⁸, *Jesus went to*
 26 *them, walking upon the sea. When the disci-*
ples saw him walking upon the sea, being terri-
fied, they exclaimed, An apparition! and cried
 27 *out for fear. Jesus immediately spoke to them;*
saying, Take courage, it is I, be not afraid.
 28 *Peter answering, said to him, If it be thou,*
Master, bid me come to thee upon the water.
 29 *Jesus said, Come. Then Peter getting out of*
the bark, walked upon the water towards Jesus.
 30 *But finding the wind boisterous, he was frighten-*
ed; and beginning to sink, cried, Master, save me.
 31 *Jesus instantly stretching out his hand, caught*
him, and said to him, Distrustful man, where-
 32 *fore didst thou doubt? When they had gone*
 33 *aboard, the wind ceased. Then those in the*
bark came, and prostrated themselves before
him, saying, Thou art assuredly a Son of God.
 34 *Having passed over, they landed on the terri-*
 35 *tory of Gennesaret* ¹⁹; *the inhabitants whereof*
knowing him, sent through all that country, and
 36 *brought to him all the diseased, who besought*
him to let them touch but a tuft of his mantle ;
and as many as touched, were cured.

Mar. 6; 53.

Mar. 7; 1.

XV. *Then some Scribes and Pharisees of Jerusa-*
 2 *lem addressed him, saying, Why do thy disci-*
ples transgress the tradition of the elders? For
 3 *they wash not their hands before meals. Jesus*
answering, said unto them, Why do ye your-

¹⁸ Between three and six in the morning.¹⁹ In the Old Testament, *Chinnereth*.

- selves, by your tradition, transgress the com-
 4 mandment of God? For God hath commanded,
 saying, "Honour thy father and mother;" and, Ex. 20; 12.
 "Whosoever revileth father or mother shall be Deu. 5; 16.
 5 "punished with death." But ye affirm, If a Ex. 21; 17.
 man say to father or mother, 'I devote what- Lev. 20; 9.
 6 'ever of mine shall profit thee,' he shall not Pro. 20; 20.
 afterwards honour, by his assistance, his father
 or his mother. Thus, by your tradition, ye
 7 annul the commandment of God. Hypocrites,
 well do ye suit the character which Isaiah gave
 8 of you, saying, "This people address me with Isa. 29; 13.
 "their mouth, and honour me with their lips,
 9 "though their heart is estranged from me. 'But
 "in vain they worship me, while they teach
 "institutions merely human."
 10 *Then having called the multitude, he said to* Mar. 7; 14.
 11 *them, Hear, and be instructed. It is not what*
 goeth into the mouth which polluteth the man;
 but it is what proceedeth out of the mouth
 12 which polluteth the man. *Thereupon his dis-*
ciples accosting him, said, Didst thou observe
 how the Pharisees, when they heard that say-
 13 ing, were scandalized? *He answered, Every*
 plant which my heavenly Father hath not
 14 planted, shall be extirpated. Let them alone.
 They are blind leaders of the blind; and if the Lu. 6; 39.
 blind lead the blind, both will fall into the Mar. 7; 17.
 15 ditch. *Then Peter addressing him, said, Ex-*
 16 *plain to us that saying. Jesus answered, Are*
 17 *ye also still void of understanding? Do ye not*
 18 *yet apprehend, that whatever entereth the*
 mouth, passeth into the belly, and is thrown

CH. 15.

SECT. VIII.

out into the sink ? But that which proceedeth
 out of the mouth, issueth from the heart, and
 19 so polluteth the man. For out of the heart
 proceed malicious contrivances, murders, adul-
 teries, fornications, thefts, false testimonies,
 20 calumnies. These are the things which pol-
 lute the man ; but to eat with unwashen hands
 polluteth not the man.

Mar. 7 ; 24.

21 *THEN Jesus withdrew into the confines of*
 22 *Tyre and Sidon ; and behold ! a Canaanitish*
woman of these territories came to him, crying,
Master, Son of David, have pity upon me ; my
daughter is grievously afflicted by a demon.
 23 *But he gave her no answer. Then his disciples*
interposed, and intreated him, saying, Dismiss
 24 *her, for she clamoureth after us. He answer-*
 ing, said, My mission is only to the lost sheep
 25 of the stock of Israel. *She, nevertheless, ad-*
vanced, and prostrating herself before him, said,
 26 *O Master, help me ! He replied, It is not seem-*
ly to take the children's bread, and throw it to
 27 *the dogs. True, Sir, returned she, yet even the*
dogs are allowed the crumbs which fall from
 28 *their master's table. Then Jesus, answering,*
said to her, O woman ! great is thy faith. Be
it unto thee as thou desirest. And that instant
her daughter was healed.

ch. 10 ; 6.

29 *Jesus having left that place, came nigh the sea*
of Galilee, and repaired to a mountain, where he
 30 *sat down : and great multitudes flocked to him,*
bringing with them the lame, the blind, the dumb,
the cripple, and several others [in distress,]

SECT. VIII.

CH. 16.

whom they laid at his feet; and he healed
 31 them: insomuch, that the people beheld, with I sa. 35; 5.
 admiration, the dumb speaking, the cripple
 sound, the lame walking, and the blind seeing;
 and they glorified the God of Israel.

32 Then Jesus called to him his disciples, and Mar. 8; 1.
 said, I have compassion on the multitude, be-
 cause they have now attended me three days,
 and have nothing to eat: I will not dismiss
 them fasting, lest their strength fail by the
 33 way. His disciples answered, Whence can we
 get bread enough in this solitude to satisfy
 34 such a crowd? He asked them, How many
 loaves have ye? They said, Seven, and a few
 35 small fishes. Then commanding the people to
 36 lie down upon the ground, he took the seven
 loaves and the fishes, which, having given
 thanks, he divided and gave to his disciples, who
 37 distributed them among the people. When all
 had partaken, and were satisfied, they carried
 off seven maunds full of the fragments that re-
 38 mained. Now they that had eaten were four
 thousand men, beside women and children.

39 Then having dismissed the multitude, he em-
 barked, and sailed to the coast of Magdala.

XVI. Thither some Pharisees and Sadducees re- Mar. 8; 11.
 paired, who, to try him, desired that he would Lu. 12; 54.
 2 show them a sign in the sky. He answering,
 said to them, In the evening ye say, 'It will
 3 'be fair weather, for the sky is red;' and in
 the morning, 'There will be a storm to-day,
 'for the sky is red and lowering.' Ye can
 judge aright of the appearance of the sky, but

- ch. 12 ; 39. 4 cannot discern the signs of the times. An evil and adulterous race demandeth a sign, but no sign shall be given them, save the sign of the Prophet Jonah. *Then leaving them, he departed.*
- Mar. 8 ; 14. 5 *Now his disciples, before they came over, had*
 Lu. 12 ; 1. 6 *forgotten to bring loaves with them. Jesus said to them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.*
- 7 *Whereupon they said, reasoning among themselves, This is because we have brought no*
 8 *loaves with us. Jesus perceiving it, said to them, What do ye reason amongst yourselves, O ye distrustful ? That I speak thus, because*
- ch. 14 ; 15. 9 *ye have brought no loaves ? Have ye no reflection ? Or do ye not remember the five loaves among the five thousand, and how many*
- ch. 15 ; 32. 10 *baskets ye filled with the fragments ; nor the seven loaves among the four thousand, and how*
 11 *many maunds ye filled ? How is it that ye do not understand that I spake not concerning bread, when I bade you beware of the leaven*
 12 *of the Pharisees and of the Sadducees ? Then they understood that he cautioned them not against the leaven which the Pharisees and the Sadducees used in bread, but against their doctrines.*

SECTION IX.

THE TRANSFIGURATION.

- 13 *AS Jesus was going to the district of Cesarea* Mar. 8 ; 27.
Lu. 9 ; 18.
Philippi, he asked his disciples, saying, Who
 14 *do men say that the Son of Man is? They*
answered, Some say, 'John the Baptist,' others,
'Elijah,' others, 'Jeremiah, or one of the
 15 *'Prophets.' But who, returned he, say ye that*
 16 *I am? Simon Peter answering, said, Thou art* Jo. 6 ; 69.
 17 *the Messiah, the Son of the living God. Jesus*
replying, said to him, Happy art thou Simon
Barjona²⁰; for flesh and blood hath not reveal-
ed this to thee, but my Father who is in
 18 *heaven. I tell thee likewise, Thou art named* Jo. 1 ; 42.
Rock²¹; and on this rock I will build my
church, over which the gates of hades shall not
 19 *prevail. Moreover I will give thee the keys*
of the kingdom of heaven: whatever thou shalt ch. 18 ; 18.
Jo. 20 ; 23.
bind upon the earth, shall be bound in heaven;
and whatever thou shalt loose upon the earth,
 20 *shall be loosed in heaven. Then he forbade his*
disciples to tell any man that he is the Messiah.
 21 *From that time Jesus began to discover to his* ch. 17 ; 22.
ch. 20 ; 17.
disciples, that he must go to Jerusalem, and Mar. 8 ; 31.
& 9 ; 31.
there suffer much from the elders, and the chief Lu. 9 ; 44.
priests, and the scribes, and be killed, and that

²⁰ Syr. son of Jonas.

²¹ So Peter in Greek, and Cephas in Syr. signify.

CH. 17.

SECT. IX.

22 *he must be raised the third day. On which Peter taking him aside, reprov'd him, saying, God forbid, Master, this shall not befall thee.*

23 *But he turning said to Peter, Get thee hence, adversary, thou art an obstacle in my way, for thou relishest not the things of God, but the things of men.*

ch. 10 ; 38.
Mar. 8 ; 34.

24 *Then said Jesus to his disciples, If any man will come under my guidance, let him renounce himself, and take up his cross and follow me.*

Lu. 9 ; 23.
14 ; 27. &
17 ; 33.
Jo. 12 ; 25.

25 *For whosoever would save his life, shall lose it; and whosoever will lose his life for my*

26 *sake, shall find it. What is a man profited, if he should gain the whole world, with the forfeit of his life? or what will a man not give in*

27 *ransom for his life? For the Son of Man, vested with his Father's glory, shall come hereafter with his angels, and recompense every*

Ro. 2 ; 6.
Rev. 22 ; 12.
Mar. 9 ; 1.
Lu. 9 ; 27.

28 *one according to his actions. Verily I say unto you, Some of those who are present, shall not taste death, until they see the Son of Man enter upon his reign.*

Mar. 9 ; 2.
Lu. 9 ; 28.

XVII. *AFTER six days Jesus took Peter, and James, and John brother of James, apart to the*

2 *top of a high mountain, and was transfigured in their presence. His face shewn as the sun; and his raiment became white as the light.*

3 *And presently appeared to them Moses and*

2 Pet. 1 ; 17.
ch. 3 ; 17.
Mar. 1 ; 11.
Lu. 9 ; 22.

4 *Elijah conversing with him. Peter upon this addressing Jesus, said, Master, it is good for us to stay here; let us make here, if thou wilt, three booths, one for thee, and one for Moses,*

SECT. IX.

CH. 17.

- 5 and one for Elijah. *While he was speaking, behold! a bright cloud covered them, and out of the cloud came a voice which said, 'This is my beloved Son in whom I delight, hear him.*
- 6 *The disciples hearing this, fell upon their faces,*
- 7 *and were greatly frightened. But Jesus came and touched them, saying, Arise; be not afraid*
- 8 *Then lifting up their eyes, they saw none but Jesus.*
- 9 *As they went down from the mountain, Jesus* Mar. 9; 9.
- 10 *commanded them, saying, Tell nobody what ye have seen, until the Son of Man be risen from*
- 11 *the dead. Then the disciples asked him, saying, Why say the Scribes that Elijah must*
- 12 *come first? Jesus answering, said to them, To consummate the whole, Elijah indeed must*
- 13 *come first. But I tell you, Elijah is come already, though they did not acknowledge him, but have treated them as they pleased. Thus* ch. 11; 14.
- 14 *they will treat the Son of Man also. Then the disciples understood that he spake concerning John the Baptist.*
- 15 *When they were come to the multitude, a* Mar. 9; 14.
- 16 *man came to him, who kneeling, said, Sir, have* Lu. 9; 37.
- 17 *pity on my son; for he is grievously distressed with lunacy; often he falleth into the fire,*
- 18 *and often into the water, and I presented him to thy disciples; but they could not cure him.*
- 19 *Jesus answering, said, O unbelieving and perverse race! How long shall I be with you? How long shall I suffer you? Bring him hither*
- 20 *to me. Then Jesus rebuked the demon, and he came out: and the lad was instantly cured.*

Mar. 9 ; 28.

19 *Hereupon the disciples came to him privately, saying, Why could we not expel this demon?*

Lu. 17 ; 6.

20 *Jesus answered, Because of your unbelief; for verily I say unto you, if ye had faith, though but as a grain of mustard seed, ye might say to this mountain, Remove to yonder place, and it would remove: yea nothing would be impossible to you. This kind however, is not dispossessed, unless by prayer and fasting.*

ch. 16 ; 21.
& 20 ; 18.
Mar. 9 ; 31.
Lu. 9 ; 44.

22 *While they remained in Galilee, Jesus said to them, The Son of Man is to be delivered up*
23 *to men who will kill him: but the third day he shall be raised again. And they were grieved exceedingly.*

24 *When they were come to Capernaum, the collectors came and asked Peter, Doth not your*
25 *teacher pay the didrachma²²? He said, Yes. Being come into the house, before he spoke, Jesus said to him, What is thy opinion, Simon? From whom do the kings of the earth exact tribute or custom? From their own sons, or*
26 *from others? Peter answered, From others. Jesus replied, The sons then are exempted.*
27 *Nevertheless, lest we should give them offence, go to the sea and throw a line, draw out the first fish that is hooked, and, having opened its mouth, thou shalt find a stater²³, take that and give it them for me and thee.*

Mar. 9 ; 33.
Lu. 9 ; 46.

XVIII. *At that time the disciples came to Jesus inquiring, Who shall be the greatest in the 2 reign of heaven? Jesus calling to him a child,*

²² About 1s. 3d. sterling.

²³ Value, half a crown.

- 3 *placed him in the midst of them, and said, Verily* ch. 19; 14.
 I say unto you, unless ye be changed, and
 become as children, ye shall never enter the
 4 kingdom of heaven. Whosoever, therefore,
 shall become humble like this child, shall be
 5 the greatest in the reign of heaven. Nay, who-
 soever receiveth one such child, in my name,
 6 receiveth me; but whosoever shall insnare any Mar. 9; 42.
Lu. 17; 1.
 of these little ones who believe in me, it were
 better for him that an upper millstone were
 hanged about his neck, and that he were sunk
 in the ocean.
- 7 Woe unto the world because of snares;
 snares indeed there must be; nevertheless woe
 8 to the insnarer. Wherefore, if thy hand or ch. 5; 29.
Mar. 9; 43.
 thy foot insnare thee, cut it off and throw it
 away; it is better for thee to enter lame or
 maimed into life, than having two hands or two
 9 feet to be cast into the everlasting fire. And
 if thine eye insnare thee, pluck it out and
 throw it away; it is better for thee to enter
 one-eyed into life, than having two eyes to be
 10 cast into hell-fire. Beware of contemning any
 of these little ones; for I assure you that in
 heaven their angels continually behold the
 11 face of my heavenly Father: and the Son of Lu. 19; 10.
Lu. 15; 4.
 12 Man is come to recover the lost. What think
 ye? If a man have a hundred sheep, and one
 of them have strayed, will he not leave the
 ninety-nine upon the mountains, and go in
 13 quest of the stray? And if he happen to find it,
 verily I say unto you, he deriveth greater joy
 from it than from the ninety-nine which went

14 not astray. Thus it is not the will of your Father in heaven that any of these little ones should be lost.

Lev. 19 ; 17.
Ecclus. 19 ;
13.
Lu. 17 ; 3.

15 Wherefore, if thy brother trespass against thee, go and expostulate with him, when thou and he are alone together. If he hear thee,
16 thou hast gained thy brother: but if he will not hear, take one or two along with thee, that by the testimony of two or three witnesses

Deu. 19 ; 15.
Jo. 8 ; 17.
2 Co. 13 ; 1.

17 every thing may be ascertained. If he despise them, acquaint the congregation with it; and if he despise the congregation also, let him be
18 to thee as a pagan or a publican. Verily I say unto you; whatsoever ye shall bind upon the earth, shall be bound in heaven; and whatsoever ye shall loose upon the earth, shall be loosed in heaven.

ch. 16 ; 19.
Jo. 20 ; 23.

19 Again, I say unto you, whatever two of you upon the earth, shall agree to ask, shall be granted them by my Father who is in heaven.
20 For wheresoever two or three are assembled in my name, I am in the midst of them.

Lu. 17 ; 3.

21 *Then Peter approaching, said unto him, Master, if my brother repeatedly trespass against me; how often must I forgive him? Must I*
22 *seven times? Jesus answered, I say unto thee, Not seven times, but seventy times seven times.*

32 In this the administration of heaven resembleth that of a king, who determined to settle
24 accounts with his servants. Having begun to reckon, one was brought who owed him ten
25 thousand talents²⁴. But that servant not hav-

²⁴ Above three millions sterling.

SECT. IX.

CH. 18.

ing wherewith to pay; his master, to obtain payment, commanded that he and his wife and children, and all that he had, should be sold.

26 Then the servant throwing himself prostrate before his master, cried, ‘Have patience with

27 ‘me, my lord, and I will pay the whole.’ And his master had compassion upon him, and dismissed him, remitting the debt. But this servant, as he went out, meeting one of his fellow-servants, who owed him a hundred denarii²⁵, seized him by the throat, saying, ‘Pay me what

28 ‘thou owest.’ His fellow-servant threw himself at his feet, and besought him, saying, ‘Have patience with me, and I will pay thee.’

30 And he would not, but instantly caused him to be imprisoned, until he should discharge the

31 debt. His fellow-servants seeing this, were deeply affected, and went, and informed their

32 master of all that had passed. Then his master, having given orders to call him, said to him, ‘Thou wicked servant: all that debt I

‘forgave thee, because thou besoughtest me.

33 ‘Oughtest not thou to have shewn such pity to

34 ‘thy fellow-servant, as I shewed to thee?’ So his master, being provoked, delivered him to the jailors, to remain in their hands, until he

35 should clear the debt. Thus will my celestial Father treat every one of you who forgiveth not from his heart the faults of his brother.

²⁵ About three guineas.

SECTION X.

THE RICH MAN'S APPLICATION.

- Mar. 10 ; 1. **XIX. WHEN** *Jesus had ended this discourse, he left Galilee, and came into the confines of Judea upon the Jordan, whither great multitudes followed him, and he healed their sick.*
- Mar. 10 ; 2. **3** *Then some Pharisees came to him, and trying him, asked, Can a man lawfully, upon every*
- Gen. 1 ; 27. **4** *pretence, divorce his wife ? He answered, Have ye not read, that at the beginning, when the Creator made man, he formed a male and a*
- Gen. 2 ; 24.
1 Co. 6 ; 16.
Eph. 5 ; 31. **5** *female, and said, " For this cause a man shall " leave father and mother, and adhere to his " wife, and they two shall be one flesh."*
- 6** *Wherefore they are no longer two, but one flesh. What then God hath conjoined, let not*
- 7** *man separate. They replied, Why then did Moses command to give a writing of divorce-*
- Deut. 24 ; 1.
ch. 5 ; 31. **8** *ment, and dismiss her ? He answered, Moses indeed, because of your untractable disposition, permitted you to divorce your wives, but it*
- Lu. 16 ; 18. **9** *was not so from the beginning. Therefore I say unto you, Whoever divorceth his wife, except for whoredom, and marrieth another, committeth adultery : and whoever marrieth the*
- 1 Co. 7 ; 11. **10** *woman divorced, committeth adultery. His*

SECT. X.

CH. 19.

disciples said to him, If such be the condition of the husband, it is better to live unmarried.

11 *He answered, They alone are capable of living*
 12 *thus, on whom the power is conferred. For*
some are eunuchs from their birth; others
have been made eunuchs by men; and others,
for the sake of the kingdom of heaven, have
made themselves eunuchs. Let him act this
part who can act it.

13 *Then children were presented to him, that he* Mar. 10; 13.
might lay his hands upon them, and pray [for Lu. 18; 15.
them;] but the disciples reprov'd [those who
 14 *brought] them. Jesus said, Let the children* ch. 18; 1.

alone, and hinder them not from coming unto
me; for of such is the kingdom of heaven.

15 *And having laid his hands on them, he departed*
thence.

16 *Afterwards, one approaching, said to him,* Mar. 10; 17.
Good Teacher, what good must I do to obtain Lu. 18; 18.

17 *eternal life? He answered, Why callest thou*
me good? God alone is good. If thou wouldst
enter into that life, keep the commandments.

18 *He said unto him, Which? Jesus answered,*
"Thou shalt not commit murder. Thou shalt Ex. 20; 12.
"not commit adultery. Thou shalt not steal. Deut. 5; 16.
Lev. 19; 18.

19 *"Thou shalt not give false testimony. Honour*
"thy father and mother; and love thy neigh-
 20 *"bour as thyself." The young man replied, All*
these I have observed from my childhood.

21 *Wherein am I still deficient? Jesus answered,*
If thou wouldst be perfect, go sell thy estate,
and give the price to the poor, and thou shalt
have treasure in heaven; then come and fol-

CH. 20.

SECT. X.

22 low me. *The young man hearing this, went away sorrowful, for he had great possessions.*

Mar. 10 ; 23.
Lu. 18 ; 24.

23 *Whereupon Jesus said to his disciples, Verily I say unto you, it is difficult for a rich man*
24 *to enter the kingdom of heaven : I say further, it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the*
25 *kingdom of God. His disciples, who heard this with amazement, said, Who then can be saved ?*
26 *Jesus, looking at them, answered, With men this is impossible, but with God every thing is possible.*

Mar. 10 ; 28.
Lu. 18 ; 28.

27 *Then Peter replying, said, As for us, we have forsaken all, and followed thee ; what*
28 *then shall be our reward ? Jesus answered, Verily I say unto you, that at the renovation, when the Son of Man shall be seated on his glorious throne, ye my followers, sitting also*
upon twelve thrones, shall judge the twelve
29 tribes of Israel. And whosoever shall have forsaken, on my account, houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, shall receive a hundred-fold, and inherit eternal life.

Lu. 22 ; 30.

Mar. 10 ; 31.
Lu. 13 ; 30.

30 But many shall be first that are last, and last
XX. that are first. For the administration of heaven will resemble the conduct of a householder, who went out early in the morning to
2 hire labourers for his vineyard. Having agreed with some for a denarius²⁶ a day, he sent them
3 into his vineyard. About the third hour²⁷ he

²⁶ About sevenpence halfpenny.

²⁷ Nine o'clock morning.

SECT. X.

CH. 20.

went out, and seeing others unemployed in the
 4 market-place, said to them, Go ye likewise
 into my vineyard, and I will give you what is
 5 reasonable. Accordingly they went. Again,
 about the sixth hour²⁸, and about the ninth²⁹,
 6 he went out and did the same. Lastly, about
 the eleventh hour³⁰, he went out, and finding
 others unemployed, said to them, ‘Why stand
 7 ‘ye all the day here doing nothing?’ They
 answered, ‘Because nobody hath hired us.’
 He said to them, ‘Go ye also into my vine-
 ‘yard, and ye shall receive what is reasonable.’
 8 When it was night, the proprietor of the vine-
 yard said to his steward, ‘Call the labourers,
 ‘and pay them their wages, beginning with the
 9 ‘last, and ending with the first.’ Then they
 who had been hired at the eleventh hour came,
 10 and received each a denarius. When the first
 came, they imagined they should get more;
 11 but they got only a denarius a-piece. Upon
 receiving it, they murmured against the house-
 12 holder, saying, ‘These last have worked but
 ‘one hour; yet thou hast made them equal to
 ‘us who have borne the burden and the heat
 13 ‘of the day.’ He answering said to one of
 them, ‘Friend, I do thee no injury. Didst not
 14 ‘thou agree with me for a denarius? Take
 ‘what is thine, and depart. It is my will to
 15 ‘give to this last as much as to thee. And
 ‘may not I do what I will with mine own?’

²⁸ Noon.²⁹ Three o'clock afternoon.³⁰ Five o'clock afternoon.

ch. 22; 14. 16 'Is thine eye evil, because I am good?' Thus the last shall be first, and the first last; for there are many called, but few chosen.

SECTION XI.

THE ENTRY INTO JERUSALEM.

Mar. 10; 32. 17 *WHEN Jesus was on the road to Jerusalem,*
 Lu. 18; 31. *he took the twelve disciples aside, and said to*
 ch. 16; 21. *them,* We are now going to Jerusalem, where
 & 17; 22. 18 *the Son of Man shall be delivered to the chief*
 19 *priests and the scribes, who will condemn him*
to die, and consign him to the Gentiles, to be
mocked, and scourged, and crucified: but the
third day he shall rise again.

Mar. 10; 35. 20 *Then the mother of Zebedee's children came*
to him with her sons, and, prostrating herself,
intreated he would grant the request she had to
 21 *make. He said to her, What wouldst thou?*
She answered, That, in thy reign, one of these
 22 *my two sons may sit at thy right hand, the*
other at thy left. Jesus replying, said, Ye
know not what ye ask. Can ye drink such a
cup as I must drink; or undergo an immer-
 23 *sion like that which I must undergo? They*
said unto him, We can. He answered, Ye
shall indeed drink such a cup, and undergo an
immersion like that which I must undergo.
But to sit at my right hand and at my left I

SECT. XI.

CH. 21.

cannot give, unless to those for whom it is prepared by my Father.

- 24 *The ten hearing this were full of indignation* Mar. 10 ; 41.
 25 *against the two brothers ; but Jesus calling* Lu. 22 ; 12.
them to him, said, Ye know that the princes of
the nations domineer over them, and the great
 26 *exercise their authority upon them. It must*
not be so amongst you : on the contrary, who-
soever would become great amongst you, let
 27 *him be your servant ; and whosoever would be*
 28 *chief amongst you, let him be your slave : even* Phil. 2 ; 7.
as the Son of Man came not to be served, but
to serve, and to give his life a ransom for many.
 29 *As they left Jericho, followed by a great* Mar. 10 ; 46.
 30 *multitude, two blind men, who sat by the way-* Lu. 18 ; 35.
side, hearing that Jesus passed by, cried, say-
ing, Master, Son of David, have pity upon us.
 31 *The multitude charged them to be silent : but*
they cried the louder, saying, Master, Son of
 32 *David, have pity upon us. Then Jesus stop-*
ping called them, and said, What do ye want
 33 *me to do for you ? They answered, Sir, to*
 34 *make us see. Jesus had compassion, and*
touched their eyes. Immediately they received
sight, and followed him.

- XXI. *When they were nigh Jerusalem, being come* Mar. 11 ; 1.
to Bethphage, near the Mount of Olives, Jesus Lu. 19 ; 29.
 2 *sent two of his disciples, saying, Go to the*
village opposite to you, where ye will find an
ass tied, and her colt with her ; loose them and
 3 *bring them hither. If any man say aught unto*
you, say, ' The Master wanteth them,' and he

CH. 21.

SECT. XI.

4 will send them directly. *Now all this was done that the words of the Prophet might be fulfilled, "Say to the daughter of Zion, Be-
"hold thy King cometh to thee lowly, riding on
"an ass, even the colt of a labouring beast."*

6 *Accordingly the disciples went, and having done
7 as Jesus had commanded them, brought the ass
and the colt, and covering them with their man-
8 tles, made him ride. Now the greater part
spread their mantles in the way ; others lopped
branches off the trees, and strowed them in the
9 way, while the crowd that went before and that
followed, shouted, saying, Hosanna³¹ to the
Son of David ; blessed be he that cometh in
the name of the Lord³². Hosanna in the
10 highest heaven. When he entered Jerusalem,
the whole city was in an uproar, every body
11 asking, Who is this ? The crowd answered,
It is Jesus the Prophet of Nazareth in Gal-
ilee.*

12 *Then Jesus went into the temple of God, and
drove thence all who sold and who bought in the
temple, and overturned the tables of the money-
changers, and the stalls of those who sold doves,
13 and said to them, It is written, "My house
shall be called a house of prayer, and ye have
14 "made it a den of robbers." Then the blind
and the lame came to him in the temple, and he
15 healed them. But the chief priests and the
scribes, seeing the wonders which he performed,
and the boys crying in the temple, Hosanna to*

Isa. 62 ; 11.
Zech. 9 ; 9.
Jo. 12 ; 15.

Ps. 118 ; 25.

Jo. 2 ; 14.
Mar. 11 ; 15.
Lu. 19 ; 45.

Is. 56 ; 7.
Jer. 7 ; 11.

Lu. 19 ; 38.
39. & 46.

³¹ Save now I pray.

³² In Heb. Jehovah.

SECT. XI.

CH. 21.

- the Son of David, said to him with indignation,*
- 16 *Hearst thou what these say ? Jesus answered,*
Yes. Have ye never read, " From the mouth Ps. 8 ; 2.
" of infants and sucklings thou has procured
- 17 *" praise." Thereupon leaving them he went out*
of the city to Bethany, where he remained that
night.
- 18 *Returning to the city in the morning he was* Mar. 11 ; 12.
 19 *hungry, and seeing a single fig-tree by the road,* & 20.
he went to it ; but finding only leaves on it,
said, Let no fruit grow on thee henceforward.
- 20 *And the fig-tree withered forthwith. When the*
disciples saw it, they said with astonishment,
- 21 *How soon is the fig-tree withered ! Jesus an-* Mar. 11 ; 22.
swered, Verily I say unto you, if ye have an
unshaken faith, ye may not only do as much as
is done to the fig-tree, but even if ye should
say to this mountain, ' Be lifted and thrown into
- 22 *' the sea,' it shall be done. Moreover ye shall*
obtain whatsoever ye shall with faith pray for.
- 23 *Being come into the temple, the chief priests* Lu. 20 ; 1.
and the elders of the people came near, as he Mar. 11 ; 28.
was teaching, and said, By what authority dost
thou these things ? and who empowered thee ?
- 24 *Jesus answering, said to them, I also have a*
question to propose, which if ye answer me,
I will tell you by what authority I do these
- 25 *things. Whence had John authority to bap-*
tize ? From heaven ; or from men ? Then they
reasoned thus within themselves, ' If we say,
' From heaven, he will retort, Why then did ye
- 26 *' not believe him ? And if we say, From men,* ch. 14 ; 5.
' we dread the multitude, amongst whom John is

CH. 21.

SECT. XI.

‘*universally accounted a prophet.*’ *They there-*
 27 *fore answered him,* We cannot tell. *Jesus re-*
plied, Neither tell I you by what authority I
 do these things.

28 But what think ye of this ? A man had two
 29 sons, and addressing his elder son, said, ‘ Son,
 ‘ go work to-day in my vineyard.’ He answer-
 ed, ‘ I will not,’ but afterwards repented and
 30 went. Then addressing the younger, he bade
 him likewise. He answered, ‘ Immediately,
 31 ‘ Sir,’ but went not. Now, which of the two
 ‘ obeyed his father ? *They said,* The first,
Jesus replied, Verily I say unto you, even the
 publicans and the harlots show you the way
 32 into the kingdom of God. For John came to
 you in the way of sanctity, and ye believed
 him not ; but the publicans and harlots believ-
 ed him : yet ye who saw this, did not after-
 wards repent and believe him.

ch. 11 ; 18.
 Lu. 7 ; 33.

Mar. 12 ; 1.
 Lu. 20 ; 9.

33 Hear another parable : A certain landlord
 planted a vineyard, and hedged it round, and
 digged a wine-press in it, and built a tower ;
 34 and having farmed it out, went abroad. When
 the vintage approached, he sent his servants to
 35 the husbandmen, to receive the fruits. But
 they seized his servants, beat one, drove away
 36 with stones another, and killed another. Again,
 he sent other servants more respectable ; but
 37 they received the same treatment. Finally, he
 sent his son to them ; for he said, ‘ They will
 38 ‘ reverence my son.’ But when the husband-
 men saw the son, they said among themselves,
 ‘ This is the heir, come, let us kill him, and

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CH. 22.

39 'keep possession of his inheritance.' Then they seized him, thrust him out of the vine-
 40 yard, and killed him. When, therefore, the proprietor of the vineyard cometh, what will
 41 he do to those husbandmen? *They answered,* He will put those wretches to a wretched death, and will let the vineyard to others who will render him the fruits in the season.

42 *Jesus replied,* Did ye never read in the Scriptures, "A stone which the builders re-
 "jected, is made the head of the corner. This
 "the Lord³³ hath effected, and we behold it
 43 "with admiration." Know, therefore, that the kingdom of God shall be taken from you, and given to a nation who will produce the fruits
 44 thereof. For whosoever shall fall on this stone, shall be bruised; but on whomsoever it shall fall, it will crush him to pieces.

Ps. 118; 22.
 Acts, 4; 11.
 1 Pet. 2; 6.

45 *The chief priests and the Pharisees hearing his parables, perceived that he spoke of them;*
 46 *but though they wished to lay hold on him, they were afraid of the populace, who reckoned him a Prophet.*

XXII. *Jesus continuing to discourse to them in*
 2 *parables, said,* The administration of heaven resembleth the conduct of a king, who having
 3 made a marriage-feast for his son, sent his servants, to call them who had been invited; but
 4 they would not come. Then he sent other servants, saying, 'Tell those who are invited,
 'I have prepared my feast, my bullocks and
 'fatlings are slain, and all is ready, come to the

Lu. 14; 16.
 Rev. 19; 9.

³³ *Jehovah.*

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ch. 20 ; 16.

- 5 ‘marriage.’ But they turned away with indifference, one to his farm, another to his merchandize. And the rest seizing his servants, 6 abused and killed them. When the king heard this, being enraged, he sent his soldiers, destroyed those murderers, and burnt their city. 7 Then he said to his servants, ‘The entertainment is ready ; but they who were invited were not 8 ‘worthy : go, therefore, into the public roads, and all that ye find, invite to the marriage.’ 9 Accordingly they went into the highways, and assembled all that they found, good and bad, so that the hall was furnished with guests. 10 When the king came in to see the guests, observing one who had not on a wedding-garment, 11 he said to him, ‘Friend, how camest thou hither, without a wedding-garment?’ And he was 12 speechless. Then the king said to the attendants, ‘Bind him hand and foot, and thrust him 13 ‘out into darkness, where will be weeping and gnashing of teeth ;’ for there are many called, 14 but few chosen.

SECTION XII.

THE CHARACTER OF THE PHARISEES.

Mar. 12 ; 13.
Lu. 20 ; 20.

- 15 *THEN the Pharisees retired, and having consulted how they might entrap him in his*
16 *words, sent to him some of their disciples, and some Herodians³⁴, who being instructed by*

³⁴ Partizans of Herod.

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CH. 22.

them, said, Rabbi, we know that thou art sincere, and faithfully teachest the way of God, without any partiality, for thou respectest not
 17 the person of men. Tell us, therefore, thy opinion : Is it lawful to give tribute to Cesar,
 18 or not ? *Jesus perceiving their malice, said, Dissemblers, why would ye entangle me ?*
 19 Shew me the tribute money. *And they reach-*
 20 *ed him a denarius*³⁵. *He asked them, Whose*
 21 *image and inscription is this ? They answered,*
Cesar's. He replied, Render, then, to Cesar
 that which is Cesar's, and to God that which is
 22 God's. *And admiring his answer, they left him*
and went away.

23 *The same day came Sadducees to him, who*
say that there is no future life, and thus ad-
 24 *dressed him, Rabbi, Moses hath said, ' If one*
 ' die, and have no children, his brother shall
 ' marry his widow, and raise issue to the de-
 25 ' ceased.' Now there lived among us seven
 brothers ; the eldest married and died without
 26 issue, leaving his wife to his brother. Thus
 also the second, and the third, and so to the
 27 seventh. Last of all the woman died also.
 28 Now, at the resurrection, whose wife shall she
 29 be of the seven ; for they all married her ? *Je-*
sus answering, said unto them, Ye err, not
 knowing the Scriptures, nor the power of God ;
 30 for in that state, they neither marry, nor give in
 marriage ; they resemble God's heavenly mes-
 31 sengers. But as to the revival of the dead,

Mar. 12 ; 18.
 Lu. 20 ; 27.
 Acts, 23 ; 8.
 Deu. 25 ; 5.

³⁵ A Roman coin, value sevenpence halfpenny.

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- have ye not read what God declared to you,
 Ex. 3; 6 32 saying, "I am the God of Abraham, and the
 "God of Isaac, and the God of Jacob." God
 is not a God of the dead, but of the living.
 33 *Now the people who heard this were amazed at
 his doctrine.*
- Mar. 12; 28. 34 *Meantime, the Pharisees hearing that he had*
 Lu. 10; 25. *silenced the Sadducees, flocked about him.*
 35 *Then one of them, a lawyer, trying him, pro-*
 36 *posed this question, Rabbi, which is the great-*
 Deut. 6; 5. 37 *est commandment in the law? Jesus answered,*
 "Thou shalt love the Lord ³⁶ thy God with all
 "thy heart, and with all thy soul, and with all
 38. "thy mind." This is the first and greatest com-
 Lev. 19; 18. 39 mandment. The second is like it, "Thou
 40 "shalt love thy neighbour as thyself." On
 these two commandments the whole law and
 the Prophets depend.
- Mar. 12; 35. 41 *While the Pharisees were assembled, Jesus*
 Lu. 20; 41. 42 *asked them, saying, What think ye of the Mes-*
 siah? Whose Son should he be? *They answer-*
 43 *ed, David's. He replied, How then doth David,*
 speaking by inspiration, call him his Lord?
 44 "The Lord ³⁷," saith he, "said to my Lord, Sit
 "at my right hand, until I make thy foes thy
 45 "footstool." If the Messiah were David's
 46 Son, would David call him his Lord? *To this*
none of them could answer; and from that day
nobody presumed to try him with questions.
 XXIII. *Then Jesus addressed the people and his*
 2 *disciples, saying, The Scribes and the Phari-*

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CH. 23.

- 3 sees sit in Moses' chair; therefore observe and do whatsoever they enjoin you; nevertheless follow not their example; for they say, and do
- 4 not. Heavy and intolerable burdens they prepare for other men's shoulders, burdens which they themselves will not put a finger to.
- 5 But whatever they do, they do to be observed by men. For this they wear broader phylacteries³⁸ than others, and larger tufts on their
- 6 mantles; and affect the uppermost places at entertainments, and the principal seats in the synagogues, and to be saluted in public places;
- 7 and to hear men addressing them, cry, 'Rabbi,
- 8 'Rabbi.' But as for you, assume not the title of Rabbi; for ye have only one teacher, the
- 9 Messiah: and style no man upon the earth your father, for he alone is your father who is
- 10 in heaven; and all ye are brethren. Neither assume the title of leaders, for ye have only
- 11 one leader, the Messiah. The greatest of you,
- 12 on the contrary, shall be your servant; for whosoever will exalt himself, shall be humbled; and whosoever will humble himself, shall be exalted.
- 13 But woe unto you Scribes and Pharisees, hypocrites, because you shut up the kingdom of heaven against men; and will neither enter yourselves, nor permit others that would, to enter.
- 14 Woe unto you Scribes and Pharisees, hypocrites, because ye devour the families of

Lu. 11; 46.
 Acts, 15; 10.
 Nu. 15; 38.
 Deut. 6; 8.
 and 22; 12.
 Mar. 12; 38.
 Lu. 11; 43.
 and 20; 46.

Lu. 14; 11.
 and 18; 14.

Lu. 11; 52.

Lu. 20; 47.

³⁸ Scripts of parchment, containing sentences of the law.

widows ; nay, and use long prayers for a disguise. This will but aggravate your punishment.

15 Woe unto you Scribes and Pharisees, hypocrites, because ye traverse sea and land to make one proselyte³⁹ ; and when he is gained, ye make him a son of hell doubly more than yourselves.

16 Woe unto you, blind guides, who say, ‘To
 17 ‘swear by the temple bindeth not, but to swear
 18 ‘by the gold of the temple is binding.’ Foolish and blind ! which is more sacred, the gold,
 19 or the temple that consecrateth the gold ? and,
 20 ‘To swear by the altar bindeth not ; but to
 21 ‘swear by the offering that is upon it is binding.’ Foolish and blind ! which is more sacred, the offering, or the altar that consecrateth
 22 the offering ? Whoever, therefore, sweareth by the altar, sweareth by it, and by every thing thereon. And whoever sweareth by the temple, sweareth by it, and by Him who dwelleth therein ; and whoever sweareth by heaven, sweareth by the throne of God, and by Him who sitteth thereon.

Lu. 11 ; 42. 23 Woe unto you, Scribes and Pharisees, hypocrites, because ye pay the tithe of mint, dill, and cummin, and omit the more important articles of the law, justice, humanity and fidelity. These ye ought to have practised, without
 24 omitting those. Blind guides ! who strain your liquor, to avoid swallowing a gnat ; yet swallow a camel.

³⁹ A convert to Judaism.

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CH. 23.

- 25 Woe unto you, Scribes and Pharisees, hypocrites, because ye cleanse the outside of those cups and platters, which within are laden with rapine and iniquity. Blind Pharisee, begin with cleansing the inside of the cup, and of the platter, if ye would make even the outside clean.
- 26
- 27 Woe unto you, Scribes and Pharisees, hypocrites, because ye resemble whitened sepulchres, which without indeed are beautiful, but within are full of corruption, and of dead men's bones. Thus ye also outwardly appear righteous to men; but are inwardly fraught with subtilty and injustice.
- 28
- 29 Woe unto you, Scribes and Pharisees, hypocrites, because ye build the sepulchres of the Prophets, and adorn the monuments of the righteous, and say, 'Had we lived in the days of our fathers, we would not have been their accomplices in the slaughter of the Prophets.'
- 30
- 31 Thus ye testify against yourselves, that ye are the sons of those who murdered the Prophets.
- 32 Fill ye up then the measure of your fathers.
- 33 Ah! serpents! offspring of vipers! How can ye escape the punishment of hell?
- 34 Therefore, I send you Prophets, and wise men, and Scribes. Some of them ye will kill and crucify; others ye will scourge in your synagogues, and banish from city to city; so that all the innocent blood shed upon the earth shall be charged upon you, from the blood of righteous Abel, to the blood of Zechariah son of Barachiah, whom ye slew between the altar

Lu. 11; 39.

Lu. 11; 47.

Lu. 11; 49.

Gen. 4; 8.
2 Ch. 24; 20.

CH. 24.

SECT. XIII.

36 and the sanctuary. Verily I say unto you, all shall be charged upon this generation.

Lu. 13; 34. 37 O Jerusalem, Jerusalem! that killest the Prophets, and stonest them whom God sendeth to thee; how often would I have gathered thy children together, as a hen gathereth her chickens under her wings! but ye would not.

38 Quickly shall your habitation be transformed

39 into a desert: for know that ye shall not henceforth see me, until ye say, 'Blessed be he who 'cometh in the name of the Lord'⁴⁰.'

Ps. 118; 26.

SECTION XIII.

THE PROPHECY ON MOUNT OLIVET.

Mar. 13; 1. XXIV. *AS Jesus walked out of the temple, his dis-*
 Lu. 21; 5. *ciples came and made him observe the buildings*
 Lu. 19; 44. *2 of it. Jesus said to them, All this ye see; verily I say unto you, one stone shall not be left here upon another. All shall be razed.*

Mar. 13; 3. 3 *As he sat upon the Mount of Olives, his dis-*
 Lu. 21; 7. *ciples accosted him privately, saying, Tell us, when will this happen? and what will be the sign of thy coming, and of the conclusion of*

4 *this state? Jesus answering, said to them, Take heed that no man seduce you: for many*

⁴⁰ Jehovah.

SECT. XIII.

CH. 24.

- 5 will assume my character, saying, 'I am the
 6 'Messiah,' and will seduce many. Nay, ye
 shall hear of wars and rumours of wars; but
 take care that ye be not alarmed: for all these
 things must happen; but the end is not yet.
- 7 For nation will arise against nation; and Mar. 13; 8.
 kingdom against kingdom; and there shall be Lu. 21; 10.
 famines and pestilences, and earthquakes in ch. 10; 17.
 sundry places. Yet these are but the prelude Jo. 16; 2.
- 9 of woes. For they will consign you to tor-
 ments and to death, and ye shall be hated by
 10 all nations on my account. Then many will
 be ensnared, and will betray their fellows, and
 11 hate them. And many false prophets will
 12 arise, who will seduce many. And because
 vice will abound, the love of the greater num-
 13 ber will cool. But the man who persevereth
 14 to the end shall be saved. And this good tid-
 ings of the reign shall be published through
 all the world, for the information of all nations.
 And then shall come the end.
- 15 When, therefore, ye shall see, on holy Mar. 13; 14.
 ground, the desolating abomination foretold by Lu. 21; 20.
 16 the Prophet Daniel, (*Reader attend!*) then let Dan. 9; 26.
 17 those in Judea flee to the mountains; let not
 him who shall be upon the house-top, come
 18 down to carry things out of his house; and let
 not him who shall be in the field, return to take
 19 his mantle. But woe unto the women with
 child, and unto them that give suck in those
 20 days. Pray therefore that your flight happen
 21 not in the winter, nor on the Sabbath; because

CH. 24.

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there shall be then so great tribulation, as hath not been since the beginning of the world until
 22 now, nor shall be ever after. For if the time were protracted, no soul could survive; but for the sake of the elect, the time shall be short.

Mar. 13; 21. 23 If any shall say to you then, 'Lo! the Messiah is here, or he is there,' believe it not: for

Lu. 17; 23. 24 false Messiahs and false prophets will arise, who will perform great wonders and prodigies, so as to seduce, if possible, the elect themselves.

25 Remember I have warned you. Wherefore, if
 26 they cry, 'He is in the desert,' go not out; 'he
 27 'is in the closet,' believe it not. For the coming of the Son of Man shall be like the lighting, which breaking forth from the east, shin-

Lu. 17; 37. 28 eth even unto the west. For wheresoever the carcase is, the eagles will be gathered together.

Mar. 13; 24. 29 Immediately after those days of affliction,
 Lu. 21; 25. the sun shall be darkened, and the moon shall withhold her light; and the stars shall fall from heaven, and the heavenly powers shall be

Is. 13; 10. 30 shaken. Then shall appear the sign of the
 Ezek. 32; 7. Son of Man in heaven; and all the tribes of
 Joel. 2; 31. the land shall mourn, when they shall see the
 Rev. 1; 7. Son of Man coming on the clouds of heaven

31 with great majesty and power. And he will send his messengers with a loud-sounding trumpet, who shall assemble his elect from the four quarters of the earth, and from one extremity of the world to the other.

Mar. 13; 28. 32 Learn now a similitude from the fig-tree.

Lu. 21; 29. When its branches become tender, and put
 33 forth leaves, ye know that summer is nigh. In

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CH. 24.

- like manner, when ye shall see all these things ;
 34 know that he is near, even at the door. Verily I say unto you, this generation shall not
 35 pass until all these things happen. Heaven and earth shall fail ; but my words shall never fail.
 36 But of that day and that hour knoweth none but my Father, no not the heavenly messengers.
 37 Now that which happened in Noah's time, Lu. 17 ; 26. will also happen at the coming of the Son of
 38 Man. For as in the days before the flood, even to that day that Noah entered the ark, they were eating and drinking and marrying,
 39 and suspected nothing, until the flood came and swept them all away : so shall it also be
 40 at the coming of the Son of Man. Two men shall be in the field ; one shall be taken, and Lu. 17 ; 35.
 41 one shall escape. Two women shall be grinding at the mill ; one shall be taken, and one shall escape.
 42 Watch, therefore, since ye know not at what Ma. 13 ; 32.
 43 hour your Master will come. Ye are sure that ch. 25 ; 13.
 if the householder knew at what time of the Lu. 12 ; 39.
 night the thief would come, he would watch, and 1 Th. 5 ; 2.
 44 not suffer him to break into his house. Be ye Rev. 3 ; 3.
 therefore always prepared ; because the Son & 16 ; 15.
 of Man will come at an hour when ye are not expecting him.
 45 Who now is the discreet and faithful servant, whom his master hath set over his household, to dispense to them regularly their allowance ?
 46 Happy that servant, if his master, at his return,
 47 shall find him so employed. Verily I say unto you, he will entrust him with the management

48 of all his estate. But as to the vicious servant,
 who shall say within himself ‘My Master de-
 49 ‘ferreth his return,’ and shall beat his fellow-
 servants, and feast and carouse with drunkards;
 50 the master of that servant will come on a day
 when he is not expecting him, and at an hour
 51 he is not apprized of, and having discarded
 him, will assign him his portion with the per-
 fidious. Weeping and gnashing of teeth shall
 be there.

XXV. Then may the kingdom of heaven be com-
 pared to ten virgins, who went out with their
 2 lamps to meet the bridegroom. Of these five
 3 were prudent, and five foolish. The foolish
 took their lamps, but carried no oil with them.
 4 But the prudent, beside their lamps, carried oil
 5 in their vessels. While the bridegroom tarried,
 6 they all became drowsy and fell asleep. And
 at midnight a cry was raised: ‘The bride-
 7 ‘groom is coming, go out and meet him.’ Then
 all the virgins arose and trimmed their lamps.
 8 And the foolish said to the prudent, ‘Give us
 ‘of your oil; for our lamps are going out.’
 9 But the prudent answered, saying, ‘Lest there
 ‘be not enough for us and you; go rather to
 ‘them who sell, and buy for yourselves.’
 10 While they went to buy, the bridegroom came,
 and those who were ready, went in with him to
 11 the marriage, and the door was shut. After-
 wards came also the other virgins, saying,
 12 ‘Master, master, open unto us.’ He answered,
 ‘Verily I say unto you, I know you not.’
 13 Watch, therefore, because ye know neither the
 day nor the hour.

SECT. XIII.

CH. 25.

14 For the Son of Man is like one who, intend-
 ing to travel, called his servants, and commit-
 15 ted to them his stock; to one he gave five
 talents⁴¹, to another two, and to another one;
 to each according to his respective ability, and
 16 immediately set out. Then he who had re-
 ceived the five talents, went and traded with
 17 them, and gained other five. Likewise he who
 18 had received two, gained other two. Whereas
 he who had received but one, digged a hole in
 19 the ground, and hid his master's money. After a
 long time, their master returned and reckoned
 20 with them. Then he who had received the five
 talents, came and presented other five, saying,
 'Sir, thou deliveredst to me five talents: here
 'they are, and other five which I have gained.'
 21 His master answered, 'Well done, good and
 'faithful servant, thou hast been faithful in a
 'small matter, I will give thee a more import-
 'ant trust. Partake thou in thy master's joy.'
 22 He also who had received the two talents ad-
 vancing, said, 'Sir, thou deliveredst to me two
 'talents. Here they are, and other two which
 23 'I have gained.' His master answered, 'Well
 'done, good and faithful servant, thou hast
 'been faithful in a small matter, I will give
 'thee a more important trust. Partake thou
 24 'in thy master's joy.' Then came he also who Lu. 19; 20.
 had received the single talent, and said, 'Sir,
 'I know that thou art a severe man, reaping

⁴¹ A talent thought to be equal to 187l. 10s. sterling.

- ' where thou hast not sown, and gathering
 25 ' where thou hast not scattered ; being there-
 ' fore afraid, I hid thy talent under ground ; but
 26 ' now I restore thee thine own.' His master
 answering, said unto him, ' Malignant and
 ' slothful servant, didst thou know that I reap
 ' where I have not sown, and gather where I
 27 ' have not scattered ? Shouldst thou not, then,
 ' have given my money to the bankers, that, at
 ' my return, I might have received it with in-
 28 ' terest ? Take from him, therefore, the talent,
 29 ' and give it to him who hath ten : for to every
 ' one that hath, more shall be given, and he
 ' shall abound ; but from him that hath not,
 30 ' even that which he hath shall be taken. And
 ' thrust out this unprofitable servant into dark-
 ' ness, where shall be weeping and gnashing of
 ' teeth.'
 31 Now when the Son of Man shall come in
 his glory, accompanied by all the holy angels,
 and shall be seated upon his glorious throne ;
 32 then shall all the nations be assembled before
 him ; and out of them he will separate the
 good from the bad, as a shepherd separateth
 33 the sheep from the goats. The sheep he will
 set at his right hand, and the goats at his left.
 34 Then will the king say to those at his right
 hand, ' Come, ye blessed of my Father, inherit
 ' the kingdom prepared for you from the for-
 35 ' mation of the world ; for I was hungry, and
 ' ye gave me food ; I was thirsty, and ye gave
 ' me drink ; I was a stranger, and ye lodged
 36 ' me ; I was naked, and ye clothed me ; I was

ch. 13 ; 12.
 Mar. 4 ; 25.
 Lu. 8 ; 18.
 & 19 ; 26.

Is. 52 ; 7.
 Ezek. 18 ; 7.

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CH. 25.

‘sick, and ye assisted me; I was in prison,
 ‘and ye visited me.’ Then the righteous will
 37 answer him, saying, ‘Lord, when did we see
 ‘thee hungry, and fed thee; or thirsty, and
 38 ‘gave thee drink? When did we see thee a
 ‘stranger, and lodged thee; or naked, and
 39 ‘clothed thee? When did we see thee sick,
 40 ‘or in prison, and visited thee?’ The king
 will reply to them, ‘Verily I say unto you,
 ‘that inasmuch as ye have done this to any
 ‘the least of these my brethren, ye have done
 ‘it unto me.’

41 Then he will say to those at his left hand, ch. 7; 23.
Lu. 14; 27.
 ‘Depart from me, ye cursed, into the eternal
 ‘fire, prepared for the devil and his angels;
 42 ‘for I was hungry, but ye gave me no food; I
 43 ‘was thirsty, but ye gave no drink; I was a
 ‘stranger, but ye did not lodge me; naked,
 ‘but ye did not clothe me; sick, and in prison,
 44 ‘but ye did not mind me.’ Then they also
 will answer, saying, ‘Lord, when did we see
 ‘thee hungry, or thirsty, or a stranger, or nak-
 ‘ed, or sick, or in prison, and did not assist
 45 ‘thee?’ Then he will reply to them, saying,
 ‘Verily I say unto you, that inasmuch as ye
 ‘did it not to any the least of these, ye did it
 46 ‘not to me.’ And these shall go to eternal Jo. 5; 29.
Dan. 12; 1.
 punishment, but the righteous into eternal life.

SECTION XIV.

THE LAST SUPPER.

Mar. 14; 1.
Lu. 22; 1.
Jo. 11; 47.
& 53.

XXVI. *Jesus having ended this discourse, said to*
 2 *his disciples, Ye know that two days hence*
 3 *cometh the passover. Then the Son of Man*
this time the chief priests and the Scribes, and
the elders of the people, were convened in the
 4 *palace of Caiaphas the high priest, where they*
consulted how they might take Jesus by surprize
 5 *and kill him. They said, however, Not during*
the festival, lest there be a commotion among
the people.

Mar. 14; 3.
Jo. 11; 2.
& 12; 2.

6 *Now Jesus being in Bethany, in the house of*
 7 *Simon [formerly] a leper, a woman came to*
him with an alabaster box of balsam, very pre-
cious, which she poured on his head, while he
 8 *was at table. His disciples observing it, said,*
 9 *with indignation, Why this profusion? This*
balsam might have been sold for a great price,
 10 *and the money given to the poor. Jesus know-*
ing it, said to them, Why trouble ye the wo-
 11 *man? She hath done me a good office. For*
ye have the poor always amongst you, but me
 12 *ye have not always. For it is to embalm me*
that she hath poured this balsam upon my
 13 *body. Verily I say unto you, In what part*
soever of the world the gospel shall be preach-
ed, what this woman hath now done shall be
mentioned to her honour.

Deu. 5; 11.

SECT. XIV.

CH. 26.

- 14 *Then one of the twelve, named Judas Iscariot,* Mar. 14 ; 10.
 15 *went to the chief priests, and said, What will* Lu. 22 ; 3.
ye give me, and I will deliver him to you ?
 16 *And they weighed him thirty shekels⁴², and*
from that time he watched an opportunity to
deliver him up.
 17 *Now on the first day of unleavened bread,* Mar. 14 ; 12.
the disciples came to Jesus, saying, Where shall Lu. 22 ; 7
 18 *we prepare for thee the paschal supper ? He*
answered, Go into the city, to such a man, and
tell him, ' The teacher saith, My time is near ;
' I must celebrate the passover at thy house
 19 *' with my disciples.' And the disciples did*
as they were ordered, and prepared the pass-
over.
 20 *In the evening he placed himself at table with* Mar. 14 ; 17.
 21 *the twelve ; and while they were eating he said,* Lu. 22 ; 21.
Verily I say unto you, that one of you will de- Jo. 13 ; 21.
 22 *liver me up. And they were extremely sorrow-* Ps. 41 ; 9.
ful, and began every one of them to say, Mas-
 23 *ter, is it I ? He answering, said, The man*
whose hand is in the dish with mine, is he who
 24 *betrayeth me. The Son of Man departeth in*
the manner foretold in Scripture concerning
him ; but woe unto that man by whom the
Son of Man is betrayed ; it had been better
 25 *for that man never to have been born. Then*
Judas, who betrayed him, said also, Rabbi, is it
I ? Jesus answered, It is.
 26 *As they were eating, Jesus took the loaf, and,* Mar. 14 ; 22.
Lu. 22 ; 14.
1 Co. 11 ; 23.

⁴² About 3l. 15s. sterling.

having given thanks, broke it, and gave it to the disciples, and said, Take, eat, this is my body.

- 27 *Then he took the cup, and having given thanks, gave it to them, saying, Drink hereof all of you ;*
 28 *for this is my blood, the blood of the new covenant, shed for many, for the remission of sins.*
 29 *I assure you that I will not henceforth drink of the product of the vine, until the day when I shall drink it new with you in my Father's*
 30 *kingdom. And after the hymn, they went out to the Mount of Olives.*

Mar. 14 ; 27.
 Zech. 13 ; 7.
 Jo. 16 ; 32.
 Mar. 16 ; 7.
 Lu. 22 ; 31.
 Jo. 13 ; 37.

- 31 *Then Jesus said to them, This night I shall prove a stumbling stone to you all ; for it is written, " I will smite the shepherd, and the flock*
 32 *" will disperse." But after I am raised again,*
 33 *I will go before you into Galilee. Peter, thereupon, said to him, Though thou shouldest prove a stumbling stone to them all ; I never*
 34 *will be made to stumble. Jesus answered, Verily I say unto thee, that this very night, before the cock crow, thou wilt thrice disown*
 35 *me. Peter replied, Although I should die with thee, I never will disown thee. And all the disciples said the same.*

Ma. 14 ; 32.
 Lu. 22 ; 40.

- 36 *Then Jesus went with them to a place called Gethsemane, and said to his disciples, Stay*
 37 *here, while I go yonder and pray. And he took with him Peter, and the two sons of Zebedee ; and*
 38 *being oppressed with grief, said to them, My soul is overwhelmed with a deadly anguish ; abide*
 39 *here, and watch with me. And going a little before, he threw himself on his face, and praying,*

SECT. XIV.

CH. 26.

said, My Father, remove this cup from me, if it be possible; nevertheless, not as I would, but
 40 as thou wilt. *And he returned to his disciples, and finding them asleep, said to Peter, Is it so, then, that ye could not keep awake with me a*
 41 *a single hour? Watch and pray, that ye be not overcome by temptation; the spirit indeed*
 42 *is willing, but the flesh is weak. A second time he withdrew, and prayed, saying, O my Father, if there be no exemption for me; if I*
 43 *must drink this cup, thy will be done. Upon his return, he again found them sleeping, for their*
 44 *eyes were overpowered. Again, leaving them, he went and prayed the third time, using the*
 45 *same words. Then he came back to his disciples, and said to them, Sleep on now, and take your rest: behold the hour approacheth, when the Son of Man must be delivered into the*
 46 *hands of sinners. Arise, let us be going; lo! he who betrayeth me is at hand.*

47 *Before he had done speaking, Judas, one of the twelve, appeared with a great multitude, armed with swords and clubs, and sent by the*
 48 *chief priests and elders of the people. Now*
 49 *the betrayer had given them a sign, saying, The man whom I shall kiss is he, secure him. And*
 50 *coming directly to Jesus, he said, Hail Rabbi, and kissed him. Jesus answered, Friend, for what purpose comest thou? Then they advanced, and laying hands on Jesus seized him. Upon*
 51 *this one of Jesus' company laying his hand upon his sword, drew it; and striking the servant of*
 52 *the high priest, cut off his ear. Jesus said to*

Mar. 14; 43.
 Lu. 22; 47.
 Jo. 18; 3.

Gen. 9 ; 6.
Rev. 13 ; 10.

- him*, Sheathe thy sword ; for whoever hath recourse to the sword, shall fall by the sword.
- 53 Thinkest thou that I cannot presently invoke my Father, who would send to my relief more
- 54 than twelve legions of angels⁴³ ? But in that case how should the Scriptures be accomplished, which declare that these things must be ?
- 55 *Then turning to the multitude, he said*, Do ye come with swords and clubs to apprehend me, like people in pursuit of a robber ? I sat daily amongst you, teaching in the temple, and ye
- 56 did not arrest me. But all this hath happened, that the writings of the Prophets might be fulfilled. *Then all the disciples forsook him and fled.*

SECTION XV.

THE CRUCIFIXION.

Mar. 14 ; 53.
Lu. 22 ; 54.
Jo. 18 ; 13.
& 24.

- 57 *NOW they who had apprehended Jesus, brought him to Caiphas the high priest, with whom the Scribes and elders were assembled.*
- 58 *But Peter followed him at a distance, to the court of the high priest's house, and having gone in, sat with the officers to see the issue.*
- 59 *Meantime the chief priests and the elders, and the whole Sanhedrim, sought out false evidence against Jesus, upon which they might con-*

Mar. 14 ; 55.
Lu. 22 ; 66.

⁴³ A Roman legion consisted of 6000 men ; sometimes more, sometimes fewer.

SECT. XV.

CH. 26.

60 *demn him to die. But though many false wit-*
nesses appeared, they found it not. At length
 61 *came two false witnesses, who charged him with*
saying, 'I can demolish the temple of God,
 62 *'and rebuild it in three days.' Then the high*
priest, rising, said to him, Answerest thou noth- Jo. 2 ; 19.
 63 *ing to what these men testify against thee ? Jesus*
remaining silent, he added, On the part of the liv-
ing God, I adjure thee to tell us, whether thou be
 64 *the Messiah, the Son of God. Jesus answered*
him, It is as thou sayest : nay, be assured that
hereafter ye shall see the Son of Man sitting
at the right hand of the Almighty, and coming
 65 *on the clouds of heaven. Then the high priest,*
rending his clothes, said, He hath uttered blas-
phemy. What further need have we of wit-
nesses, now that ye have heard him blaspheme ?
 66 *What think ye ? They answered, He deserveth*
 67 *to die. Then they spat in his face. Some gave*
him blows on the head, and others struck him on
 68 *the cheeks, and said, Divine to us, Messiah,* Is. 50 ; 6.
who it was that smote thee.

69 *Now Peter was sitting without in the court,*
and a maid servant came to him, and said,
 70 *Thou also wast with Jesus the Galilean. But* Mar. 14 ; 66.
he denied before them all, saying, I know noth- Lu. 22 ; 55.
 71 *ing of the matter. And as he went out into the* Jo. 18 ; 17.
porch, another maid observing him, said to them, & 25.
This man too was there with Jesus the Naza-
 72 *rene. Again, he denied, swearing that he knew*
 73 *him not. Soon after some of the bystanders said*
to Peter, Thou art certainly one of them, for
 74 *thy speech discovereth thee. Whereupon,*

CH. 27.

SECT. XV.

with execrations, and oaths, he asserted that he did not know him; and immediately the cock crew. Then Peter remembered the word which Jesus had said to him, "Before the cock crow, thou wilt thrice disown me." And he went out and wept bitterly.

ch. 26; 34.

Mar. 15; 1.
Lu. 23; 1.
Jo. 18; 28.

XXVII. WHEN it was morning, all the chief priests and the elders of the people having conspired against Jesus, how they might procure his death, conducted him bound to Pontius Pilate the procurator, to whom they consigned him.

Then Judas, who had betrayed him, finding that he was condemned, repented; and returning the thirty shekels to the chief priests and the elders, said, I have sinned, in that I have betrayed the innocent. They answered, What is that to us? See thou to that. After which, having thrown down the money in the temple, he went away and strangled himself. The chief priests taking the money, said, It is not lawful to put it into the sacred treasury, because it is the price of blood. But after deliberating, they bought with it the potter's field to be a burying place for strangers; for which reason that field is to this day called the field of blood.

Acts, 1; 18.

Zec. 11; 12.

Then was the word of Jeremiah the Prophet verified, "The thirty shekels, the price at which he was valued, I took, as the Lord⁴⁴ appointed me, from the sons of Israel, who gave them for the potter's field."

⁴⁴ Jehovah.

SECT. XV.

CH. 27.

- 11 *Now Jesus appeared before the procurator,* Mar. 15 ; 2.
Lu. 23 ; 1.
 12 *who questioned him, saying, Thou art the King*
of the Jews? He answered, Thou sayest right.
But when he was arraigned by the chief priests
 13 *and the elders, he made no reply. Then Pilate*
said to him, Hearest thou not of how many
 14 *crimes they accuse thee? But he answered*
not one word, which surprised the procurator
exceedingly.
- 15 *Now the procurator was wont to release, at* Mar. 15 ; 6.
Lu. 23 ; 17.
Jo. 18 ; 39.
the festival, any one of the prisoners whom the
 16 *multitude demanded. And they had then a fa-*
 17 *mous prisoner named Barabbas. Therefore,*
when they were assembled, Pilate said to them,
Whom shall I release to you? Barabbas, or
 18 *Jesus who is called Messiah?—(For he per-*
ceived that, through envy, they had delivered
 19 *him up; besides, while he was sitting on the*
tribunal, his wife sent him this message, ‘Have
‘thou nothing to do with that innocent person;
‘for, to-day, I have suffered much, in a dream,
 20 *‘on his account.’) But the chief priests and*
the elders instigated the populace to demand
Barabbas, and cause Jesus to be executed.
 21 *Therefore, when the procurator asked which*
of the two he should release, they all answered,
 22 *Barabbas. Pilate replied, What then shall I* Acts, 3 ; 14.
do with Jesus, whom they call Messiah? They
 23 *all answered, Let him be crucified. The pro-*
curator said, Why? what evil hath he done?
But they cried the louder, saying, Let him be
 24 *crucified. Pilate perceiving that he was so far*

from prevailing, that they grew more tumultuous, took water, and washed his hands before the multitude, saying, I am guiltless of the blood
 25 *of this innocent person. See ye to it. And all the people answering said, His blood be upon*
 26 *us, and upon our children. Then he released Barabbas to them, and having caused Jesus to be scourged, delivered him up to be crucified.*

Mar. 15 ; 16.
 Jo. 19 ; 1.
 Ps. 22 ; 16.

27 *After this the procurator's soldiers took Jesus into the pretorium⁴⁵, where they gathered*
 28 *around him all the band. And having stripped*
 29 *him, they robed him in a scarlet cloak, and crowned him with a wreath of thorns, and put a*
rod in his right hand, and kneeling before him
 30 *in mockery, cried, Hail, King of the Jews. And spitting upon him, they took the rod, and struck*
 31 *him with it on the head. When they had mocked him, they disrobed him again, and having put his own raiment on him, led him away to crucify him.*

Mar. 15 ; 21.
 Lu. 23 ; 26.
 33.
 Jo. 19 ; 17.

32 *As they went out of the city, they met one Simon a Cyrenian, whom they constrained to carry*
 33 *the cross ; and being arrived at a place called Golgotha, which signifies a place of*
 34 *skulls, they gave him to drink vinegar, mixed with wormwood, which, having tasted it, he would not*
 35 *drink. After they had nailed him to the cross, they parted his garments by lot ; [thus verifying the words of the Prophet, " They shared*
 36 *" my mantle among them, and cast lots for my " vesture."] And having sat down there they*

Ps. 22 ; 18.

⁴⁵ The governor's palace, or hall of audience.

SECT. XV.

CH. 27.

37 guarded him. *And over his head they placed this inscription, denoting the cause of his death.*

THIS IS JESUS THE KING OF THE
38 **JEWS.** *Two robbers also were crucified with him, one at his right hand, and the other at his left.*

39 *Meanwhile the passengers reviled him, shaking their heads, and saying,* Thou who demolishest the temple, and rebuildest it in three days : if thou be God's Son, come down from

41 the cross. *The chief priests also, with the scribes, the elders, and the Pharisees, deriding him, said,* He saved others : cannot he save

42 himself ? If he be king of Israel, let him now descend from the cross, and we will believe

43 him. He trusted in God. Let God deliver him now, if he regard him ; for he called him-

44 self God's Son. *The robbers too, his fellow-sufferers, upbraided him in the same manner.*

45 *Now from the sixth⁴⁶ hour to the ninth⁴⁷, the whole land was in darkness. About the ninth⁴⁸*

hour, Jesus cried aloud, saying, Eli, eli, lama sabachthani ! that is, " My God, my God, why hast thou forsaken me ?" Some of the bystanders hearing this, said, He calleth Elijah.

48 *Instantly one of them ran, fetched a sponge, and soaked it in vinegar, and having fastened*

49 *it to a stick, presented it to him to drink. The rest said, Forbear, we shall see whether*

⁴⁶ Twelve o'clock, noon.⁴⁷ Three, afternoon.⁴⁸ Three, afternoon.

CH. 27.

SECT. XVI.

50 *Elijah will come to save him. Jesus having again cried with a loud voice, resigned his spirit.*

Mar. 15 ; 38. 51 *And behold the veil of the temple was rent in*
 Lu. 23 ; 45. 52 *two from top to bottom, the earth trembled,*
 53 *and the rocks split. Graves also burst open,*
and after his resurrection, the bodies of several
saints who slept were raised, came out of the
graves, went into the holy city, and were seen
 54 *by many. Now the centurion, and they who*
with him guarded Jesus, observing the earth-
quake, and what passed, were exceedingly ter-
rified, and said, This was certainly the Son of
God.

Mar. 15 ; 40. 55 *Several women also were there, looking on at*
 Lu. 23 ; 55. *a distance, who had followed Jesus from Gali-*
 56 *lee, assisting him with their service. Among*
them were Mary Magdalene, and Mary the
mother of James and Joses, and the mother of
Zebedee's sons.

SECTION XVI.

THE RESURRECTION.

Mar. 15 ; 42. 57 *IN the evening, a rich Arimathean named Jo-*
 Lu. 23 ; 50. 58 *seph, who was himself a disciple of Jesus, went*
 Jo. 19 ; 38. *to Pilate and begged the body of Jesus. Pi-*
late having given orders to deliver it to Joseph ;
 59 *he took the body, wrapped it in clean linen,*
 6 *and deposited it in his own monument, which he*

SECT. XVI.

CH. 28.

had newly caused to be hewn in the rock ; and having rolled a great stone to the entrance, he
 61 went away. Now Mary Magdalene, and the other Mary were there, sitting over against the sepulchre.

62 On the morrow, being the day after the preparation⁴⁹, the chief priests and the Pharisees
 63 repaired in a body to Pilate, and said, My lord, we remember that this impostor, when alive, said, " Within three days I shall be
 64 " raised." Command, therefore, that the sepulchre be guarded for three days, lest his disciples come by night and steal him, and say to the people, ' He is raised from the dead ;' for this last imposture would prove worse than the
 65 first. Pilate answered, Ye have a guard, make the sepulchre as secure as ye can. Accordingly they went and secured it, sealing the stone, and posting guards.

XXVIII. *SABBATH*⁵⁰ being over, and the first day⁵¹ of the week beginning to dawn, Mary Magdalene and the other Mary went to visit
 2 the sepulchre. Now there had been a great earthquake ; for a messenger of the Lord had descended from heaven, who, having rolled the
 3 stone from the entrance, sat upon it. His countenance was like lightning, and his apparel
 4 white as snow. Seeing him, the guards quaked
 5 with terror, and became as dead men. But the

Mar. 16 ; 1.
 Jo. 20 ; 1.

⁴⁹ The Preparation is our Friday.

⁵⁰ With us Saturday.

⁵¹ With us Sunday.

- angel said to the women, Fear not ye; for I know that ye seek Jesus who was crucified.*
- 6 *He is not here; for he is risen as he foretold.*
- 7 *Come see the place where the Lord lay. And go quickly say to his disciples, 'He is risen 'from the dead; behold he goeth before you 'to Galilee, where ye shall see him.' Take notice: I have told you.*
- 8 *Instantly they went out from the monument with fear and great joy, and ran to inform his*
- 9 *disciples. When they were gone, Jesus himself met them, saying, Rejoice. Upon which they prostrated themselves before him, and em-*
- 10 *braced his feet. Then Jesus said to them, Be not afraid: go, tell my brethren to repair to Galilee, and there they shall see me.*
- 11 *They were no sooner gone than some of the guard went into the city, and informed the chief*
- 12 *priests of all that had happened. These after meeting and consulting with the elders, gave a large sum to the soldiers, with this injunction,*
- 13 *Say, 'His disciples came by night and stole*
- 14 *'him while we were asleep.' And, if this come to the procurator's ears, we will appease*
- 15 *him and indemnify you. So they took the money and acted agreeably to their instructions. Accordingly this report is current among the Jews to this day.*
- 16 *Now the eleven disciples went to Galilee, to the mountain whither Jesus had appointed them*
- 17 *to repair. When they saw him, they threw themselves prostrate before him; yet some*
- 18 *doubted. Jesus came near, and said to them,*

SECT. XVI.

CH. 28.

All authority is given to me in heaven and upon
19 the earth ; go, therefore, convert all the nations, Mar. 16 ; 15.
baptizing them in the name of the Father, and
20 of the Son, and of the Holy Ghost ; teaching
them to observe all the things which I have
commanded you : and behold ! I am with you
always, even to the conclusion of this state.
Amen.

*Over the whole of Matthew
Nov 6 1853*

PREFACE

TO

MARK'S GOSPEL.

THAT the Gospel was written by Mark which is commonly ascribed to him, and that it was the second in the order of time, are points for which the unanimous voice of antiquity can evidently be pleaded. The first authority to be produced, in support of both these articles, is Papias, to whom, as the oldest witness, and, consequently, in a case of this nature, the most important, we are chiefly indebted for what has been advanced in relation to the Evangelist Matthew. What he says concerning Mark may be thus rendered from the words of Eusebius¹ who quotes him: "This is what was related by the elder (that is, John, not the Apostle, but a disciple of Jesus;) Mark being Peter's interpreter, wrote exactly whatever he remembered, not indeed in the order wherein things

¹ Hist. Eccl. l. iii. c. 39.

“ were spoken and done by the Lord ; for he was
 “ not himself a hearer or follower of our Lord, but
 “ he afterwards, as I said, followed Peter, who
 “ gave instructions as suited the occasions, but
 “ not as a regular history of our Lord’s teaching.
 “ Mark, however, committed no mistake in writing
 “ such things as occurred to his memory : for of
 “ this one thing he was careful, to omit nothing
 “ which he had heard, and to insert no falsehood
 “ into his narrative.” Such is the testimony of
 Papias, which is the more to be regarded, as he
 assigns his authority. He spoke not from hearsay,
 but from the information he had received from a
 most credible witness, John the elder or presbyter,
 a disciple of Jesus, and companion of the Apostles,
 by whom he had been intrusted with a ministry
 in the church.

§ 2. It would be superfluous here to add other testimonies. Suffice it to say, that what is above advanced by Papias, on the authority of John, is contradicted by no person. It is, on the contrary, confirmed by all who take occasion to mention the subject. I shall only subjoin the account given by Irenæus, because it serves to ascertain another circumstance, namely, that the publication of Mark’s Gospel, the second in the order of time, soon followed that of Matthew’s. After telling us that Matthew published his Gospel, while Peter and Paul were preaching at Rome, he adds² : “ After

² Adv. Hær. l. iii. c. 1.

“ their departure [*ἐξοδον*,] Mark also, the disciple “ and interpreter of Peter, delivered to us, in writing, the things which had been preached by “ Peter ?” The Greek *ἐξοδος*, like the English word *departure*, and the word used in the old Latin edition, *excessus*, is equivocal ; it may either denote *death*, which is a departure out of this world, or a mean departure out of the city. It is probably in the former of these senses that the word is here used. Yet by the accounts given by some others, Mark’s Gospel was published in Peter’s lifetime, and had his approbation. But not to insist on matters which cannot now be ascertained, it sufficeth us, that we know by whom this Gospel was written, and whence the writer drew his information. Indeed this latter point has, from the earliest times, been considered as so well authenticated, that some have not scrupled to denominate this *the Gospel according to Peter*. They did not intend thereby to dispute Mark’s title to be esteemed the writer, but to express, in a stronger manner, that every thing here advanced, had the sanction of that Apostle’s testimony, than whom no disciple more closely attended our Lord’s ministry, from its commencement to its consummation. The Gospel of Mark is said, by some, to be but two years posterior in date to that of Matthew. About this, however, it is in vain to think to arrive at any certainty.

§ 3. BUT as to the person here named Mark, authors are not equally agreed. Some have

thought that it was he of whom mention is several times made in the Acts, and some of Paul's Epistles, who is called *John*, whose surname is *Mark*, whose mother's name was Mary³, and of whom we are likewise told, that he was sister's son to Barnabas⁴. From the little we are able to collect out of the apostolical writings, it appears to me rather improbable, that this is he. Of John, surnamed Mark, one of the first things we learn is, that he attended Paul and Barnabas in their apostolical journeys, when these two travelled together⁵. And when, afterwards, there arose a dispute between them concerning him, insomuch that they separated, Mark accompanied his uncle Barnabas, and Silas attended Paul. When Paul was reconciled to Mark, which was probably soon after (for though, among good men, there may arise differences, as these differences are not embittered by any malignity of disposition, a reconciliation is easily effected,) we find Paul again employing Mark's assistance, recommending him, and giving him a very honourable testimony⁶. But we hear not a syllable of his attending Peter, as his minister, or assisting him in any capacity. This is so different from the accounts which the most ancient writers give of the Evangelist Mark that, though they cannot be said to contradict each other, they can hardly be supposed as spoken of the same individual. The Evangelist is not said to have derived

³ Acts, xii. 12.

⁴ Col. iv. 10.

⁵ Acts, xii. 25. xiii. 5.

⁶ Col. iv. 10. 2 Tim. iv. 11. Philem. 24.

any part of his information from our Lord himself, or even from any of his Apostles, except the Apostle Peter, (for no other is ever named,) whose disciple he is always represented as having been; and who, doubtless, speaks of him when he says⁷, *Marcus my son saluteth you*. The denomination *son* was, in those times, commonly given, by the minister, to every one who, by his means, had been converted to the Christian faith. But, as to the nephew of Barnabas, we have seen how differently he is represented in the Acts, as well as in Paul's Epistles. And if we recur to tradition (for historical evidence cannot be pretended,) it represents him as having been a disciple of our Lord, and one of the Seventy, whom Jesus in his lifetime sent out to preach the Gospel. Besides, no ancient author, in speaking of this Evangelist, ever calls him John, but always Mark. In brief, the accounts given of Paul's attendant, and those of Peter's interpreter, concur in nothing but the name, Mark, or Marcus; too slight a circumstance to evince the sameness of the person, especially when we consider how common the name was at Rome, and how customary it was for the Jews, in that age, to assume some Roman name when they went thither.

§ 4. FURTHER, that Mark wrote his Gospel in Greek, is as evidently conformable to the testimony of antiquity, as that Matthew wrote his in

⁷ 1 Pet. v. 13.

Hebrew. Cardinal Baronius is the only person who has strenuously maintained the contrary, affirming that this Evangelist published his work in Latin. I know no argument, worthy the name of argument, but one, that he produces in support of his opinion. The external evidence of testimony is clear against him; but something like internal probability may be urged in favour of his sentiment. ‘This Gospel,’ says the Cardinal, ‘was published at Rome, for the benefit of the Romans. Can we then suppose it would be written in any other than the language of the place?’ I shall admit that this Gospel was published at Rome; though that is not universally believed, some rather supposing it to have been at Alexandria, after Mark had been entrusted with the superintendence of that church; but, though the design of the publication had been the benefit of those residing at Rome, it would not have been exclusively intended for the natives. Let it be observed, that the ministry of Peter, to whom Paul tells us⁸, the Gospel of the circumcision was committed, was chiefly employed in converting and instructing his countrymen the Jews, who abounded at that time in the imperial city. Now it was customary with such of the Jews as went abroad (I may say generally with travellers of all nations, especially from the East,) to make themselves masters of the Greek tongue, which was become a kind of universal language, and was more used by strangers at Rome, than the language of the place. It was with such

⁸ Gal. ii. 7.

that the first Christian missionaries were principally concerned. The Apostle Paul accordingly wrote to them in Greek, and not in Latin, which would not have been done, if the former language had not been then better understood in the Christian congregation than the latter. Now, if there was no impropriety in Paul's writing them a very long Epistle in Greek, neither was there any in Mark's giving them his Gospel in that language. The only thing I know which looks like an ancient testimony in favour of the opinion of Baronius, is the inscription subjoined to this Gospel in Syriac, and in some other Oriental versions. But it ought to be remembered, that these postscripts are not the testimonies of the translators. They proceed merely from the conjecture of some transcriber, but when written, or by whom, is equally unknown. But enough, perhaps too much, for setting aside a mere hypothesis, not only unsupported by positive evidence, but in direct contradiction to it.

§ 5. FROM this Gospel, as well as from the former, we should readily conclude that the author was by birth and education a Jew. The Hebraisms in the style (or examples of what has been called the idiom of the synagogue) are very evident throughout the whole. At the same time, as some critics have observed, there are several expressions here used, which clearly indicate that the writer had been accustomed, for some time, to live among the Latins. Not only does he use the Latin words, which are to be found in other Gospels, and seem

to have been then current in Judea, as *λεγεων* a *legion*, *κηνσος* *tribute*, *πρατωριον* *prætorium*, and *δηναριον* a *denarius*; but he employs some which are peculiar to himself, as *κεντυριων* *centurion*, *σπεκουλατωρ* *sentinel*, and *ξεστης* from *sextarius*, a *pot*; for such transpositions of letters are not uncommon in order to avoid a collision which the language does not admit. These have been pleaded as evidences that the original was Latin; but, in fact, they are much stronger marks of a Greek writer who had lived some years among the Latins, and had been accustomed to use, and hear used by others, such names of offices as were familiarly known in the place. Nothing is more common with travellers, than to interlard their conversation with such foreign words as those now described. This is not always, as people are apt to suspect, the effect of affectation: for it is manifest from experience, that such words, in consequence of the recent habit, do most readily suggest themselves to the memory of the speaker or writer, even though using a different tongue. There are some other internal evidences which have not escaped the notice of the inquisitive, that this Gospel was written in a country of strangers, or at least beyond the confines of Judea, where the names of places, and the peculiar phrases relating to religious ceremonies, could not be so familiar to the people, not even to the Jews, as they would be in any part of Palestine. The first time the Jordan is mentioned⁹, *ποταμος* is added to the

⁹ Ch. i. 5.

name for explanation : for though no person in Judea needed to be informed that Jordan is a river, the case was different in distant countries. The word *γεεννα* which, on account of its figurative application in the New Testament, is, in English, always rendered *hell*, is, strictly and originally, the name of a place near Jerusalem, *the valley of Hinnom*, where infants had been sacrificed by fire to Moloch, a place well known to the inhabitants of the country, though perfectly unknown to those of Italy or Egypt. This Evangelist, therefore, when he mentions it¹⁰, very properly adds for explanation, *το πυρ το ασβεστον*, *the unquenchable fire*. Words and phrases not used out of Palestine and the neighbouring regions, are either not named by him at all, or attended, as the above example, with some circumstance which may serve to explain them. Thus he avoids altogether the word *Mammon* used by Matthew and Luke, which, though familiar in Judea, and perhaps through all Syria, might not have been understood even by the Hellenist Jews at Rome. He therefore makes the common term *χρηματα* *riches*, which could not be mistaken any where, supply its place ; and though he finds it convenient, on one occasion¹¹, to employ the Oriental word *Corban*, he immediately subjoins the interpretation *‘ο εστι δωρον*, *that is, a gift*. In another place¹², he adopts the terms *κοινας χερσαι*, which, though not Oriental words, make a sort of Oriental phraseology, that would be unintelligible to the far greater part of

¹⁰ Ch. ix. 43. 45.¹¹ Ch. vii. 11.¹² Ch. vii. 2.

Greek readers. For this reason he immediately explains himself by adding, *τοῦτ' ἐστίν, ἀνιπτοῖς* ; *that is, unwashen*. Add to this, that the rite there alluded to is, in the following verses, explained in a manner which, to one in Matthew's circumstances, who wrote for the immediate use of the natives of Judea, familiarized to such observances, must have appeared entirely superfluous. The woman from the confines of Tyre and Sidon, who applied to our Lord, in behalf of her daughter, is, by Matthew who wrote in Hebrew, for the use of the Hebrews, very properly, in the style of their ancient scripture, called *Canaanitish*, and is, not less suitably, by Mark who wrote in Greek, for the benefit of all who spoke that language, denominated *Syrophœnician*. When the two Gospels, Matthew's and Mark's are, on these points, compared together, though the particulars in the comparison, taken severally, appear inconsiderable, they bear such strong internal characters as serve greatly to corroborate the historical proof we have relating to their respective authors and languages, to the circumstances of time, and place of publication, as well as to the people for whose use they were respectively written. Such little points, which have nothing of the ostentation of evidence, will be admitted, by the judicious, to have the more weight, on that very account. And, let it be observed that, though the church of Rome, in that early period, and the same may be affirmed of the church of Alexandria, consisted mostly of Hellenist Jews, it was not confined to these. The sacred writers, therefore, who wrote in Greek, chose very

properly, so far to adapt their expressions as to be at least intelligible to other readers of that language.

§ 6. THERE are some peculiarities of style which have been observed in this writer, such as the more frequent use of the adverbs *ευθως* and *ευθειως*, than is found in any other writer in the New Testament, his beginning sentences oftener with *και*, and *και ελεγεν αυτοις*, idioms not unfrequent with the rest. Augustin considers this Evangelist as the abridger of Matthew. *Marcus Matthæum subsequutus tanquam pedissequus et breviator ejus videtur.* It is indeed true that Mark sometimes copies the very expressions used by Matthew. That he is not, however, to be considered as an abridger, may be evinced by the following reasons: First, he omits altogether several things related by Matthew, our Lord's pedigree, his birth, the visit of the Magians, Joseph's flight into Egypt, the cruelty of Herod. As his intention appears to have been to give in brief the history of our Lord's ministry, he begins very properly with the preaching of the Baptist. Again, there are some other things in Matthew, whereof, though they fall within the time to which Mark had confined himself, he has taken no notice; and some things are mentioned by Mark which had been overlooked by Matthew. Further, he has not always followed the same arrangement with his predecessor: and his relation of some facts, so far from being an abridgement of Matthew's, is the more circumstantial of the two. His style in general, instead of

being more concise, is more diffuse. That he had read Matthew's Gospel cannot be doubted. For their exact conformity in expression in several places, Grotius has an ingenious manner of accounting. He supposes that Mark had carefully read Matthew's Gospel in the original Hebrew, before it was translated into Greek; and that he had the particulars fresh in his memory, when he was occupied in writing his Gospel. Again, he supposes that the translator of Matthew into Greek has thought it safest to adopt the expressions of Mark, wherever they would suit the Hebrew, from which he was translating. But this, it must be confessed, though not implausible, is mere conjecture. It is generally our Lord's discourses which are abridged by Mark. As to his miracles, he has rather more fully related them. The additional circumstances and incidents recorded in this Gospel, appear to rest upon the authority of the Apostles, but principally on that of Peter.

THE

GOSPEL BY MARK.

SECTION I.

THE ENTRANCE ON THE MINISTRY.

I. *THE beginning of the Gospel of Jesus Christ
Son of God.*

- 2 *As it is written in the Prophets, "Behold I* Mat. 3 ; 1.
"send mine angel before thee, who shall prepare Lu. 3 ; 1.
3 *"thy way :"* *"The voice of one proclaiming in* Jo. 1 ; 6.
"the wilderness, Prepare a way for the Lord"¹³, Mal. 3 ; 1.
Is. 40 ; 3.
4 *"make for him a straight passage :"* *thus came*
John baptizing in the wilderness, and publish-
ing the baptism of reformation for the remission

¹³ Jehovah.

5 *of sins. And all the country of Judea, and the inhabitants of Jerusalem resorted to him, and were baptized by him in the river Jordan, confessing their sins. Now John's clothing was of camel's hair, tied round his waist with a leathern girdle : and he lived upon locusts and wild honey. And he proclaimed, saying, One mightier than I cometh after me, whose shoe-latchet I am unworthy to stoop down and untie. I indeed have baptized you in water ; but he will baptize you in the Holy Spirit.*

Mat. 3 ; 13.
Lu. 3 ; 21.
Jo. 1 ; 31.

9 *At that time Jesus came from Nazareth of Galilee, and was baptized by John in Jordan.*
10 *As soon as he arose out of the water, he saw the sky part asunder, and the Spirit descend upon him like a dove. And a voice was heard from heaven, which said, Thou art my beloved Son in whom I delight.*

Mat. 4 ; 1.
Lu. 4 ; 1.

12 *Immediately after this the Spirit conveyed him into the wilderness : and he continued there in the wilderness forty days tempted by Satan¹⁴ ; and was among the wild beasts ; and the angels ministered to him.*

Mat. 4 ; 12.
Lu. 4 ; 15.
Jo. 4 ; 43.

14 *But after John's imprisonment, Jesus went into Galilee, proclaiming the good tidings of the reign of God. The time, said he, is accomplished, the reign of God approacheth ; reform, and believe the good tidings.*

Mat. 4 ; 18.
Lu. 5 ; 1.
Jo. 1 ; 35.

16 *Then walking by the sea of Galilee, he saw Simon, and Andrew, Simon's brother, casting a drag into the sea, for they were fishers. Jesus*
17 *drag into the sea, for they were fishers. Jesus*

SECT. I.

CH. I.

said to them, Come with me, and I will make
 18 you become fishers of men. *Immediately they*
 19 *left their nets, and followed him. Passing on a*
little, and seeing James, son of Zebedee, with
John his brother, who were mending their nets
 20 *in a bark ; he immediately called them : where-*
upon leaving their father Zebedee in the bark
with the hired servants, they accompanied him.

21 *And they went to Capernaum ; and on the* Lu. 4 ; 31.
Sabbath, he repaired directly to the synagogue, Mat. 7 ; 28.
 22 *and instructed the people, who were aston-*
ished at his manner of teaching ; for he taught as
one having authority, and not as the Scribes.

23 *Now there was in their synagogue a man* Lu. 4 ; 33.
possessed with an unclean spirit, who cried out,
 24 *Ah ! Jesus of Nazareth, what hast thou to do*
with us ? Art thou come to destroy us ? I know
 25 *who thou art, the holy one of God. Jesus re-*
buking him, said, Be silent, and come out of
 26 *him. Then the unclean spirit threw him into*
convulsions, and raising loud cries, came out of
 27 *him : at which they were all so amazed, that*
they asked one another, What meaneth this ?
What new teaching is this ? for he command-
eth with authority even the unclean spirits, and
 28 *they obey him. And thenceforth his fame*
spread through all the region of Galilee.

29 *As soon as they were come out of the syna-* Mat. 8 ; 14.
gogue, they went with James and John into the
 30 *house of Simon and Andrew, where Simon's*
wife's mother lay sick of a fever, whereof
 31 *they immediately acquainted Jesus. And he*
came, and taking her by the hand, raised her ;

CH. 1.

SECT. I.

instantly the fever left her, and she entertained them.

32 *In the evening, after sun-set, they brought to*
 33 *him all the sick, and the demoniacs ; the whole*
 34 *city being assembled at the door. And he heal-*
ed many persons affected with various diseases,
and expelled many demons, whom he permitted
not to speak, because they knew him.

Lu. 4 ; 41.

35 *On the morrow, having risen before the dawn,*
he went out and retired to a solitary place, and
 36 *prayed there. And Simon and his company*
 37 *went in quest of him, and having found him,*
 38 *said to him, Every body seeketh thee. Jesus*
said, Let us go to the neighbouring boroughs
to proclaim [the reign] there also ; for I came
 39 *out with this design. Accordingly he proclaim-*
ed it in their synagogues throughout all Galilee,
and expelled demons.

Mat. 8 ; 2.
 Lu. 5 ; 12.

40 *And a leper came to him, and on his knees*
entreated him, saying, If thou wilt, thou canst
 41 *cleanse me. Jesus had compassion, and*
stretched out his hand and touching him, said, I
 42 *will, be thou cleansed. This he had no soon-*
er uttered, than the leprosy departed from the
 43 *man, and he was cleansed. Then Jesus strictly*
 44 *charging him, and dismissing him, said, See thou*
tell nothing of this to any man ; but go, show
thyself to the priest ; and offer for thy cleans-
ing, the things prescribed by Moses, that it
 45 *may be notified to the people. But the man,*
as soon as he was gone, began to blaze this
story, talking openly every where, insomuch that
Jesus could no longer appear publicly in the

Lev. 14 ; 2.

SECT. I.

CH. 2.

city; but remained without in solitary places, whither the people resorted to him from all parts.

II. *AFTER* many days he returned to Capernaum; and when it was known that he was in the house, such a multitude flocked thither, that there was no room for them, not even near the door, and he taught them the word [of God.]

3 A paralytic was then brought, carried by four Mat. 9; 1.
Lu. 5; 18.
4 men, who not being able to come nigh him for the crowd, uncovered the place where Jesus was, and through the opening let down the couch whereon the paralytic lay. Jesus perceiving their faith, said to the paralytic, Son, thy sins Lu. 7; 48.
6 are forgiven thee. But certain Scribes who were present, reasoned thus within themselves:
7 'How doth this man speak such blasphemies?
8 'Who can forgive sins but God?' Jesus immediately knowing in himself that they made these reflections, said to them, Why do ye reason
9 thus within yourselves? Which is easier, to say to the paralytic, 'Thy sins are forgiven,' or to say [with effect,] 'Arise, take up thy
10 'couch and walk?' But that ye may know that the Son of Man hath power upon the earth to
11 forgive sins; rise (he said to the paralytic,) I command thee, take up thy couch and go
12 home. Immediately he arose, took up the couch, and walked out before them all; inso-
much that they were all amazed, and glorified God, saying, We never saw any thing like this.
13 Again, he went out towards the sea, and all

Mat. 9; 9.
Lu. 5; 27.

the multitude repaired to him, and he taught
14 *them. Passing along, he saw Levi, son of Al-*
pheus, sitting at the toll office, and said to him,
Follow me. And he arose and followed him.

15 *Now when Jesus was eating in this man's*
house, several publicans and sinners placed
themselves at table with him and his disciples:

16 *for many of these people followed him. The*
Scribes and the Pharisees, seeing him eat with
publicans and sinners, said to his disciples,
Wherefore doth he eat and drink with publi-
17 *cans and sinners? Jesus hearing this, replied,*
The whole need not a physician, but the sick.
I came not to call the righteous, but sinners,
[to reformation.]

Mat. 9; 14.
Lu. 5; 33.

18 *The disciples of John, and those of the Phari-*
sees, accustomed to fasting, came to him, and
said, John's disciples, and those of the Phari-

19 *sees, fast; why do not thy disciples fast? Jesus*
answered, Do the bridemen fast while the
bridegroom is with them? While the bride-

20 *groom is with them they do not fast. But the*
days will come when the bridegroom shall be
taken from them; and in those days they will

21 *fast. Nobody seweth a piece of undressed*
cloth on an old garment; otherwise the new
patch teareth the old cloth, and maketh a

22 *worse rent. Nobody putteth new wine into*
old leathern bottles; else the new wine burst-
eth the bottles; and thus both the wine is

spilt, and the bottles are rendered useless; but
new wine must be put into new bottles.

Mat. 12; 1.
Lu. 6; 1.

23 *Once, when he was going through the corn*
on the Sabbath, his disciples began to pluck the

SECT. 1.

CH. 3.

24 ears of corn, as they went. *The Pharisees*
said to him, Why do they that which, on the
 25 *Sabbath, it is unlawful to do? He answered,* 1 Sa. 21; 1.
Did ye never read what David and his attend-
ants did, in a strait, when they were hungry,
 26 *how he entered the tabernacle of God, in the*
days of Abiathar the high priest, and ate the
loaves of the presence, which none but the
priests could lawfully eat, and gave thereof
 27 *also to his attendants? He added, The Sabbath*
was made for man, not man for the Sabbath.
 28 *Therefore the Son of Man is master even of*
the Sabbath. Nov. 10. 1853.

III. *Another time he entered the synagogue, when* Mat. 12; 9.
a man was there who had a withered hand. Lu. 6; 6.

2 *And they, with a design to accuse Jesus, watch-*
ed him, to see whether he would heal the man
 3 *on the Sabbath. Jesus said to the man who*
had the withered hand, Stand up in the midst.
 4 *Then he said to them, Whether is it lawful to*
do good on the Sabbath, or to do evil; to save,
 5 *or to kill? But they were silent. And looking*
round on them with anger, being grieved for
the blindness of their minds, he said to the man,
Stretch out thy hand: and as he stretched out
 6 *his hand, it became sound like the other. And*
the Pharisees went out immediately, and con-
spired with the Herodians against him, to de-
stroy him.

7 *But Jesus withdrew with his disciples towards*
the sea, whither a great multitude followed him
 8 *from Galilee, from Judea, from Jerusalem, from*

*Idumea*¹⁵, and from the banks of the Jordan. They also of the territories of Tyre and Sidon, having heard what wonders he had performed, 9 flocked to him in crowds. Then he ordered his disciples to get a boat to attend him, because of 10 the multitude, lest they should throng him : for he had healed many, which made all who had 11 maladies press upon him to touch him. And the unclean spirits, when they beheld him, prostrated themselves before him, crying, Thou art 12 the Son of God. But he strictly charged them not to make him known.

SECTION II.

THE NOMINATION OF APOSTLES.

Mat. 10 ; 1. 13 **AFTERWARDS** Jesus went up a mountain, and called to him whom he would, and they
 Lu. 6 ; 12. 14 went to him. And he selected twelve, that they
 ch. 6 ; 7. 15 might attend him, and that he might commis-
 16 sion them to proclaim [the reign,] empowering
 17 them to cure diseases, and to expel demons.
 18 These were Simon, whom he surnamed Peter,
 and James, son of Zebedee, and John the brother of James. These he surnamed Boanerges,
 that is, sons of thunder ; and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James son of Alpheus, and Thad-

¹⁵ In the Old Testament commonly *Edom*.

SECT. II.

CH. 3.

19 *deus, and Simon the Canaanite, and Judas Iscariot who betrayed him.*

20 *Then they went into a house, whither the people again crowded so fast, that Jesus and his*

21 *disciples could not so much as eat. His kinsmen hearing this, went out to lay hold on him,*

22 *for they said, He is beside himself. But the Scribes who came from Jerusalem said, He is* Mat. 9; 34.
& 12; 24.
Lu. 11; 15.

23 *confederate with Beelzebub, and expelleth demons by the prince of the demons. Jesus having called them, said to them by similitude,*

24 *How can Satan expel Satan? If a kingdom be torn by factions, that kingdom can-*

25 *not subsist. And if a family be torn by*

26 *factions, that family cannot subsist. Thus, if Satan fight against himself, and be divided, he*

27 *cannot subsist, but is near his end. No one who entereth the strong one's house, can plunder his goods, unless he first overpower the*

28 *strong one; then, indeed, he may plunder his house. Verily I say unto you, that though all*

other sins in the sons of men are pardonable, and whatever detractions they shall utter; Mat. 12; 31.
Lu. 12; 10.
1 Jo. 15; 46.

29 *whosoever shall detract from the Holy Spirit, shall never be pardoned, but is liable to eter-*

30 *nal punishment. [He said this,] because they affirmed that he was leagued with an unclean spirit.*

31 *Meanwhile came his mother and brothers,* Mat. 12; 46.
Lu. 8; 19.

32 *who standing without, sent for him. And the crowd who sat round him, said to him, Lo, thy mother and thy brothers are without, and seek*

33 *thee. He answered them saying, Who is my*

34 *mother or my brothers? And looking about*

on those who sat around him, he said, Behold
 35 *my mother and my brothers ; for whosoever*
doth the will of God, is my brother, my sister,
and mother.

Mat. 13 ; 1· IV. *Again, he was teaching by the sea-side, when*
so great a multitude gathered about him, that
he was obliged to go aboard a bark and sit
there, while all the people remained on shore.

2 *Then he taught them many things by parables.*

Mat. 13 ; 4· 3 *In teaching, he said to them, Attend, behold*
 Lu. 8 ; 4· 4 *the sower went out to sow. And as he sowed,*
 part of the seed fell by the way-side, and the
 5 birds came and picked it up ; part fell upon
 rocky ground, where it had little mould. This
 sprang the sooner, because there was no depth
 6 of soil. But after the sun had beaten upon it,
 it was scorched, and having no root, it wither-
 7 ed away. Part fell amidst thorns ; and the
 thorns grew up and stifled it, so that it yielded
 8 nothing. Part fell into good ground, and
 sprang up, and became so fruitful, that some
 grains produced thirty, some sixty, and some a
 9 hundred. *He added, Whoever hath ears to*
hear, let him hear.

Mat. 13 ; 10· 10 *When he was in private, those who were about*
 Lu. 8 ; 9· *him with the twelve asked him the meaning of*
 11 *the parable. He said to them, It is your privi-*
lege to know the secrets of the reign of God,
but to those without every thing is veiled in
 Is. 6 ; 9· 12 *parables ; that they may not perceive what*
they look at. or understand what they hear ;
lest they should be reclaimed, and obtain the
 13 *forgiveness of their sins. He said also to them,*

SECT. II.

CH. 4.

Do ye not understand this parable ? How then will ye understand all [my] parables ?

- 14 The sower is he who disperseth the word. Mat. 13; 18.
Lu. 8; 11.
- 15 The wayside on which some of the grain fell, denoteth those who have no sooner heard the word, than Satan cometh and taketh away that
- 16 which was sown in their hearts. The rocky ground denoteth those who hearing the word,
- 17 receive it at first with pleasure ; yet not having it rooted in their minds, retain it but a while ; for when trouble or persecution cometh because of the word, they instantly relapse.
- 18 The ground over-run with thorns, denoteth
- 19 those hearers in whom worldly cares, and delusive riches, and the inordinate desires of other things, stifle the word and render it un-
- 20 fruitful. The good soil on which some grains yielded thirty, some sixty, and some a hundred, denoteth those who hear the word and retain it, and produce the fruits thereof.
- 21 *He said further,* Is a lamp brought to be put under a corn-measure, or under a bed ; and Mat. 5 ; 15.
Lu. 8 ; 16.
& 11 ; 33.
Mat. 10 ; 26.
- 22 not to be set on a stand ? For there is no secret that is not to be discovered ; nor hath aught been concealed which was not to be
- 23 divulged. If any man have ears to hear let him hear.
- 24 *He said moreover,* Consider what ye hear : with the measure wherewith ye give, ye shall Lu. 8 ; 18.
Mat. 7 ; 2.
Lu. 6 ; 38.
Mat. 13 ; 12.
& 25 ; 29.
Lu. 19 ; 26.
- 25 receive ; and to you who are attentive, more shall be added. For to him who hath, more shall be given ; but from him who hath not, even that which he hath shall be taken.
- 26 *He said also,* The kingdom of God is like

CH. 4.

SECT. II.

27 seed which a man sowed in his field. While
 he slept by night and waked by day, the seed
 28 shot up, and grew without his minding it. For
 the earth produceth of itself first the blade,
 29 then the ear; afterwards the full corn. But as
 soon as the grain was ripe, he applied the
 sickle, because it was time to reap it.

Mat. 13; 31.

30 *He said also, Whereunto shall we compare*
the kingdom of God, or by what similitude
 31 *shall we represent it? It is like a grain of mus-*
tard-seed, which, when it is sown in the earth,
is the smallest of all the seeds that are there.
 32 *But after it is sown, it springeth up, and be-*
cometh greater than any herb, and shooteth
out branches so large, that under their shades
the birds of the air may find shelter.

33 *And in many such similitudes he conveyed*
instruction to the people, as he found them dis-
 34 *posed to hear: and without a similitude he told*
them nothing; but he solved all to his disciples
in private.

Mat. 1; 23.
Lu. 8; 22.

35 *That day, in the evening, he said to them,*
 36 *Let us pass to the other side. And they leav-*
ing the people, but having him in the bark, [set
 37 *sail] in company with other small barks. Then*
there arose a great storm of wind, which drove
the billows into the bark, which was now full.
 38 *Jesus being in the stern, asleep on a pillow,*
they awaken him, saying, Rabbi, carest thou
 39 *not that we perish? And he arose and com-*
manded the wind, saying to the sea, Peace!
be still! Immediately the wind ceased, and a
 40 *great calm ensued. And he said to them, Why*

SECT. II.

CH. 5.

are ye so timorous? How is it that ye have no
 41 faith? *And they were exceedingly terrified, and
 said one to another, Who is this whom even the*
 V. *wind and the sea obey? Then they crossed the*
sea and came into the country of the Gadarenes.

Mat. 8 ; 28.
 Lu. 8 ; 26.

2 *He was no sooner gone ashore, than there met*
him a man coming from the monuments, possess-
 3 *ed of an unclean spirit, who made his abode in*
the tombs ; and no man could confine him, not
 4 *even with chains. For he had been often bound*
with fetters and chains, and had wrenched off
the chains, and broken the fetters, so that no-
 5 *body was able to tame him. He was continual-*
ly, night and day, in the mountains, and in the
tombs, howling, and cutting himself with flints.
 6 *But when he saw Jesus afar off, he ran, and*
 7 *prostrating himself before him, cried out, What*
hast thou to do with me, Jesus, Son of the most
high God, I conjure thee by God not to tor-
 8 *ment me. (For Jesus had said to him, Come*
 9 *out of the man, thou unclean spirit.) Jesus*
asked him, What is thy name? He answered,
 10 *My name is legion*¹⁶*, for we are many. And*
he earnestly entreated him not to drive them out
 11 *of the country. Now there was a great herd of*
 12 *swine feeding on the mountain. And all the*
fiends besought him, saying, Suffer us to go to
 13 *the swine, that we may enter into them. Jesus*
immediately permitted them. Then the unclean
spirits being gone out, entered into the swine ;

¹⁶ About 6000.

and the herd, in number about two thousand, rushed down a precipice into the sea, and were
 14 choked. And the swine-herds fled, and told it in the city and villages. And the people flock-
 15 ed out to see what had happened. When they came to Jesus, and saw him who had been possessed by the legion, sitting and clothed, and in
 16 his right mind, they were afraid. And those who had seen the whole, having related to them what had happened to the demoniac, and to the
 17 swine; they entreated him to leave their territories. As he entered the bark, the man who
 18 had been possessed, begged permission to attend him. Jesus, however, did not permit him, but
 19 said, Go home to thy relations, and tell them what great things the Lord in pity hath done
 20 for thee. Accordingly he departed, publishing in Decapolis¹⁷, what great things Jesus had done for him. And all were amazed.

Mat. 9; 18.
 Lu. 8; 41.

21 Jesus having repassed in the bark, a great crowd gathered round him while he was on the
 22 shore. Then came one of the directors of the synagogue, named Jairus, who seeing him, threw
 23 himself at his feet, and entreated him earnestly, saying, My little daughter is in extreme danger; I pray thee come and lay thy hands upon
 24 her to recover her, and she will be well. And Jesus went with him, followed by a great multitude who thronged him.

Mar. 9; 19.
 Lu. 8; 43.

25 And a woman who had been twelve years distressed with an issue of blood, who had suffered

¹⁷ A district of ten cities.

SECT. II.

CH. 5.

- 26 *much from several physicians, and had spent*
her all without receiving any relief, but rather
 27 *growing worse, having heard of Jesus, came in*
 28 *the crowd behind, and touched his mantle ; for*
she had said, ‘ If I but touch his clothes, I shall
 29 *‘ recover.’ Instantly the source of her distemper*
was dried up, and she felt in her body that she
 30 *was delivered from that scourge. Jesus imme-*
diately, conscious of the virtue which had is-
sued from him, turned towards the crowd, say-
 31 *ing, Who touched my clothes? His disciples*
answered, Thou seest how the multitude
throng thee; yet thou sayest, ‘ Who touched
 32 *‘ me?’ But he looked round him to see her who*
 33 *had done it. Then the woman, knowing the*
change wrought upon her, came trembling with
fear, threw herself prostrate before him, and
 34 *confessed the whole truth. But he said to her,* Lu. 7 ; 50.
Daughter, thy faith hath cured thee; go in
peace, released from this scourge.
 35 *Ere he had done speaking, messengers came* Lu. 8 ; 49
from the house of the director of the synagogue,
who said, Thy daughter is dead, why shouldst
 36 *thou trouble the teacher any further? Jesus*
hearing this message delivered, said immediate-
 37 *ly to the director, Fear not ; only believe. And*
he allowed nobody to follow him except Peter
and James, and John the brother of James.
 38 *Being arrived at the director’s house, and see-* Mat. 9 ; 23.
 39 *ing the tumult, and the people weeping and wail-*
ing immoderately, he said to them, as he en-
tered, Why do ye weep, and make a bustle?
 40 *the child is not dead but asleep. And they*

derided him. But having made them all go out, he took with him the child's father and mother, and those who came with him; and he entered
 41 the chamber where she was lying, and, taking her by the hand, said to her, Talitha cumi, (which signifieth, 'Damsel arise,') I command
 42 thee. Immediately the damsel arose and walked, for she was twelve years old; and they were
 43 confounded with astonishment. But he strictly enjoined them not to mention it to any body, and ordered that something should be given her to eat.

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SECTION III.

THE FIRST MISSION OF THE APOSTLES.

Mat. 13; 54.
 Lu. 4; 16.

VI. JESUS leaving that place, went to his own
 2 country, accompanied by his disciples. And on the Sabbath he taught in their synagogues, and many who heard him said with astonishment, Whence hath this man these abilities? what wisdom is this which he hath gotten? and how
 3 are so great miracles performed by him? Is not this the carpenter, the son of Mary, the brother of James and Joses, and Judas and Simon? Are not his sisters also here with us?
 4 And they were scandalized at him. But Jesus said to them, A prophet is nowhere disregarded, except in his own country, and amongst his
 5 own relations, and in his own house. And he

Jo. 6; 42.

Jo. 4; 44.

CH. 6.

SECT. III.

could do no miracle there, except curing a few
6 sick by laying his hands on them. And he
wondered at their unbelief.

And he went through the neighbouring vil-
7 lages teaching. And having called to him the
twelve, he sent them out two by two, and gave
8 them power over the unclean spirits; and or-
dered them to take nothing for their journey but
a single staff, no bag, no bread, and in their
9 girdle no money; to be shod with sandals, Mat. 10; 1.
Lu. 9; 1.
ch. 3; 14.
10 and not to put on two coats. He said also,
Whatever house ye enter in any place, continue
11 in that house until ye leave the place. But
wheresoever they will not receive you, nor
hear you, shake off the dust under your feet at Acts, 12; 8.
your departure as a protestation against them.
Verily I say unto you, the condition of Sodom
and Gomorra shall be more tolerable on the
day of judgment than the condition of that
12 city. And being departed, they publicly warn-
13 ed men to reform; and expelled many demons,
and cured many sick persons, anointing them
with oil.

14 And king Herod heard of him (for his name
was become famous) and said, John the bap-
tizer is raised from the dead; and therefore
15 miracles are performed by him. Others said, It
is Elijah. Others, It is a prophet like those of
16 ancient times. But when Herod heard of him,
he said, This is John whom I beheaded. He
is raised from the dead.

17 For Herod had caused John to be apprehend-
ed, and kept bound in prison, on account of
Herodias, his brother Philip's wife, whom he Mat. 14; 3;
Lu. 3; 19.

Lev. 18 ; 16.
& 20 ; 21.

18 *had himself married. For John had said to Herod, It is not lawful for thee to have thy*
 19 *brother's wife. Now this roused Herodias' re-*
 20 *sentment, who would have killed John, but could not, because Herod respected him, and knowing him to be a just and holy man, protected him, and did many things recommended by him, and*
 21 *heard him with pleasure. At length a favourable opportunity offered, which was Herod's birth-day, when he made an entertainment for the great officers of his court and army, and the*
 22 *persons of distinction in Galilee. For the daughter of Herodias came in and danced before them, and pleased Herod and his guests so much, that the king said to the damsel, Ask whatever thou wilt and I will give it thee ;*
 23 *nay, he swore to her, Whatsoever thou shalt ask, I will give thee, were it the half of my king-*
 24 *dom. And she withdrew and said to her mother, What shall I ask ? She answered, The head*
 25 *of John the Baptist. Her daughter then, returning hastily to the king, made this request : I would that thou give me presently in a basin*
 26 *the head of John the Baptist. And the king was much grieved ; however, from a regard to his oath, and his guests, he would not refuse*
 27 *her, but immediately dispatched a sentinel with*
 28 *orders to bring the Baptist's head. Accordingly he went and beheaded him in the prison, and brought his head in a basin, and presented it to the damsel ; and the damsel presented it to her*
 29 *mother. When his disciples heard this, they went and fetched his corpse, and laid it in a monument.*

SECT. III.

CH. 6.

- 30 *NOW the Apostles being assembled, related every thing to Jesus, both what they had done,*
 31 *and what they had taught. And he said to them, Come ye apart into a desert place, and rest awhile; for there were so many coming and going, that they had not leisure so much as*
 32 *to eat. And they retired by ship to a desert* Jo. 6; 1.
 33 *place to be by themselves. But many who saw them depart, and knew whither they were sailing, ran out of all the cities, and got thither by land before them, and came together to him.*
 34 *Jesus being landed saw a great multitude, and had compassion on them; because they were as a flock which hath no shepherd; and he taught them many things.* Mat. 9; 36.
 35 *When it grew late, his disciples came to him and said, This is a desert place, and it is now* Mat. 14; 15.
 36 *late; dismiss the people that they may go to the neighbouring farms and villages, and buy themselves bread, for they have nothing to eat.* Lu. 9; 12.
 37 *He answering, said unto them, Supply them yourselves. They replied, Shall we go and give two hundred denarii¹⁸ for bread, in order* Jo. 6; 5.
 38 *to supply them? He said to them, How many loaves have ye? go and see. Upon inquiry*
 39 *they answered, Five, and two fishes. And he commanded them to make all the people lie down upon the green grass in separate compa-*
 40 *nies. And they formed themselves into squares,*
 41 *by hundreds and by fifties. Then Jesus taking the five loaves and the two fishes, and looking*

¹⁸ About 6l. 5s. sterling.

up to heaven, blessed and broke the loaves, and gave them to his disciples to set before the multitude. He distributed also the two fishes
 42 *among them all. When they all had eaten and*
 43 *were satisfied, they carried off twelve baskets*
full of the fragments of the bread and of the
 44 *fishes. Now they who ate of the loaves were*
five thousand men.

Mat. 14; 22.
 Jo. 6; 16.

45 *And immediately he obliged his disciples to*
embark, and pass over before towards Bethsai-
 46 *da, while he dismissed the people. And having*
sent them away, he retired to a mountain to
 47 *pray. In the evening, the bark being in the*
 48 *midst of the sea, and he alone on the land, he*
observed them toiling at the oar, for the wind
was against them: and about the fourth watch
of the night¹⁹, he went to them, walking upon
the water, and seemed intending to pass by them.
 49 *When they saw him walking upon the sea, they*
thought it was an apparition, and cried out.
 50 *For they all saw him, and were terrified; but*
he immediately spake to them, saying, Take
 51 *courage, it is I, be not afraid. And having*
gone aboard to them, the wind ceased, which
struck them still more with astonishment and
 52 *admiration: for their minds were so stupified,*
that they never reflected upon the loaves.

Mat. 14; 34.

53 *When they had crossed, they came to the ter-*
 54 *ritory of Genesaret²⁰, where they landed. And*
being come ashore, the people knew him, and

¹⁹ Between three and six in the morning.

²⁰ In the Old Testament *Chinnereth*.

SECT. IV.

CH. 7.

55 *ran through all that country, carrying the sick*
on couches to every place where they heard he
 56 *was. And whatever village, or city, or town he*
entered, they laid the diseased in the streets,
and besought him that they might touch, were it
but a tuft of his mantle ; and whosoever touch-
ed him were healed.

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SECTION IV.

THE ERRORS OF THE PHARISEES.

VII. *NOW the Pharisees, and some Scribes who* Mat. 15; 1.
 2 *came from Jerusalem, resorted to Jesus. When*
these observed some of his disciples eating with
impure (that is, unwashen) hands, they found
 3 *fault. For the Pharisees, and indeed all the*
Jews who observe the tradition of the elders,
eat not until they have washed their hands, by
 4 *pouring a little water upon them ; and if they*
be come from the market, by dipping them ;
and many other usages there are which they
have adopted, as baptisms of cups and pots, and
 5 *brazen vessels and beds. Then the Pharisees*
and the Scribes asked him, Whence cometh it,
that thy disciples observe not the tradition of
 6 *the elders, but eat with unwashen hands ? He*
answering, said unto them, O hypocrites, well
do ye suit the character which Isaiah gave of Is. 29; 13.

CH. 7.

SECT. IV.

you, when he said, "This people honoureth
 "me with their lips; but their heart is es-
 7 "tranged 'from me. In vain, however, they
 "worship me, while they teach institutions
 8 "merely human." For laying aside the com-
 mandment of God, ye retain the traditions of
 men, baptisms of pots and cups, and many
 9 other the like practices. Ye judge well, *con-*
tinued he, in annulling the commandment of
 10 God, to make room for your tradition. For
 Moses hath said, "Honour thy father and thy
 "mother," and, "Whosoever revileth father or
 11 "mother, shall be punished with death." But
 ye maintain, If a man say to father or mother,
 'Be it corban (*that is*, 'devoted') whatever of
 12 'mine shall profit thee;' he must not thence-
 forth do aught for his father or his mother; thus
 13 invalidating the word of God by the tradition
 which ye have established. And in many
 other instances ye act thus.

Mat. 15; 10.

14 *Then having called the whole multitude, he*
said to them, Harken to me all of you, and be
 15 instructed. There is nothing from without
 which, entering into the man, can pollute him;
 but the things which proceed from within the
 16 man, are the things that pollute him. If any
 man have ears to hear, let him hear.

Mat. 15; 15.

17 *When he had withdrawn from the people into*
a house, his disciples asked him the meaning of
 18 *that sentence. He answered*, Are ye also void
 of understanding? Do ye not conceive, that
 whatsoever from without entereth into the
 19 man, cannot pollute him; because it entereth

Ex. 10; 12.
 Deu. 5; 16.
 Ex. 21; 17.
 Lev. 20; 9.
 Pro. 20; 20.

SECT. IV.

CH. 7.

not into his heart, but into his belly, whence all impurities in the victuals pass into the sink.
 20 But, *added he*, that which proceedeth out of
 21 the man, is what polluteth the man: for from within the human heart proceed vicious machinations, adulteries, fornications, murders, thefts,
 22 insatiable desires, malevolence, fraud, immodest
 23 esty, envy, calumny, arrogance, levity. All these evils issue from within, and pollute the man.

24 *Then he arose and went to the frontiers of* Mat. 15 ; 21.
Tyre and Sidon ; and having entered a house, he desired that none might know of him ; but
 25 *he could not be concealed. For a woman, whose little daughter had an unclean spirit, hearing of him, came and threw herself at his feet (the*
 26 *woman was a Greek, a native of Syrophenicia,) and entreated him, that he would cast the de-*
 27 *mon out of her daughter. Jesus answered, Let the children first be satisfied ; for it is not seemly to take the children's bread, and throw*
 28 *it to the dogs. She replied, True, Sir, yet even the dogs under the table eat of the chil-*
 29 *dren's crumbs. He said to her, For this an-*
 30 *swer go home ; the demon is gone out of thy daughter. Immediately she went home, and found her daughter lying upon the bed, and freed from the demon.*

31 *Then leaving the borders of Tyre and Sidon, he returned to the sea of Galilee, through the*
 32 *precincts of Decapolis. And they brought to him a deaf man, who had also an impediment in his speech, and entreated him to lay his hand*

33 upon him. *Jesus having taken him aside from the crowd, spat upon his own fingers, and put them into the man's ears, and touched his tongue.*
 34 *Then looking up to heaven, and sighing, he said,*
 35 *Ephphatha, that is, Be opened. Immediately his ears were opened, and his tongue loosed, and*
 36 *he spoke distinctly. Jesus charged them to tell nobody : but the more he charged them, the more they published it, saying, with inexpressible*
 37 *amazement, He doth every thing well : he maketh both the deaf to hear, and the dumb to speak.*

Mat. 15 ; 32.

VIII. *At that time the crowd being very numerous,*
 2 *and having no food, Jesus called his disciples, and said to them, I have compassion on the multitude ; for they have attended me now*
 3 *three days, and have nothing to eat ; and if I send them home fasting, their strength will fail by the way ; for some of them are come*
 4 *from afar. His disciples answered, Whence can we supply these people with bread here in*
 5 *the desert ? He asked them, How many loaves have ye ? They said, Seven. Then commanding the multitude to place themselves upon the*
 6 *ground, he took the seven loaves, and having given thanks, broke them, and gave them to his disciples, that they might distribute them to the*
 7 *people, and they distributed them. They had also a few small fishes, which, after the blessing,*
 8 *he likewise ordered to be presented. So they ate, and were satisfied ; and the fragments which remained were carried off in seven*
 9 *maunds. Now they who had eaten were about four thousand.*

Mat. 16 ; 1.

10 *Having dismissed them, he immediately em-*

barked with his disciples, and went into the
 11 territory of Dalmanutha. Thence some Phari-
 sees came, who began to argue with him, and, in
 order to prove him, demanded of him a sign in
 12 the sky. Jesus answered, with a deep groan,
 Wherefore doth this generation require a sign?
 Verily I say unto you, that no sign shall be
 13 given to this generation. After that, leaving
 them, he reembarked and returned.

14 Now the disciples had forgotten to bring Mat. 16; 5.
Lu. 12; 1.
 bread, having only one loaf with them in the
 15 bark. Then Jesus gave them this caution: At-
 tend; beware of the leaven of the Pharisees,
 16 and of the leaven of Herod. They reflecting
 17 hereon, said among themselves: It is because
 we have no bread. Jesus remarking it, said
 unto them: Why make ye this reflection, that
 ye have no bread? Are ye yet so thoughtless,
 18 so inattentive? Is your understanding still
 blinded? have you no use of your eyes, or of
 19 your ears? or do ye not remember? When I
 distributed the five loaves among the five
 thousand, how many baskets full of fragments
 did ye carry off? They answered, Twelve.
 20 And when the seven among the four thousand,
 how many maunds full of fragments did ye
 21 carry off? They said, Seven. How then is it,
 proceeded he, that ye do not apprehend me?
 22 When Jesus came to Bethsaida, they brought
 to him a blind man whom they entreated him to
 23 touch. He took the blind man by the hand, and
 led him out of the village. Then having put
 spittle on his eyes, and laid his hands upon him.

CH. 8.

SECT. V.

24 *he asked him, whether he saw. Having looked up, he said, I see men, whom I distinguish*
 25 *from trees only by their walking. And Jesus laid his hands upon the man's eyes, and made*
 26 *him look again. And he was so perfectly cured, as to see every object clearly. And Jesus sent him home, saying, Neither go into the village, nor tell aught to any of the villagers.*

SECTION V.

THE TRANSFIGURATION.

Mat. 16; 23.
 Lu. 9; 18.

27 *JESUS went thence with his disciples to the villages of Cesarea Philippi, and by the way he*
 28 *asked them, saying, Who do men say that I am? They answered, 'John the Baptist;' but some*
 29 *say 'Elijah;' and others, 'one of the Prophets.'*
 30 *He said to them, But who say ye that I am? Peter answering, said to him, Thou art the Messiah. Then he charged them to tell nobody this concerning him.*

Mat. 16; 21.
 Lu. 9; 22.

31 *And he began to inform them that the Son of Man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and that in three days he*
 32 *must rise again. This he spoke so plainly, that*
 33 *Peter taking him aside, reprov'd him. But he turning, and looking on his disciples, rebuked Peter, saying, Get thee hence, adversary, for*

SECT. V.

CH. 9.

thou dost not relish the things of God, but the things of men.

- 34 *Then having called both to the people, and to his disciples, he said, Is any man willing to come under my guidance? Let him renounce himself, and take up his cross, and follow me.* Mat. 16 ; 24.
Lu. 9 ; 23.
Jo. 12 ; 25.
- 35 For whosoever would save his life, shall lose it; and whosoever will lose his life, for my sake
- 36 and the gospel's, shall save it. What would it profit a man, if he should gain the whole world,
- 37 with the forfeit of his life? or what will a man
- 38 not give in ransom for his life? For whosoever Mat. 10 ; 35.
Lu. 12 ; 9. shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him likewise the Son of Man will be ashamed, when he shall come in the glory of his Father, accompanied by the holy messengers. *He added, Verily I say unto you, there are some standing here, who shall not taste death, until they see the reign of God ushered in with power.*

- 2 *AFTER six days Jesus took Peter, and James and John, apart to the top of a high mountain, and was transfigured in their presence.* Mat. 17 ; 1.
Lu. 9 ; 28.
- 3 *His garments became glittering, and were, like snow, of such a whiteness, as no fuller*
- 4 *on the earth could imitate. There appeared to them also Elijah and Moses, who were conversing*
- 5 *with Jesus. Then Peter said to Jesus, Rabbi, it is good for us to stay here: let us make three booths, one for thee, and one for Moses, and*
- 6 *one for Elijah: for he knew not what he said,*
- 7 *they were so terrified. And there came a cloud*

2 Pet. 1 ; 17.
ch. 1 ; 11.
Mat. 3 ; 17.
Lu. 3 ; 22.

Mat. 17 ; 9.

which covered them ; and out of the cloud issued a voice, which said, This is my beloved
8 *Son, hear him. And instantly looking about, they saw nobody but Jesus and themselves.*

9 *As they went down from the mountain, he charged them not to relate to any body what they had seen, until the Son of man were risen*
10 *from the dead. And they took notice of that expression, and inquired among themselves what*
11 *the rising from the dead could mean. Then they asked him, saying, Why do the Scribes*
12 *affirm, that Elijah must come first ? He answered, Elijah, to consummate the whole, must come first, and, (as it is written of the Son of Man) must likewise suffer many things, and be*
13 *condemned. But I tell you, that Elijah too is come, as was predicted, and they have treated him as they pleased.*

Mat. 17 ; 14.
Lu. 9 ; 37.

14 *WHEN he returned to the other disciples, he saw a great multitude about them, and some*
15 *scribes disputing with them. As soon as the people saw him, they were all struck with awe,*
16 *and ran to salute him. And he asked the scribes, About what do ye dispute with them ?*
17 *One of the people answering, said, Rabbi, I have brought thee my son, who hath a dumb*
18 *spirit ; and wheresoever it seizeth him, it dasheth him on the ground, where he continueth foaming, and grinding his teeth, till his strength is exhausted. And I spoke to thy disciples to expel the demon, but they were not able.*
19 *Jesus thereupon said, O unbelieving generation ; how long shall I be with you ? How long shall*

SECT. V.

CH. 9.

- 20 I suffer you? Bring him to me. *Accordingly they brought him: and no sooner did he see him, than the spirit threw him into convulsions; so that he foamed and rolled upon the ground.*
- 21 *Jesus asked the father, How long is it since*
- 22 *this first befel him? He answered, From his infancy; and often hath it thrown him both into the fire, and into the water, to destroy him; but if thou canst do any thing, have com-*
- 23 *passion upon us, and help us. Jesus replied, If thou canst believe; all things are practica-*
- 24 *ble for him who believeth. The boy's father, crying out immediately, said with tears, I be-*
- 25 *lieve; master, supply thou the defects of my faith. When Jesus saw that the people came*
- crowding upon him, he rebuked the unclean spirit, saying to him, Thou dumb and deaf spirit, come out of him, I command thee, and enter*
- 26 *no more into him. Then the demon having cried aloud, and severely convulsed him, came out, and he appeared as one dead, insomuch*
- 27 *that many said, He is dead. But Jesus taking him by the hand, raised him, and he stood up.*
- 28 *When Jesus was come into the house, his dis-* Mat. 17; 19.
- ciples asked him privately, Why could not we*
- 29 *expel the demon? He answered, This kind cannot be dislodged unless by prayer and fasting.*
- 30 *Having left that place, they passed through Galilee, and he was desirous that nobody should know it, for he was instructing his disciples.*
- 31 *And he said to them, The Son of Man will soon* Mat. 17; 12.
- be delivered into the hands of men, who will kill him; and after he is killed, he will rise*

CH. 9.

SECT. V.

32 again the third day. *But they understood not what he meant, and were shy to ask him.*

Mat. 18 ; 1.
Lu. 9 ; 46.

33 *When he was come to Capernaum, being in the house, he asked them, What were ye debating amongst yourselves by the way ? But they were silent ; for they had debated among themselves by the way who should be greatest. Then having sat down, he called the twelve, and said to them, If any man would be first, he shall be*
36 *the last of all, and the servant of all. And he took a child, and placed him in the midst of them, and holding him in his arms, said to them,*
37 *Whosoever shall receive one such child on my account, receiveth me ; and whosoever shall receive me, receiveth not me, but him who sent me.*

Lu. 9 ; 49.

38 *Then John said to him, Rabbi, we saw one expelling demons, in thy name, who followeth not us, and we forbade him, because he doth*
39 *not follow us. Jesus answered, Forbid him not ; for there is none who worketh a miracle in my name, that can readily speak evil of me.*
40 *For whoever is not against you is for you.*
41 *For whosoever shall give you a cup of water to drink on my account, because ye are Christ's ; verily I say unto you, he shall not lose his reward.*

Mat. 10 ; 42.

Mat. 18 ; 6.
Lu. 17 ; 1.
Mat. 5 ; 29.
& 18 ; 8.

42 *But whoever shall insnare any of the little ones who believe in me, it were better for him that a mill-stone were fastened to his neck, and*
43 *that he were thrown into the sea. Moreover, if thy hand insnare thee, cut it off ; it is better for thee to enter maimed into life, than having*

SECT. V.

CH. 10.

two hands to go into hell, into the unquenchable fire; where their worm dieth not, and their fire is not quenched. And if thy foot insnare thee, cut it off; it is better for thee to enter lame into life, than having two feet to be cast into hell, into the unquenchable fire, where their worm dieth not, and their fire is not quenched. And if thine eye insnare thee, pull it out; it is better for thee to enter one-eyed into the kingdom of God, than having two eyes to be cast into hell-fire; where their worm dieth not, and their fire is not quenched: for every one shall be seasoned with fire; as every sacrifice is seasoned with salt. Salt is good; but if the salt become tasteless, wherewith will ye season it? Preserve salt in yourselves, and maintain peace with one another.

Is. 66; 24.
Ecclus. 7; 17
Judith, 16;
17.

Lev. 2; 13.
Mat. 5; 13.
Lu. 14; 34.

X. *Then he arose and came into the confines of Judea, through the country upon the Jordan. Again multitudes resorted to him: and again, as his custom was, he taught them.*

Mat. 19; 1.

2 *And some Pharisees came who, to try him, asked him, Is it lawful for the husband to divorce his wife? He answering, said to them, What precept hath Moses given you on this subject? They replied, Moses hath permitted us to write her a bill of divorcement, and dismiss her. Jesus answering, said to them, Because of your untractable disposition, Moses gave you this permission. But from the beginning, at the creation, God made them a*

Mat. 19; 3.

Deu. 24; 1.

Gen. 1 ; 27.
Eph. 5 ; 31.
Gen. 2 ; 24.

7 male and a female. For this reason a man shall leave his father and mother, and shall adhere to his wife, and they two shall be one
8 flesh. They are, therefore, no longer two, but
9 one flesh. What God then hath conjoined, let not man separate.

Mat. 5 ; 22.
Lu. 16 ; 18.

10 *And in the house his disciples asked him*
11 *anew concerning this matter. He said to them,*
Whosoever divorceth his wife and marrieth
12 another, committeth adultery against her ; and if a woman divorce her husband, and marry another, she committeth adultery.

Mat. 19 ; 13.
Lu. 18 ; 15.

13 *Then they brought children to him, that he might touch them ; but the disciples rebuked*
14 *those who brought them. Jesus perceiving this, was offended, and said, Allow the children to come unto me, and do not hinder them ; for of*
15 *such is the kingdom of God. Verily I say unto you, whosoever will not receive the kingdom of God as a child, shall never enter it.*
16 *Then taking them up in his arms, and laying his hands upon them, he blessed them.*

Mat. 18 ; 1.

17 *As he went out into the road, one came running to him, who, kneeling, asked him, Good teacher, what must I do to inherit eternal life ?*

Ex. 20 ; 12.
Deut. 5 ; 16.

18 *Jesus answered, Why callest thou me good ?*
19 *God alone is good. Thou knowest the commandments : do not commit adultery ; do not commit murder ; do not steal ; do not give false testimony ; do no injury ; honour thy*
20 *father and mother. The other replied, Rabbi, I have observed all these from my childhood.*
21 *Jesus, looking upon him, loved him, and said to*

SECT. V.

CH. 10.

him, In one thing, nevertheless, thou art deficient. Go, sell all that thou hast, and give the price to the poor, and thou shalt have treasure in heaven; then come and follow me, carrying
 22 the cross. *But he was troubled at this answer, and went away sorrowful; for he had great possessions.*

23 *Then Jesus looking around him, said to his disciples, How difficult is it for the wealthy to*
 24 *enter the kingdom of God! The disciples were astonished at his words: but Jesus resuming the discourse, said, Children, how difficult is it for them who confide in wealth, to enter*
 25 *the kingdom of God! It is easier for a camel to pass through the eye of a needle, than for a*
 26 *rich man to enter the kingdom of God. At this they were still more amazed, and said one*
 27 *to another, Who then can be saved? Jesus looking upon them, said, To men it is impossible, but not to God: for to God all things are possible.*

28 *Then Peter took occasion to say, As for us,*
 29 *we have forsaken all, and followed thee. Jesus answering, said, Verily I say unto you, there is none who shall have forsaken his house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the*
 30 *gospel's; who shall not receive now in this world a hundred-fold, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions, and in the future state eter-*
 31 *nal life. But many shall be first who are last, and last who are first.*

Mat. 19; 23.
 Lu. 18; 24.

Mat. 19; 27.
 Lu. 18; 28.

Lu. 13; 30.

SECTION VI.

THE ENTRY INTO JERUSALEM.

Mat. 20; 17.
Mat. 20; 20.

32 *AS they were on the road to Jerusalem, Jesus walking before them, a panic seized them, and they followed him with terror. Then taking the twelve aside, he told them again what would*
33 *befal him. Behold, sayeth he, we are going to Jerusalem, where the Son of Man shall be delivered to the chief priests, who will condemn him to die, and consign him to the Gentiles ;*
34 *who will mock him, and scourge him, and spit upon him, and kill him ; but the third day he shall rise again.*

Lu. 18 ; 31.

35 *Then James and John, the sons of Zebedee, accosted him, saying, Rabbi, we beg thou*
36 *wouldst grant us what we purpose to ask. He said to them, What would you have me grant*
37 *you ? They answered, That when thou shalt have attained thy glory, one of us may sit at*
38 *thy right hand, and the other at thy left. Jesus replied, Ye know not what ye ask. Can ye drink such a cup as I am to drink ; and under-*
39 *go an immersion like that which I must under-*
40 *go ? They answered, We can. Jesus said to them, Ye shall indeed drink such a cup as I am to drink ; and undergo an immersion like that*
which I must undergo : but to sit at my right

SECT. VI.

CH. 10.

hand, and at my left, I cannot give, unless to those for whom it is appointed.

- 41 *The ten hearing this, conceived indignation* Mat. 20 ; 20.
 42 *against James and John. But Jesus having*
called them together, said to them, Ye know
that those who are accounted the princes of
the nations domineer over them; and their Lu. 22 ; 24.
great ones exercise their authority upon them:
 43 *but it must not be so amongst you. On the*
contrary, whosoever would be great amongst
 44 *you, shall be your servant; and whosoever*
would be the chief, shall be the slave of all.
 45 *For even the Son of Man came not to be*
served, but to serve, and to give his life a ran- Phil. 2 ; 7.
som for many.

- 46 *Then they came to Jericho. Afterwards, as* Mat. 20 ; 29.
he was departing thence, with his disciples, and Lu. 18 ; 35.
 47 *a great crowd, blind Bartimeus, son of Timeus,*
who sat by the way-side begging, hearing that
it was Jesus the Nazarene, cried saying, Jesus,
 48 *thou Son of David, have pity upon me. Many*
charged him to be silent, but he cried still the
 49 *louder, Son of David, have pity upon me. Jesus*
stopping, ordered them to call him. According-
ly they called the blind man, saying to him,
 50 *Take courage, arise, he calleth thee. Then*
throwing down his mantle, he sprang up, and
 51 *went to Jesus. Jesus addressing him, said,*
What dost thou wish me to do for thee? Rab-
boni, answered the blind man, to give me my
 52 *sight. Jesus said to him, Go; thy faith hath*
cured thee. Immediately he recovered his sight,
and followed Jesus in the way.

Mat. 21 ; 1.
Lu. 19 ; 29.

XI. *As they approached Jerusalem, being come as far as Bethphage and Bethany, near the mount of Olives, he sent two of his disciples,*
 2 *and said to them, Go into the village over against you, and just as ye enter it, ye will find a colt tied, whereon no man ever rode ; loose*
 3 *him, and bring him. And if any body ask you, ' Wherefore do ye this ? ' say, ' The master ' needeth him, ' and he will instantly send him*
 4 *hither. Accordingly they went, and finding the colt tied before a door, where two ways met,*
 5 *they loosed him. Some of the people present said to them, Wherefore loose ye the colt ?*
 6 *They having answered as Jesus had command-*
 7 *ed them, were allowed to take him. Accordingly they brought the colt to Jesus, whereon having*
 8 *laid their mantles, Jesus sat upon him. And many spread their mantles in the way ; others cut down sprays from the trees, and strowed*
 9 *them in the way. And they who went before, and they who followed, shouted, saying, Hosanna²¹ ! blessed be he that cometh in the name*
 10 *of the Lord²². Happy be the approaching reign of our father David. Hosanna²³ in the*
 11 *highest heaven. In this manner Jesus entered Jerusalem and the temple ; where, after surveying every thing around, it being late, he departed with the twelve to Bethany.*

Jo. 12 ; 12.

Ps. 118 ; 25.

Mat. 21 ; 18.

12 *On the morrow, when he left Bethany, he*
 13 *was hungry ; and observing a fig-tree at a*

²¹ *Save now I pray.*

²² *Jehovah.*

²³ *Save now I pray.*

SECT VI.

CH. 11.

- distance, full of leaves, went to look for fruit on it, for the fig-harvest was not yet. And being*
- 14 *come, he found nothing but leaves. Thereupon Jesus said to it, Henceforth let never man eat fruit off thee. And his disciples heard him.*
- 15 *Being returned to Jerusalem, Jesus went into the temple, and drove out them who sold and them who bought in the temple, and overturned the tables of the money-changers, and the stalls*
- 16 *of them who sold doves ; and would suffer no-*
- 17 *body to carry vessels through the temple. He also taught them, saying, Is it not written, " My* Mat. 21 ; 12.
Jo. 2 ; 14.
Lu. 19 ; 45.
- " house shall be called a house of prayer for all*
- " nations ?" but ye have made it a den of rob-*
- 18 *bers. And the Scribes and the chief priests hearing this, sought means to destroy him ; for they dreaded him, because all the multitude*
- 19 *admired his doctrine. And in the evening he went out of the city.*
- 20 *Next morning, as they returned, they saw* Mat. 21 ; 20.
- that the fig-tree was dried up from the root.*
- 21 *Peter recollecting, said to him, Rabbi, behold the fig-tree which thou hast devoted, already*
- 22 *withered. Jesus answered, Have faith in God.*
- 23 *For verily I say unto you, Whoever shall say to this mountain, ' Be lifted and thrown into ' the sea,' and shall not in the least doubt, but shall believe that what he saith shall happen ; whatever he shall command shall be done for*
- 24 *him : for which reason I assure you, that what things soever ye pray for, if ye believe that ye shall obtain them, they shall be yours.*
- 25 *And when ye pray, forgive, if ye have mat-* Mat. 6 ; 14.
- ter of complaint against any ; that your Father,*

Mat. 18 ; 35. 26 who is in heaven, may also forgive you your trespasses. But if ye do not forgive, neither will your Father, who is in heaven, forgive your trespasses.

Mat. 21 ; 23. 27 *Again, they arrived at Jerusalem, and as he*
 Lu. 20 ; 1. 28 *was walking in the temple, the chief priests, the*
 29 *scribes, and the elders, came and said to him,*
 By what authority dost thou these things ? and
 30 who empowered thee to do them ? *Jesus an-*
swering, said unto them, I also have a question
 to ask ; answer me, and I will tell you by what
 31 authority I do these things. Was the title
 which John had to baptize, from heaven, or
 32 from men ? answer me. *Then they argued*
thus among themselves : ‘ If we say, From
 33 *‘ heaven ; he will reply, Why then did ye not*
 Mat. 14 ; 5. *‘ believe him ? But if we say, From men ; we*
‘ are in danger from the people, who are all
 34 *‘ convinced that John was a Prophet.’ They*
therefore answering, said to Jesus, We cannot
tell. Jesus replied, Neither tell I you by what
 authority I do these things.

Mat. 21 ; 33. XII. *Then addressing them in parables, he said,*
 Lu. 20 ; 9. A man planted a vineyard, and hedged it about,
 and dug a place for the wine vat, and built a
 tower, and having farmed it out, went abroad.
 2 The season being come, he sent a servant to
 the husbandmen, to receive his portion of the
 3 fruits of the vineyard. But they seized him,
 4 beat him, and sent him away empty. Again,
 he sent to them another servant, whom they
 wounded in the head with stones, and sent
 5 back with disgrace. Again, he sent another,
 whom they killed ; and of many more that he

SECT. VII.

CH. 12.

sent, some they beat, and some they killed. At
 6 last, having an only son, whom he loved, he
 sent him also to them ; for he said, ‘ They will
 7 ‘ reverence my son.’ But those husbandmen
 said among themselves, ‘ This is the heir,
 ‘ come, let us kill him ; and the inheritance
 8 ‘ will be our own.’ Then they laid hold on
 him, and having thrust him out of the vineyard,
 9 killed him. What, therefore, will the propri-
 etor of the vineyard do ? He will come and
 destroy the husbandmen, and give the vine-
 10 yard to others. Have ye not read this pas-
 sage of Scripture : “ A stone which the build-
 ers rejected, is made the head of the corner. Ps. 118 ; 22.
 Acts, 4 ; 11.
 1 Pet. 2 ; 6.
 11 “ This the Lord ²⁴ hath performed, and we be-
 12 “ hold it with admiration.” *And they would
 fain have seized him, but were afraid of the
 multitude ; for they knew that he spoke the
 parable against them.*

SECTION VII.

THE PROPHECY ON MOUNT OLIVET.

13 *THEN the chief priests, the scribes and the* Mat. 22 ; 15.
elders leaving Jesus, went away, and sent to Lu. 20 ; 20.
him certain Pharisees and Herodians ²⁵, to
 14 *catch him in his words. These coming up, said*
to him, Rabbi, we know that thou art upright,

²⁴ Jehovah.²⁵ Partizans of Herod.

and standest in awe of none ; for thou respectest not the person of men, but teachest the way of God faithfully. Is it lawful to give tribute to Cesar, or not ? Shall we give ? or shall we not give ? *He perceiving their artifice, answered, Why would ye entangle me ? Bring me a denarius, that I may see it. When they had brought it, he asked them, Whose is this image and inscription ? They answered, Cesar's.* *Jesus replied, Render to Cesar that which is Cesar's, and to God that which is God's. And they wondered at him.*

Mat. 22 ; 23.
Lu. 20 ; 27.
Acts, 23 ; 3.
Deu. 25 ; 5.

Then came Sadducees to him, who say that there is no future life, and proposed this question : Rabbi, Moses hath enacted, that if a man's brother die, survived by a wife without children, he shall marry the widow, and raise issue to his brother. Now there were seven brothers. The first took a wife, and dying, left no issue. The second married her, and died ; neither left he any issue ; so did also the third. Thus all the seven married her, and left no issue. Last of all, the woman also died. At the resurrection, therefore, when they are risen, to which of the seven will she belong ; for she hath been wife to them all ? *Jesus answering, said unto them, Is not this the source of your error, your not knowing the Scriptures, nor the power of God ? For there will be neither marrying, nor giving in marriage, among them who rise from the dead. They will then resemble the heavenly messengers. But as to the dead, that they are raised, have ye not read*

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CH. 12.

in the book of Moses, how God spoke to him Ex. 3; 6.
 in the bush, saying, "I am the God of Abra-
 ham, and the God of Isaac, and the God of
 27 "Jacob." God is not a God of the dead, but
 of the living. Therefore ye greatly err.

28 *A scribe who had heard them dispute, per-* Mat. 22; 35.
Lu. 10; 25.
Deut. 6; 4.
ceiving the justness of his reply, came to him,
and proposed this question: Which is the chief

29 commandment of all? *Jesus answered,* The
 chief of all the commandments is, "Hearken,
 "Israel, the Lord²⁶ is our God: the Lord²⁷ is
 30 "one;" and, "Thou shalt love the Lord²⁸ 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 commandment.

31 The second resembleth it: "Thou shalt love Lev. 19; 18.
 "thy neighbour as thyself." There is no com-

32 mandment greater than these. *The scribe*
replied, Truly, Rabbi, thou hast answered well.

33 There is one God, and only one; and to love
 him with all the heart, and with all the spirit,
 and with all the soul, and with all the strength;
 and to love one's neighbour as one's self, is
 more than all burnt-offerings and sacrifices.

34 *Jesus observing how pertinently he had answer-*
ed, said to him, Thou art not far from the king-
 dom of God. *After that, nobody ventured to*
put questions to him.

35 *As Jesus was teaching in the temple, he asked* Mat. 22; 41.
Lu. 20; 41.
Ps. 110; 1
them, Why do the scribes assert that the Mes-

36 siah must be a son of David? Yet David him-

²⁶ Jehovah.²⁷ Jehovah.²⁸ Jehovah.

self, speaking by the Holy Spirit, saith, "The
 " Lord²⁹ said to my Lord, Sit at my right hand,
 37 " until I make thy foes thy footstool." David
 himself, therefore, calleth him his Lord, how
 then can he be his son? *And the common peo-
 ple heard him with delight.*

Mat. 23; 6.
 Lu. 11; 43.
 & 20; 46.

38 *Further, in teaching, he said to them, Beware*
 of the scribes, who affect to walk in robes, who
 39 love salutations in public places, and the prin-
 cipal seats in the synagogues, and the upper-
 40 most places at entertainments, who devour the
 families of widows, and use long prayers for a
 disguise. These shall undergo the severest
 punishment.

Lu. 21; 1.

41 *And Jesus sitting over against the treasury,*
observed the people throwing money into the
treasury : and many rich persons put in much.
 42 *Then came a poor widow, who threw in two mites,*
 43 *which make a farthing³⁰. Jesus having called*
his disciples, said to them, Verily I say unto
you, that this poor widow hath given more
 44 *than any of those who have thrown into the*
treasury : for they all have contributed out of
their superfluous store ; whereas she hath giv-
en all the little that she had, her whole living.

Mat. 24; 1.
 Lu. 19; 44.
 & 21; 5.

XIII. *AS he was going out of the temple, one of*
his disciples said to him, Rabbi, look what pro-
digious stones and stately buildings are here !
 2 *Jesus answering, said to him, Thou seest these*

²⁹ Jehovah.

³⁰ Less than an English farthing.

great buildings. They shall all be so razed, that one stone will not be left upon another.

3 *Afterwards, as he was sitting on the Mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him pri-* Mat. 24; 3.
Lu. 21; 7.

4 *vately, Tell us when will this happen? And what will be the sign when all this is to be ac-*

5 *complished? Jesus answering them, took occa-*

6 *sion to say, Take heed that no man seduce you;*

7 *for many will assume my character, saying, 'I 'am the person,' and will seduce many. But*

when ye hear of wars, and rumours of wars, be not alarmed; for this must happen, but the end is not yet.

8 *For nation will rise against nation, and king-* Mat. 24; 7.
Lu. 21; 10.
Mat. 10; 17.
Jo. 16; 2.
dom against kingdom; and there will be earth-

9 *quakes in sundry places, and there will be*

famines and commotions. These are the pre-

10 *lude of woes. But take heed to yourselves; for they will deliver you to councils; and ye*

11 *will be beaten in the synagogues, and brought* Lu. 12; 11.
before governors and kings for my sake, to

12 *bear testimony to them. The good tidings, however, must first be published amongst all*

13 *nations. But when they conduct you, to deliver you up, have no anxiety beforehand, nor premeditate what ye shall speak; but what-*

ever shall be suggested to you in that moment, speak; for it is not ye that shall speak, but the

Holy Spirit. Then the brother will deliver up the brother to death; and the father the child; and children will arise against their parents, and

procure their death. And on my account ye

shall be hated universally ; but the man who persevereth to the end shall be saved.

Mat. 24 ; 15.
Lu. 21 ; 20.
Dan. 9 ; 26.

14 But when ye shall see, in an unsuitable place, the desolating abomination foretold by the Prophet Daniel, (*Reader attend !*) then let those
15 in Judea flee to the mountains ; and let not him who shall be on the roof, go down into the house, nor enter it, to carry any thing out of
16 his house ; and let not him who shall be in the
17 field, turn back to fetch his mantle. But woe to the women with child, and to them who give
18 suck in those days. Pray, then, that your
19 flight happen not in the winter ; because there shall be such affliction, in those days, as hath not been before, from the beginning of the world which God created, nor shall be ever
20 after. Had the Lord assigned it a long duration, no soul could escape ; but for the sake of the people whom he hath elected, he hath made its duration the shorter.

Mat. 24 ; 23.
Lu. 17 ; 23.
& 21 ; 8.

21 Then if any one shall say to you, ‘ Lo ! the ‘ Messiah is here,’ or, ‘ Lo ! he is yonder,’ be-
22 lieve it not. For false messiahs and false prophets will arise, who will perform wonders and prodigies, in order to impose, if possible, even
23 on the elect. Be ye therefore upon your guard : remember, I have warned you of every thing.

Mat. 24 ; 29.
Lu. 21 ; 25.
Is. 13 ; 10.
Ezek. 32 ; 7.
Joel. 2 ; 10.
31. & 3 ; 15.
Rev. 1 ; 7.

24 But in those days, after that affliction, the sun shall be darkened, and the moon shall withhold her light ; and the stars of heaven
25 shall fall ; and the powers which are in heaven
26 shall be shaken. Then they shall see the Son of Man coming in the clouds with great power

SECT. VII.

CH. 13.

- 27 and glory. Then he will send his messengers,
and assemble his elect from the four quarters
of the world, from the extremities of heaven
and earth.
- 28 Learn now a similitude from the fig-tree. Mat. 24; 32.
Lu. 21; 29.
When its branches become tender, and put
29 forth leaves, ye know that the summer is nigh.
In like manner, when ye shall see these things
happen, know that he is near, even at the door.
- 30 Verily I say unto you, that this generation shall
not pass until all these things be accomplished.
- 31 For heaven and earth shall fail: but my words
shall not fail.
- 32 But of that day, or of that hour knoweth Mat. 24; 42.
none (not the heavenly messengers, no not the
33 Son) but the Father. Be circumspect, be vig-
ilant, and pray; for ye know not when that
34 time will be. When a man intendeth to travel,
he leaveth his household in charge to his ser-
vants, assigneth to every one his task, and order-
35 eth the porter to watch. Watch ye therefore;
for ye know not when the master of the house
will return, whether in the evening³¹, or at
midnight³², or at cockcrowing³³, or in the
36 morning³⁴, lest coming suddenly, he find you
37 asleep. Now, what I say unto you, I say unto
all, Watch.

³¹ Nine afternoon.³² Twelve.³³ Three in the morning.³⁴ Six.

SECTION VIII.

THE LAST SUPPER.

Mat. 26 ; 1.
Lu. 22 ; 1.
Jo. 11 ; 47,
53.

XIV. *AFTER* two days was the feast of the pass-over and of unleavened bread. And the chief priests and the scribes were contriving how they might take Jesus by surprize, and kill him.
2 They said, however, Not during the festival, for fear of an insurrection among the people.

Mat. 26 ; 6.
Jo. 11 ; 2.
& 12 ; 2.

3 Now being at table in Bethany, in the house of Simon [formerly] a leper, there came a woman who had an alabaster box of the balsam of spikenard, which was very costly : and she broke open the box, and poured the liquor upon
4 his head. There were some present who said, with secret indignation, Why this profusion of
5 the balsam ? For it could have been sold for more than three hundred denarii³⁵, which might have been given to the poor. And they
6 murmured against her. But Jesus said, Let her alone. Why do ye molest her ? She hath
7 done me a good office. For ye will have the poor always amongst you, and can do them good whenever ye please ; but me ye will not
8 always have. She hath done what she could. She hath beforehand embalmed my body for
9 the funeral. Verily I say unto you, in what-

Deu. 15 ; 11.

³⁵ Upwards of 9l. sterling.

soever corner of the world the gospel shall be preached, what this woman hath now done shall be mentioned to her honour.

- 10 *Then Judas Iscariot, one of the twelve, repaired to the chief priests, to betray Jesus to* Mat. 26; 14.
Lu. 22; 3.
- 11 *them. And they listened to him with joy, and promised to give him money. Afterwards he sought a favourable opportunity to deliver him up.*
- 12 *Now the first day of unleavened bread, when the passover is sacrificed, his disciples said to him, Whither shall we go to prepare for thy* Mat. 26; 17.
Lu. 22; 7.
- 13 *eating the passover? Then he sent two of his disciples, saying to them, Go into the city, where ye will meet a man carrying a pitcher*
- 14 *of water, follow him; and wherever he shall enter, say to the master of the house, 'The*
- 15 *'teacher saith, Where is the guest-chamber, in which I may eat the passover with my disci-*
- 16 *'ples?' And he will show you a large upper room ready furnished, there prepare for us.*
- 17 *Accordingly his disciples went away, and being come into the city, found every thing as he had told them, and prepared the passover.*
- 18 *In the evening he went thither with the twelve.* Mat. 26; 20.
Lu. 22; 21.
Jo. 13; 21.
- 19 *As they were at table eating, Jesus said, Verily I say unto you, that one of you who eateth*
- 20 *with me, will betray me. Upon this they became very sorrowful, and asked him, all of*
- 21 *them, one after another, Is it I? He answering, said to them, It is one of the twelve, he who dippeth his morsel in the dish with me. The Son of Man departeth in the manner foretold* Ps. 41; 9.

in Scripture concerning him: but woe unto that man by whom the Son of Man is betrayed: it had been better for that man never to have been born.

Mat. 26 ; 26.
Lu. 22 ; 14.
1 Co. 11 ; 23.

22 *While they were at supper, Jesus took bread, and after the blessing, broke it, and gave it to*
23 *them, saying, Take, eat, this is my body. Then he took the cup, and having given thanks, gave*
24 *it to them; and they all drank of it. And he said to them, This is my blood, the blood of*
25 *the new covenant, shed for many. Verily I say unto you, that I will drink no more of the product of the vine, until that day when I shall*
26 *drink it new in the kingdom of God. And after the hymn they went out to the mount of Olives.*

Mat. 26 ; 31.
Jo. 16 ; 32.
Zech. 13 ; 7.
ch. 16 ; 7.

27 *And Jesus said to them, This night I shall prove a stumblingstone to you all; for it is written, "I will smite the shepherd; and the*
28 *"sheep shall be dispersed." Nevertheless, after I am raised again, I will go before you to*
29 *Galilee. Peter then said to him, Though they*
30 *all should stumble, I never will. Jesus answered him, Verily I say unto thee, that to-day, this very night, before the cock crow twice,*
31 *even thou wilt disown me thrice. But Peter insisted on it, adding, Although I should die with thee, I never will disown thee. And all the rest said the same.*

Mat. 26 ; 36.
Lu. 22 ; 40.

32 *Then they came to a place named Gethsemane where he said to his disciples, Stay here*
33 *while I pray. And he took with him Peter, and James, and John, and being seized with grief*
34 *and horror, said to them, My soul is over-*

whelmed with a deadly anguish; tarry here
 35 and watch. *And going a little before, he threw
 himself on the ground, and prayed that, if it
 were possible, he might be delivered from that*
 36 *hour, and said, Abba (that is, Father,) all things*
are possible to thee; take this cup away from
me; yet not what I would, but what thou wilt.
 37 *Then he returned, and finding them asleep, said*
to Peter, Simon, sleepest thou? Couldst thou
 38 *not keep awake a single hour? Watch and*
pray that ye be not overcome by temptation:
the spirit is indeed willing, but the flesh is
 39 *weak. Again, he retired and prayed, using the*
 40 *same words. When he returned, he again*
found them sleeping; for their eyes were over-
powered, and they knew not what to answer
 41 *him. A third time he came and said to them,*
Sleep on now, and take your rest: all is over:
the hour is come: and the Son of Man is con-
signed to the hands of sinners. Arise. Let us
 42 *be going. Lo! he who betrayeth me is draw-*
ing near.
 43 *Immediately, ere he had done speaking, ap-*
peared Judas, one of the twelve, with a great
multitude armed with swords and clubs, who
were sent by the chief priests, the scribes, and
 44 *the elders. Now the betrayer had given them*
this signal: The man whom I shall kiss is he;
 45 *seize him, and lead him away safely. He was*
no sooner come, than accosting Jesus, he said
 46 *Rabbi, Rabbi, and kissed him. Then they laid*
 47 *hands on him, and seized him. But one of*
those who were present drew his sword, and

Mat. 26; 47.
 Luk. 22; 47.
 Jo. 18; 3.

- smiting the high priest's servant, cut off his ear.*
 48 *Then Jesus addressing them, said, Do ye come*
with swords and clubs to apprehend me, like
 49 *people in pursuit of a robber? I was daily*
amongst you, teaching in the temple, and ye
did not arrest me. But hereby the Scriptures
 50 *are accomplished. Then they all forsook him*
and fled.
 51 *Now there followed him a youth who had*
only a linen cloth wrapped about his body; the
 52 *soldiers having laid hold of him, he left the cloth,*
and fled from them naked.

SECTION IX.

THE CRUCIFIXION.

- Mat. 26; 57. 53 *THEN they took Jesus away to the high priest,*
 Lu. 22; 54. *with whom all the chief priests, the elders, and*
 Jo. 18; 13. *the scribes were convened. And Peter followed*
 24. *him at a distance, as far as the court of the*
high priest's house, and sat there with the offi-
cers, warming himself at the fire.
 Mat. 26; 59. 55 *Meanwhile the chief priests and all the San-*
 Lu. 22; 66. *hedrim sought for evidence against Jesus, in*
 56 *order to condemn him to die, but found none: for*
many gave false testimony against him, but their
 Jo. 2; 19. 57 *testimonies were insufficient. Then some arose*
 58 *who testified falsely against him, saying, We*
heard him say, 'I will demolish this temple
' made with hands, and in three days will build

SECT. IX.

CH. 14.

59 'another without hands.' *But even here their*
 60 *testimony was defective. Then the high priest,*
standing up in the midst, interrogated Jesus,
saying, Dost thou answer nothing to what
 61 *these men testify against thee? But he was si-*
lent, and gave no answer. Again, the high
priest interrogating him, said, Art thou the
 62 *Messiah, the Son of the blessed one? Jesus*
answered, I am; nay, ye shall see the Son of
Man sitting at the right hand of the Almighty,
 63 *and coming in the clouds of heaven. Then the*
 64 *high priest rent his garments, saying, What*
further need have we of witnesses? Ye have
heard the blasphemy. What is your opinion?
And they all pronounced him worthy of death.
 65 *Then some began to spit on him; others to*
cover his face and buffet him, saying to him,
Divine who it is. And the officers gave him
blows on the cheeks.

66 *Now Peter being below in the court, one of*
the maid-servants of the high priest came thith-
 67 *er, who seeing Peter warming himself, looked*
on him, and said, Thou also wast with the
 68 *Nazarene Jesus. But he denied, saying, I*
know him not: nor do I understand what thou
meanest. Immediately he went out into the
 69 *portico, and the cock crew. The maid seeing*
him again, said to the standers-by, This is one
 70 *of them. Again he denied. And a little after,*
those who were present said to Peter, Thou art
certainly one of them; for thou art a Galilean,
 71 *thy speech showeth it. Upon this he affirmed,*
with imprecations and oaths, that he did not
 72 *know the man of whom they spake. Then the*

Mat. 26; 69.
 Lu. 22; 55.
 Jo. 18; 17.
 & 25.

ch. 14 ; 30.

*cock crew the second time : and Peter recollect-
ed the word which Jesus had said to him, " Be-
fore the cock crow twice, thou wilt disown me
" thrice." And reflecting thereon, he wept.*

Mat. 27 ; 1.
Lu. 23 ; 1.
Jo. 18 ; 28.

XV. *EARLY in the morning, the chief priests,
with the elders, the scribes, and all the sanhe-
drim, after consulting together, bound Jesus,
carried him away, and delivered him to Pilate.*

Mat. 27 ; 11.
Lu. 23 ; 3.

2 *Pilate asking him, said, Thou art the king of
the Jews ? He answered, Thou sayest right.*

3 *Now the chief priests accused him of many
4 things. Again Pilate asked him, saying, An-
swerest thou nothing ? Observe how many*

5 *crimes they arraign thee for. But Jesus an-
swered no more, insomuch that Pilate was
astonished.*

Mat. 27 ; 15.
Lu. 23 ; 17.
Jo. 18 ; 39.

6 *Now at the festival, he always released to
7 them any one prisoner whom they desired. And
there was one Barabbas that had been imprison-
ed with his seditious associates, who in their se-
8 dition had committed murder. And with clamour
the multitude demanded of Pilate what he used*

9 *to grant them. He answered them, saying, Shall*

10 *I release to you the king of the Jews ? (For he
knew that through envy the chief priests had de-
livered him up.) But the chief priests incited*

11 *the multitude to insist on the release of Barab-
bas, in preference to Jesus. Pilate again inter-*

12 *posed, saying, What then would ye have me do*

13 *with him whom ye call king of the Jews ? They
cried, Crucify him. Pilate asked them, Why ?*

What evil hath he done ? But they cried the

- 15 *more vehemently, Crucify him. Then Pilate, desirous to gratify the crowd, released Barabbas to them, and having caused Jesus to be scourged, delivered him up to be crucified.*
- 16 *And the soldiers brought him into the hall* Mat. 27 ; 27.
Jo. 19 ; 1. *called pretorium³⁶, where having convened all*
- 17 *the band, they arrayed him in purple, and*
- 18 *crowned him with a wreath of thorns, and sa-*
- 19 *luted him, saying, Hail, king of the Jews! Then they struck him on the head with a reed, and spat upon him, and paid him homage on their*
- 20 *knees. And when they had mocked him, they stripped him of the purple, and dressed him in his own clothes, and took him away to be crucified.*
- 21 *And they constrained one Simon a Cyrenian,* Mat. 27 ; 32.
Lu. 23 ; 26,
& 33.
Jo. 19 ; 17. *who passed by, in coming from the country, the father of Alexander and Rufus, to carry the*
- 22 *cross. And they brought him to Golgotha, that*
- 23 *is to say, the place of skulls, where they gave him wine to drink, mingled with myrrh, which*
- 24 *he would not receive. When they had nailed* Jo. 19 ; 23. *him to the cross, they parted his garments, dividing by lot what every man should take. Now it was the third hour³⁷ when they nailed him to*
- 26 *the cross. And the inscription, bearing the cause of his death, was in these words, THE*
- 27 *KING OF THE JEWS. They likewise crucified two robbers with him, one at his right*
- 28 *hand, the other at his left. And that Scripture*

³⁶ *The governor's palace, or hall of audience.*

³⁷ *Nine in the morning.*

Is. 53 ; 12.

*was fulfilled, which saith, " he was ranked
" among malefactors."*

Mat. 27 ; 39.
Lu. 23 ; 35.

29 *Meantime they who passed by reviled him,
shaking their heads, and saying, Ah ! thou who
demolishest the temple, and rebuildest it in
30 three days ; save thyself, and come down from
31 the cross. The chief priests likewise, with the
scribes, deriding him, said among themselves,
32 He saved others ; cannot he save himself ? Let
the Messiah, the king of Israel, descend now
from the cross, that we may see and believe.
Even those who were crucified with him, re-
proached him.*

Mat. 27 ; 45.
Lu. 23 ; 44.
Ps. 22 ; 1.

33 *Now from the sixth hour³⁸ until the ninth³⁹,
34 darkness covered all the land. At the ninth
hour⁴⁰, Jesus cried aloud, saying, Eloi, eloi, lam-
ma sabachthani ? which signifieth, " My God,
35 " my God, why hast thou forsaken me ?" Some
who were present, hearing this, said, Hark ! he
36 calleth Elijah. One at the same time ran and
dipped a sponge in vinegar, and having fasten-
ed it to a stick, presented it to him to drink,
saying, let alone, we shall see whether Elijah
37 will come to take him down. And Jesus send-
ing forth a loud cry, expired.*

Mat. 27 ; 51.
Lu. 23 ; 45.

38 *Then was the veil of the temple rent in two,
39 from top to bottom. And the centurion who
stood over against him, observing that he expired*

³⁸ Twelve noon.³⁹ Three afternoon.⁴⁰ Three afternoon.

with so loud a cry, said, Surely this man was the Son of a God.

- 40 *There were women also looking on at a distance, amongst whom were Mary Magdalene, and Mary the mother of James the younger,* Mat. 27 ; 55.
Lu. 23 ; 55.
Lu. 8 ; 2.
41 *and of Joses and Salome (these had followed him, and served him, when he was in Galilee,) and several others who came with him to Jerusalem.*

SECTION X.

THE RESURRECTION.

- 42 *WHEN it was evening (because it was the preparation⁴¹, that is, the eve of the Sabbath⁴²),* Mat. 27 ; 57.
Lu. 23 ; 50.
Jo. 19 ; 38.
43 *Joseph of Arimathea, an honourable senator, who himself also expected the reign of God, taking courage, repaired to Pilate, and begged*
44 *the body of Jesus. Pilate, amazed that he was so soon dead, sent for the centurion, and asked him whether Jesus had been dead any time.*
45 *And being informed by the centurion, he granted the body to Joseph ; who having bought linen, and taken Jesus down, wrapped him in the linen, and laid him in a monument, hewn out of the rock, and rolled a stone to the entrance.*
47 *Now Mary Magdalene, and Mary the mother of Joses saw where he was laid.*

⁴¹ Friday.

⁴² Saturday.

Mat. 28 ; 1.
 Lu. 24 ; 1.
 Jo. 20 ; 1.

- XVI.** *WHEN the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome, bought spices, that they might embalm Jesus.*
- 2 *And early in the morning, the first day of the week⁴³, they came to the monument about sunrise.*
- 3 *And they said among themselves, Who will roll away the stone for us from the entrance of the monument? (for it was very large.)*
- 4 *But when they looked, they saw that the stone*
- 5 *had been rolled away. Then entering the monument, they beheld a youth sitting on the right side, clothed in a white robe, and they were*
- 6 *frightened. But he said to them, Be not frightened; ye seek Jesus the Nazarene, who was crucified. He is risen: he is not here: behold*
- 7 *the place where they laid him. But go, say to his disciples, and to Peter, 'He is gone before*
- 8 *'you to Galilee; where ye shall see him, as*
- 9 *'he told you.' The women then getting out, fled from the monument, seized with trembling and consternation; but said nothing to any one, they were so terrified.*
- 10 *Jesus having arisen early the first day of the week, appeared first to Mary Magdalene, out*
- 11 *of whom he had cast seven demons. She went and informed those who had attended him, who*
- 12 *were in affliction and tears. But when they heard that he was alive, and had been seen by her, they did not believe it.*
- 13 *Afterwards, he appeared in another form to two of them, as they travelled on foot into the*

Jo. 20 ; 14.

Lu. 24 ; 13.

13 *country. These being returned, acquainted the other disciples, but neither did they believe them.*

14 *At length he appeared to the eleven, as they were eating, and reproached them with their incredulity and obstinacy in disbelieving those*

Lu. 24 ; 36.
Jo. 20 ; 19.
Mat. 28 ; 19.

15 *who had seen him after his resurrection. And he said unto them, Go throughout all the world, proclaim the good tidings to the whole crea-*

16 *tion. He who shall believe, and be baptized, shall be saved ; but he who will not believe*

17 *shall be condemned. And these miraculous powers shall attend the believers. In my*

name they shall expel demons. They shall speak languages unknown to them before.

Acts, 16 ; 18.
Acts, 2 ; 4.
& 10 ; 46.
Acts, 28 ; 5.
Acts, 28 ; 8.

18 *They shall handle serpents [with safety.] And if they drink poison, it shall not hurt them. They shall cure the sick, by laying their hands upon them.*

19 *NOW, after the Lord had spoken to them, he was taken up into heaven, and sat down at*

Lu. 24 ; 51.

20 *the right hand of God. As for them, they went out and proclaimed the tidings every where, the Lord co-operating with them, and confirming their doctrine by the miracles wherewith it was accompanied.*

Heb. 2 ; 4.

PREFACE

TO

LUKE'S GOSPEL.

LUKE, to whom this Gospel, the third in order, has been, from the earliest ecclesiastical antiquity, uniformly attributed, was, for a long time, a constant companion of the Apostle Paul, and assistant in preaching the Gospel, as Mark is said to have been of the Apostle Peter. Of Luke, we find honourable mention made once and again in Paul's Epistles¹. But the most of what we can know of his history, must be collected from the Acts of the Apostles, a book also written by him in continuation of the history contained in the Gospel. Though the Author, like the other Evangelists, has not named himself as the author, he has signified plainly in the introduction of his work, that he is not an apostle, nor was himself a witness of what

¹ Col. iv. 14. 2 Tim. iv. 11. Philem. 24.

he attests, but that he had his intelligence from apostles and others who attended our Lord's ministry upon the earth.

§ 2. It has been made a question whether he was originally a Jew or a Pagan. The latter opinion has been inferred from an expression of the Apostle Paul to the Colossians², where, after naming some with this addition, *who are of the circumcision*, he mentions others, and among them Luke, without any addition. These are, therefore, supposed to have been Gentiles. But this, though a plausible inference, is not a necessary consequence from the Apostle's words. He might have added the clause, *who are of the circumcision*, not to distinguish the persons from those after mentioned as *not of the circumcision*, but to give the Colossians particular information concerning those with whom perhaps they had not previously been acquainted. If they knew what Luke, and Epaphras, and Demas, whether Jews or Gentiles, originally were, the information was quite unnecessary with regard to them. It will perhaps add a little to the weight of this consideration to observe that, in those days, in introducing to any church such Christian brethren as were unknown to them before, it was a point of some importance to inform them, whether they were of the circumcision, or not; inasmuch as there were certain ceremonies and observances wherein the Jewish converts were indulged, which,

² Chap. iv. 10—14.

if found in one converted from Gentilism, might render it suspected, that his conversion was rather to Judaism than to Christianity.

§ 3. SOME ancients, on the contrary, have imagined that he was not only a Jew, but one of the Seventy, commissioned by our Lord to preach the Gospel³. This, I think, may be confuted from what is advanced by Luke himself, who does not pretend to have been a witness of our Lord's miracles and teaching; but to have received his information from witnesses. This would not have been done by one who had attended our Lord's ministry, and was, though not an apostle, of the number of his disciples. I am not ignorant that Whitby⁴, after others, has attempted so to explain the words, as to make what is said concerning the information received from witnesses, to relate only to those who had published their narratives before that time, and that the phrase *παρηκολουθηκοτι ανωθεν πασιν ακριβως*, is intended for marking the distinction between their source of intelligence and his. In my opinion, he has totally mistaken the import of this clause, as I shall show in explaining the place⁵. But that our Evangelist was, with all the other writers of the New Testament, a convert to Christianity from Judaism, not from Gentilism, is, upon the whole, sufficiently evident from his style, in which, notwithstanding its

³ Luke, x. 1.

⁴ Preface to the Gospel of St. Luke.

⁵ Chap. i. 3. N.

greater copiousness and variety, there are as many Hebraisms as are found in the other Evangelists, and such as, I imagine, could not be exemplified in any writer, originally Gentile, unless his conversion to Judaism had been very early in life.

§ 4. FURTHER, Luke seems to have had more learning than any of the other Evangelists. And if he be the person mentioned in the above cited passage of the Epistle to the Colossians⁶, of which I see no reason to doubt; he was by profession *a physician*. Grotius has hence inferred several particulars which, as they are not supported by any positive proofs, can be ranked only among conjectures. The reason which Luke himself assigned for his writing was, it would appear, to prevent people's giving, without examination or inquiry, too easy credit to the narratives of the life of Jesus, which, at that time, seem to have abounded. I acknowledge that the word *ἐπεχειρήσαν*, *have undertaken*, used here by Luke, does not necessarily imply any blame laid on the execution; but the scope of the place seems to imply it, if not on all, at least on some of these undertakings: for if all, or even most, were well executed, the number was an argument rather against a new attempt, than for it. The very circumstance of the number of such narratives, at so early a period, is itself an evidence that there was something in the first publication of the Christian

⁶ Chap. iv. 14.

doctrine, which, notwithstanding the many unfavourable circumstances wherewith it was attended, excited the curiosity, and awakened the attention, of persons of all ranks and denominations; inso-much that every narrative which pretended to furnish men with any additional information concerning so extraordinary a personage as Jesus, seems to have been read with avidity.

§ 5. WHO they were to whom the Evangelist alludes, who had, from vague reports, rashly published narratives not entirely to be depended on, it is impossible for us now to discover. Grotius justly observes, that the spurious Gospels mentioned by ancient writers, are forgeries, manifestly, of a later date. He seems to except the Gospel according to the Egyptians, which, though much earlier than the rest, can scarcely claim an antiquity higher than that according to Luke. That there were, however, some such performances at the time Luke began to write, the words of this Evangelist are sufficient evidence; for, to consider this book merely on the footing of a human composition, what writer of common sense would introduce himself to the public by observing the numerous attempts that had been made by former writers, some of whom at least had not been at due pains to be properly informed, if he himself were actually the first, or even the second, or the third, who had written on the subject; and if one of the two who preceded him, had better opportunities of knowing than he, and the other fully as good?

But the total disappearance of those spurious writings, probably no better than hasty collections of flying rumours, containing a mixture of truth and falsehood, may, after the genuine Gospels were generally known and read, be easily accounted for. At midnight the glimmering of a taper is not without its use; but it can make no conceivable addition to the light of the meridian sun. And it deserves to be remarked, by the way, that, whatever may be thought to be insinuated here by the Evangelist, concerning the imperfect information of former historians, there is no hint given of their bad design.

§ 6. SOME have inferred from Luke's introduction, that his must have been the first genuine Gospel that was committed to writing. In my opinion this would need to be much more clearly implied in the words than it can be said to be, to induce a reasonable critic to adopt an opinion so repugnant to the uniform voice of antiquity. The remark of Grotius, on this head, appears to have more weight than is commonly allowed it. Luke, he observes, wrote in Greek, Matthew's Gospel had been written in the Hebrew of the times, and probably was not then translated into Greek. The expression of Papias implies, in my opinion, as was hinted already ⁷, that that Gospel remained a considerable time without any translation into Greek. If so, the only authentic Gos-

⁷ Preface to Matthew's Gospel, § 6.

pel which had preceded Luke's in Greek, was the Gospel by Mark, which comparatively was but a compend.

The arguments (if we can call them arguments) in Basnage's exertions, employed to prove that the Gospel by Luke was the first written, will be found, on examination, to rest on nothing but conjectures supported by reasonings which, to a superficial view, may appear ingenious, but are merely hypothetical, and can never overturn the only adequate evidence of a point of fact, the testimony of those who had best occasion to know, in a matter which they were under no conceivable temptation to misrepresent.

§ 7. LUKE, in composing this Gospel, is supposed by some to have drawn his information chiefly from the Apostle Paul, whom he faithfully attended, as Mark did from the Apostle Peter. They even proceed so far as to suppose that when Paul, in his Epistles, uses the expression *my Gospel*⁸, he means the Gospel according to Luke: but nothing can be more unnatural than this interpretation. That Paul, who was divinely enlightened in all that concerned the life and doctrine of his Master, must have been of very great use to the Evangelist, cannot be reasonably doubted; yet, from Luke's own words, we are led to conclude, that the chief source of his intelligence, as to the facts related in his Gospel, was

⁸ Rom. ii. 16. xvi. 25. 2 Tim. ii. 8.

from those who had been eye (and ear) witnesses of what our Lord both did and taught. Now of this number Paul evidently was not. But, though Luke appears to have been an early and assiduous attendant on the ministry of that Apostle, and to have accompanied him regularly in his apostolical journeys, from his voyage to Macedonia, till he was carried prisoner to Rome, whither also the Evangelist went along with him, he could not fail to have many opportunities, both before and after joining him, of conversing with those Apostles and other disciples who had heard the discourses, and seen the miracles, of our Lord.

§ 8. As to the time when this Gospel was written, hardly any thing beyond conjecture has yet been produced. The same may be said of the place of publication. Jerom thinks it was published in Achaia, when Paul was in that country, attended by Luke; and by the computation of Euthymius, it was fifteen years after our Lord's ascension; but Paul's journey into Achaia could not have been so early. Grotius supposes that both the Gospel and the Acts were written soon after Paul left Rome, to travel into Spain. His principal reason seems to have been, because the latter of these histories ends nearly about that time, to wit, when Paul was first a prisoner at Rome. But though this may be admitted to be a very strong presumption, that the Acts of the Apostles were composed then, it affords no sort of evidence that the Gospel may not have been

composed and published long before. That it actually was some time before the other, appears to me the more probable supposition of the two. By the introduction to the Gospel, where the author particularly addresses himself to his friend Theophilus, his whole intention at that time appears to have been to give a history of our Lord's life, teaching, and miracles. And even in concluding the Gospel, no hint is given of any continuation or further history then in view. Again, in the beginning of the Acts, when he addresses the same friend, he speaks of the Gospel as of a treatise which he had composed on a former occasion, and which was then well known. And as to the place of publication, though nothing certain can be affirmed concerning it. I am inclined to think it more probable that it was Antioch, or at least some part of Syria, if not Palestine. Every thing here seems addressed to those who were well acquainted with Jewish customs and places. No hints are inserted, by way of explanation, as we find in the Gospels of Mark and John.

§ 9. BUT, though no certainty can be had about the precise time and place of publication, we have, in regard to the Author, the same plea of the uniform testimony of Christian antiquity, which was pleaded in favour of the preceding Evangelists, Matthew and Mark. Some indeed have thought that, as an Evangelist, Luke has the testimony of Paul himself, being, as they suppose,

the brother whose praise is in the Gospel, mentioned in one of his Epistles⁹. But admitting that Luke is the person there intended, another meaning may, with greater plausibility, be put on the expression *in the Gospel*, which rather denotes in preaching the Gospel, than in writing the history of its Author. The name Evangelist was first applied to those extraordinary ministers, such as Philip and Timothy, both expressly called so¹⁰, who attended the Apostles, and assisted them in their work. Luke was doubtless an Evangelist in this sense, as well as in the current, but later, acceptance of the term. It may, indeed, be justly affirmed, that Paul appears to have been the first who has quoted this gospel, though he does not name Luke, and quoted it as of authority. In writing to Timothy¹¹, he has these words, *For the Scripture saith*, "Thou shalt not muzzle the ox that treadeth out the corn," and "The labourer is worthy of his reward." The former of these sayings is a quotation from the pentateuch¹². The latter is found no where else in these terms, but in Luke¹³, whose very words the Apostle has adopted. *Ἄξιός ἐστιν ὁ ἐργατὴς τοῦ μισθοῦ αὐτοῦ*. Lardner has taken notice of allusions to some passages in this Gospel to be found in some of the apostolic fathers; and there are evident quotations from it, though without naming the author, in Justin Martyr, and the Epistle of the churches of Vienne and

⁹ 2 Cor. viii. 18.¹⁰ Acts, xxi. 8. 2 Tim. iv. 5.¹¹ 1 Tim. v. 18.¹² Deut. xxv. 4.¹³ Luke, x. 7.

Lyons. Tatian, a little after the middle of the second century, composed a Harmony of the Gospels, the first of the kind that had been attempted, which he called DIATESSARON (*δια τεσσαρων*) of *the four*, and which demonstrates that, at that time, there were four Gospels, and no more, of established authority in the church. Irenæus, not long after, mentions all the Evangelists by name, arranging them according to the order wherein they wrote, which is the same with that universally given them, throughout the Christian world, to this day. When he speaks of Luke, he recites many particulars which are peculiar to that Gospel. And, though the reasons assigned by that ancient author, why the Gospels can be neither fewer, nor more, than four, we should justly consider as very whimsical; the attempt, though unsuccessful, to account for it, shows at least the certainty of the fact, that the four Gospels were then received by Christians of all denominations, and that beside them there was no gospel or history of Jesus, of any estimation in the church. From that time downwards, the four Evangelists are often mentioned; and whatever spurious narratives have, from time to time, appeared, they have not been able to bear a comparison with those, in respect either of antiquity or of intrinsic excellence. Early in the third century, Ammonius also wrote a Harmony of the four Gospels. As these were at that time, and had been from their first publication, so they continue to this day to be, regarded as the great foundations of the Christian faith. If Monsieur Freret had been so

lucky as to meet with Lardner's Credibility of the Gospel-history, and had taken the trouble to read it attentively before he wrote his *Examen Critique*, his natural penetration must have made him sensible, notwithstanding the artless simplicity of the English writer, how little his own much-laboured remarks can bear a comparison with the naked truth.

§ 10. THE Gospel by Luke has supplied us with many interesting particulars, which had been omitted by both his predecessors, Matthew and Mark. From him we learn whatever relates to the birth of John the Baptist; the annunciation; and other important circumstances concerning the nativity of the Messiah; the occasion of Joseph's being then in Bethlehem; the vision granted to the shepherds; the early testimonies of Simeon and Anna; the wonderful manifestation of our Lord's proficiency in knowledge, when only twelve years old; his age at the commencement of his ministry, connected with the year of the reigning emperor. He has given us also an account of several memorable incidents and cures which had been overlooked by the rest; the conversion of Zaccheus the publican; the cure of the woman who had been bowed down for eighteen years; and of the dropsical man; the cleansing of the ten lepers; the repulse he met with when about to enter a Samaritan city; and the instructive rebuke he gave, on that occasion, to two apostles, for their intemperate zeal: also the affecting interview he had, after his resurrection, with two of his disciples, in the way to Emmaus, and at that

village. Luke has likewise added many edifying parables to those which had been recorded by the other Evangelists. Of this number are the parable of the creditor who had two debtors ; of the rich fool who hoarded up his increase, and, when he had not one day to live, vainly exulted in the prospect of many happy years of the rich man and Lazarus ; of the reclaimed profligate ; of the Pharisee and the publican praying in the temple ; of the judge who was prevailed on by a widow's importunity, though he feared not God, nor regarded man ; of the barren fig-tree ; of the compassionate Samaritan ; and several others ; most of which, so early a writer as Irenæus has specified as peculiarly belonging to this Gospel ; and has thereby shown to all after-ages, without intending it, that it is, in every thing material, the same book, which had ever been distinguished by the name of this Evangelist till his day, and remains so distinguished to ours.

§ 11. IN regard to Luke's character as a writer, it is evident, that though the same general quality of style, an unaffected simplicity, predominates in all the Evangelists ; they are, nevertheless, distinguishable from one another. Luke abounds in Hebraisms as much as any of them ; yet it must be acknowledged, that there are also more Grecisms in his language than in that of any of the rest. The truth is, there is greater variety in his style, which is probably to be ascribed to this circumstance, his having been more, and for a longer

time, conversant among the Gentiles than any other Evangelist. His ordinary place of abode, if not the place of his birth, appears to have been Antioch, the capital of Syria, the seat of government, where people of the first distinction in the province had their residence, and to which there was great resort of strangers. Here the Greek language had long prevailed. Besides, Luke's occupation, as a physician, may very probably have occasioned his having greater intercourse with those of higher rank. Not that the profession itself was then in great esteem in that country; for it has been justly observed, that in Rome, as well as in Syria, slaves who gave early signs of quickness of parts and manual dexterity, were often instructed in physic, who, if they proved successful, were commonly rewarded with their freedom. That Luke himself, whatever may have been his early condition in life, was, when a Christian minister, a freeman and master of his time, is evident from his attendance on the Apostle Paul in his peregrinations for the advancement of the Gospel. But the profession of medicine and surgery (for these two were then commonly united) not only proved the occasion of a more general intercourse with society, but served as a strong inducement to employ some time in reading. This may sufficiently account for any superiority this Evangelist may be thought to possess above the rest, in point of language.

§ 12. His name, *Λουκας*, *Luke*, rendered in one place¹⁴, in the common translation, *Lukas*, is supposed to have been a contraction of the Roman name, *Lucilius*, or of *Lucanus*, in like manner as *Demas* is contracted from *Demetrius*, and *Epaphras* from *Epaphroditus*. Names thus contracted from the master's name were commonly given to slaves, but not peculiarly to such. That a considerable portion of Luke's time had been spent in Rome, or at least in Italy, has been argued from some Latinisms discovered in his style; such as¹⁵, *δος εργασιαν*, *da operam*, *endeavour*; and *καλως ποιειτε τοις μισουσιν υμας*¹⁶, *Benefacite his qui odierunt vos*, with the dative case, *Do good to them who hate you*; whereas, in the parallel place in Matthew¹⁷, the verb is construed more in the Greek manner with the accusative; *καλως ποιειτε τους μισουντας υμας*. But I see no reason why, in the Evangelist Luke, by birth a Syrian, this should be accounted a Latinism rather than a Syriasm, as in Syriac the *ܠ* prefixed (which is necessary in the expression of this precept) is always considered as corresponding to the dative in Greek and Latin. That he has also a greater variety in his words and phrases than any of the other Evangelists, will be quickly discovered by an attentive reader of the original. I mention one evidence of this, from a circumstance I have had particular occasion to attend to, which is this: Each of the

¹⁴ Philem. 24.¹⁵ Ch. xii. 58.¹⁶ Ch. vi. 27.¹⁷ Matth. v. 44.

Evangelists has a considerable number of words which are used by none of the rest; but in Luke's Gospel, the number of such peculiarities, or words used in none of the other Gospels, is greater than that of the peculiar words found in all the three other Gospels put together. Again, some expressions which are frequent in the other Gospels, in Luke occur but rarely. The Hebrew word *Amen*, as an affirmative adverb joined with *λεγω ὑμιν*, and used for ushering in solemnly the instructions given by our Lord, is employed by Luke much seldomer than by any of the other Evangelists. Instead of it he sometimes says *αληθως*, sometimes *ναι*, and once *ἐπ' αληθειας λεγω ὑμιν*, phrases never used by the rest. On the other hand, he oftener than they, employs the neuter article *το*, in reference not to a noun, but to a sentence, or part of a sentence. Of this there are at least seven instances in his Gospel¹⁸. I recollect but two in the rest, one in Matthew¹⁹, and one in Mark²⁰. As to these two, they are not parallel places to any of the passages wherein this mode of construction has been adopted by Luke. It may be observed, in passing, that the terms peculiar to Luke are for the most part long and compound words. The first word of his Gospel, *επειδηπερ*, is of the number. So much for what regards his words and idioms.

¹⁸ Luke, i. 62. ix. 46. xxii. 2. 4. 23, 24. 37.

¹⁹ Matth. xix. 18.

²⁰ Mark, ix. 23.

§ 13. As to the other qualities of his style, we may remark, that there is more of composition in the sentences than is found in the other three. Of this the very first sentence is an example, which occupies no fewer than four verses. In the passages, however, wherein those incidents are related, or those instructions given, which had been anticipated by Matthew or by Mark, there is sometimes, not always, a perfect coincidence with these Evangelists in the expression, as well as in the sense; sometimes, however, the coincidence in translations is more complete than in the original. I have observed that there are degrees, even in the simplicity of the sacred writers; for though all the Evangelists are eminent for this quality, there are some characteristic differences between one and another, which will not escape the notice of a reader of discernment. Matthew and John have more simplicity than Mark; and Luke has, perhaps, the least of all. What has been observed of the greater variety of his style, and of his more frequent use of complex sentences, may serve as evidence of this. And even as to the third species of simplicity formerly mentioned²¹, simplicity of design, he seems to approach nearer the manner of other historians, in giving what may be called his own verdict, in the narrative part of his work. I remember at least one instance of this. In speaking of the Pharisees, he calls them *φιλαργυροὶ*²², *lovers of money*. The distinction with regard to Judas, which it was proper in them

²¹ Diss. III. § 18, &c.

²² Ch. xvi. 14.

all to observe, as there were two of the name among the apostles, is expressed by Luke with more animation²³, *ὅς και εγενετο προδοτης, who proved a traitor*, than by Matthew²⁴, who says *ὁ και παραδους αυτον*; or by Mark²⁵, whose expression is, *ὅς και παρεδωκεν αυτον*; both which phrases, strictly interpreted, imply no more than *who delivered him up*. The attempt made by the Pharisees, to extort from our Lord what might prove matter of accusation against him, is expressed by Luke in language more animated than any of the rest, *ηρξαντο δεινως ενεχειν, και αποστοματιζειν αυτον περι πλειονων*²⁶, *began vehemently to press him with questions on many points*. On another occasion, speaking of the same people, he says, *Αυτοι δε επλησθησαν ανοιας*²⁷, *But they were filled with madness*. In the moral instructions given by our Lord, and recorded by this Evangelist, especially in the parables, none can be happier in uniting an affecting sweetness of manner with genuine simplicity. Of this union better instances cannot be imagined, than those of the humane Samaritan, and of the penitent prodigal.

§ 14. To conclude, though we have no reason to consider Luke as, upon the whole, more observant of the order of time than the other Evangelists, he has been at more pains than any of them, to ascertain the dates of some of the most memorable events on which, in a great measure, depend the

²³ Ch. vi. 16.²⁴ Ch. x. 4.²⁵ Ch. iii. 9.²⁶ Ch. xi. 53.²⁷ Ch. vi. 11.

dates of all the rest. In some places, however, without regard to order, he gives a number of detached precepts and instructive lessons, one after another, which probably have not been spoken on the same occasion, but are introduced as they occurred to the writer's memory, that nothing of moment might be omitted. In regard to the latter part of the life, and to the death of this Evangelist, antiquity has not furnished us with any accounts which can be relied on.

THE
GOSPEL BY LUKE.

- INTRODUCTION.

1. *FORASMUCH* as many have undertaken to
compose a narrative of those things which have
2 been accomplished amongst us, as they who were,
from the beginning, eye-witnesses, and after-
wards ministers of the word, delivered them to
3 us ; I have also determined, having exactly
traced every thing from the first, to write a
particular account to thee, most excellent The-
4 ophilus ; that thou mayest know the certainty
of those matters wherein thou hast been in-
structed.

SECTION I.

THE ANNUNCIATION.

1 Chr. 24 ; 10.

Ex. 30 ; 7.
Lev 16 ; 17.

- 5 *IN the days of Herod, king of Judea, there was a priest named Zacharias, of the course of Abijah ; and his wife, named Elizabeth, was of the*
- 6 *daughters of Aaron. They were both righteous before God, blameless observers of all the*
- 7 *Lord's commandments and ordinances. And they had no child, because Elizabeth was barren, and they were both advanced in years.*
- 8 *Now when he came to officiate as priest in*
- 9 *the order of his course, it fell to him by lot, according to the custom of the priesthood, to offer incense in the sanctuary. And while the in-*
- 10 *cense was burning, the whole congregation were*
- 11 *praying without. Then there appeared to him a messenger of the Lord, standing on the right*
- 12 *side of the altar of incense. And Zacharias was discomposed at the sight, and in great ter-*
- 13 *ror. But the angel said to him, Fear not, Zacharias ; for thy prayer is heard, and Elizabeth thy wife shall bear thee a son, whom thou*
- 14 *shalt name John*²⁸*. He shall be to thee matter of joy and transport ; and many shall rejoice*

²⁸ *The Lord's favour.*

SECT. I.

CH. I.

- 15 because of his birth. For he shall be great before the Lord; he shall not drink wine, nor any fermented liquor; but he shall be filled with the Holy Spirit, even from his mother's
- 16 womb. And many of the sons of Israel he
- 17 shall bring back to the Lord their God. Moreover, he shall go before them in the spirit and power of Elijah, to reconcile fathers to their children, and, by the wisdom of the righteous, to render the disobedient a people well disposed for the Lord. *And Zacharias said to the angel,* Whereby shall I know this: for I am an old man, and my wife is advanced in years?
- 19 *The angel answering, said unto him,* I am Gabriel²⁹, who attend in the presence of God, and
- 20 am sent to tell thee this joyful news. But know that thou shalt be dumb, and shalt not recover thy speech, until the day when these things happen; because thou hast not believed my words, which shall be fulfilled in due time.
- 21 *Meantime the people waited for Zacharias, and wondered that he staid so long in the sanc-*
- 22 *tuary. But when he came out, he could not speak to them; and they perceived that he had seen a vision in the sanctuary; for he made them understand by signs, and remained speech-*
- 23 *less. And when his days of officiating were*
- 24 *expired, he returned home. Soon after, Elizabeth his wife conceived, and lived in retirement*
- 25 *five months, and said,* The Lord hath done this for me, purposing now to deliver me from the reproach I lay under among men.

Mal. 4; 6.
Mat. 11; 14.

- 26 *NOW in the sixth month God sent Gabriel his messenger, to Nazareth, a city of Galilee ;*
 27 *to a virgin betrothed to a man called Joseph, of the house of David ; and the virgin's name was*
 28 *Mary. When the angel entered, he said to her, Hail, favourite of heaven ! the Lord be with*
 29 *thee, thou happiest of women ! At his appearance and words she was perplexed, and revolved in her mind what this salutation could mean.*
 30 *And the angel said to her, Fear not, Mary, for*
 31 *thou hast found favour with God. And behold, thou shalt conceive and bear a son, whom thou*
 32 *shalt name Jesus³⁰. He shall be great, and shall be called the Son of the Highest. And the Lord God will give him the throne of Da-*
 33 *vid his father. And he shall reign over the house of Jacob for ever : his reign shall never*
 34 *end. Then said Mary to the angel, How shall this be, since I have no intercourse with man ?*
 35 *The angel answering, said unto her, The Holy Spirit will descend upon thee, and the power of the Highest will overshadow thee ; therefore the Holy progeny shall be called the Son*
 36 *of God. And lo, thy cousin Elizabeth also hath conceived a son in her old age ; and she who is called barren, is now in her sixth*
 37 *month : for nothing is impossible with God.*
 38 *And Mary said, Behold the handmaid of the Lord. Be it unto me according to thy word. Then the angel departed.*
 39 *In those days Mary set out and travelled*

Is. 7 ; 14.
 Mat. 1 ; 21.
 ch. 2 ; 21.
 Dan. 7 ; 14.

expeditiously into the hill-country, to a city of
 40 *Judah ; where having entered the house of*
 41 *Zacharias, she saluted Elizabeth. As soon as*
Elizabeth heard Mary's salutation, the babe
leaped in her womb ; and Elizabeth was filled
 42 *with the Holy Spirit, and cried with a loud*
voice, Thou art the most blessed of women,
 43 *and blessed is the fruit of thy womb. But*
how have I deserved this honour, to be visited
 44 *by the mother of my Lord ! for know, that as*
soon as the sound of thy salutation reached
mine ears, the babe leaped in my womb for
 45 *joy. And happy is she who believed, that the*
things which the Lord hath promised her, shall
be performed.

46 *Then Mary said, My soul magnifieth the*
Lord, and my spirit rejoiceth in God my Sa-
 48 *viour ; because he hath not disdained the low*
condition of his handmaid, for henceforth all
 49 *posterity will pronounce me happy. For the Al-*
mighty whose name is venerable, hath done
 50 *wonders for me. His mercy on them who fear*
him, extendeth to generations of generations.
 51 *He displayeth the strength of his arm, and dis-*
 52 *pelleth the vain imaginations of the proud. He*
pulleth down potentates from their thrones, and
 53 *exalteth the lowly. The needy he loadeth with*
benefits ; but the rich he spoileth of every
 54 *thing. He supporteth Israel his servant (as he*
 55 *promised to our fathers,) ever inclined to mer-*
 56 *cy towards Abraham and his race. And Mary,*
after staying with Elizabeth about three months,
returned home.

Ps. 33 ; 10.
 Eze. 21 ; 26.
 1 Sam. 2 ; 6.
 Ps. 34 ; 10.
 Is. 41 ; 8.
 Gen. 17 ; 19.
 22 ; 18.

SECTION II.

THE NATIVITY.

57 *WHEN* the time for Elizabeth's delivery was
58 come, she brought forth a son : and her neighbours and relations who heard that the Lord had shown her great kindness, congratulated
59 with her. And on the eighth day, when they came to the child's circumcision, they would have him called by his father's name, Zacharias.
60 And his mother interposed, saying, No ; but
61 he shall be called John. They said unto her, There is none of thy kindred of that name.
62 They therefore asked his father by signs, how
63 he would have him called. He having demanded a table-book, wrote thereon, " His name is
64 " John," which surprised them all. And his mouth was opened directly, and his tongue
65 [loosed.] And he spake, praising God. Now all in the neighbourhood were struck with awe ; and the fame of these things spread throughout
66 all the hill-country of Judea. And all who heard these things, pondering them in their hearts, said, What will this child prove hereafter ? And the hand of the Lord was with him.

SECT. II.

CH. 2.

- 67 *Then Zacharias his father being filled with the*
 68 *Holy Spirit, prophesied, saying, Blessed be the*
 Lord the God of Israel, because he hath visit-
 69 ed and redeemed his people ; and (as anciently
 he promised by his holy Prophets) hath raised Ps. 132 ; 17.
 a prince for our deliverance in the house of
 71 David his servant ; for our deliverance from Jer. 23 ; 6.
 our enemies, and from the hands of all who & 30 ; 10.
 72 hate us ; in kindness to our forefathers, and
 73 remembrance of his holy covenant ; the oath Gen. 22 ; 16.
 74 which he swore to our father Abraham, to grant Jer. 31 ; 33.
 unto us, that being rescued out of the hands of
 75 our enemies, we might serve him boldly, in
 piety and uprightness, all the days of our life.
 76 And thou, child, shalt be called a Prophet of ch. 1 ; 17.
 the Most High ; for thou shalt go before the
 77 Lord, to prepare his way, by giving the knowl-
 edge of salvation to his people, in the remis-
 78 sion of their sins, through the tender compas- Mal. 4 ; 2.
 sion of our God, who hath caused a light to
 79 spring from on high to visit us, to enlighten
 those who abide in darkness and in the shades
 of death, to direct our feet into the way of
 peace.
 80 *Now the child grew, and acquired strength*
of mind, and continued in the deserts, until the
time when he made himself known to Israel.

- II. *ABOUT that time Cesar Augustus issued an*
edict that all the inhabitants of the empire
should be registered. (This first register took
 2 *effect when Cyrenius³¹ was president of Syria.)*

³¹ In the Latin authors *Quirinius*.

Mat. 2 ; 4.
Jo. 7 ; 42.

- 3 *When all went to be registered, every one to his*
 4 *own city, Joseph also went from Nazareth, a*
city of Galilee, to the city of David in Judea
 5 *called Bethlehem (for he was of the house and*
lineage of David,) to be registered, with Mary
 6 *his betrothed wife, who was pregnant. While*
they were there, the time came that she should
 7 *be delivered. And she brought forth her first-*
born son, and swathed him, and laid him in a
manger, because there was no room for them in
the house allotted to strangers.
- 8 *Now there were shepherds in the fields in*
that country, who tended their flocks by turns
 9 *through the night-watches. On a sudden a*
messenger of the Lord stood by them, and a
divine glory encompassed them with light, and
 10 *they were frightened exceedingly. But the an-*
gel said to them, Fear not; for lo I bring you
good tidings which shall prove matter of great
 11 *joy to all the people; because to day is born*
unto you, in the city of David, a Saviour, who
 12 *is the Lord Messiah. And by this ye shall*
know him; ye shall find the babe in swaddling
 13 *bands, lying in the manger. Instantly the an-*
gel was attended by a multitude of the heavenly
 14 *host, who praised God, saying, Glory to God in*
the highest heaven, and peace upon the earth,
and good will towards men.
- 15 *And when the angels returned to heaven,*
having left the shepherds, these said one to
another, Let us go to Bethlehem, and see this
which hath happened, whereof the Lord hath
 16 *informed us. And hastening thither, they found*

SECT. II.

CH. 2.

*Mary and Joseph with the babe who lay in the
 17 manger. When they saw this, they published
 what had been imparted to them concerning this
 18 child. And all who heard it, wondered at the
 19 things told them by the shepherds. But Mary
 let none of these things escape unobserved,
 weighing every circumstance within herself.
 20 And the shepherds returned, glorifying and
 praising God for all that they had heard and
 seen, agreeably to what had been declared unto
 them.*

21 *ON the eighth day, when the child was cir-* Gen. 17; 12.
ch. 1; 31.
cumcised, they called him Jesus, the angel hav-
ing given him that name before his mother con-
ceived him.

22 *AND when the time of their purification was* Lev. 12; 2.
expired, they carried him to Jerusalem, as the
law of Moses appointeth, to present him to the
 23 *Lord (as it is written in the law of God,*
“ Every male, who is the first-born of his mother, Ex. 13; 2.
Num. 8; 17.
 24 *“ is consecrated to the Lord” :) and to offer the*
sacrifice enjoined in the law, a pair of turtle-
doves, or two young pigeons.

25 *Now there was at Jerusalem a man named*
Simeon, a just and a religious man, who ex-
pected the consolation of Israel; and the Holy
 26 *Spirit was upon him, and had revealed unto*
him, that he should not die until he had seen
 27 *the Lord’s Messiah. This man came, guided*
 28 *by the Spirit, into the temple. And when the*
parents brought in the child Jesus, to do for

him what the law required, he took him into his
 29 arms, and blessed God, and said, Now, Lord,
 thou dost in peace dismiss thy servant, accord-
 30 ing to thy word ; for mine eyes have seen the
 31 Saviour, whom thou hast provided in the sight
 32 of all the world ; a luminary to enlighten the
 nations, and be the glory of Israel thy people.

33 *And Joseph, and the mother of Jesus, heard*
with admiration the things spoken concerning
 34 *him. And Simeon blessed them, and said to*
Mary his mother, 'This child is destined for the
fall and the rise of many in Israel, and to
 35 *serve as a mark for contradiction (yea, thine*
own soul shall be pierced as with a javelin;)
that the thoughts of many hearts may be dis-
closed.

36 *There was also a prophetess, Anna, daughter*
of Phanuel, of the tribe of Asher, in an ad-
vanced age, who had lived seven years with a
 37 *husband, whom she married when a virgin ; and*
being now a widow of about eighty-four years,
departed not from the temple, but served God
 38 *in prayer and fasting night and day ; she also*
coming in at that instant, gave thanks to the
Lord, and spake concerning Jesus to all those
in Jerusalem who expected deliverance.

39 *After they had performed every thing re-*
quired by the law of the Lord, they returned
 40 *to Galilee, to their own city Nazareth. And*
the child grew and acquired strength of mind,
being filled with wisdom, and adorned with a
divine gracefulness.

Is. 8 ; 14.
 Ro. 9 ; 32.
 1 Pet. 2 ; 7.

SECTION III.

THE BAPTISM.

41 *NOW* the parents of Jesus went yearly to Je-
 42 *rusalem* at the feast of the passover. *And* Ex. 23; 14.
Deut. 16; 1.
 when he was twelve years old, they having gone
 thither, according to the usage of the festival,
 43 and remained the customary time; being on
 their return, the child Jesus staid behind in
 Jerusalem, and neither Joseph nor his mother
 44 knew it. They supposing him to be in the com-
 pany, went a day's journey, and then sought
 him among their relations and acquaintance;
 45 but not finding him, they returned to Jerusalem,
 46 seeking him. And after three days, they found
 him in the temple, sitting among the doctors,
 both hearing them, and asking them questions.
 47 And all who heard him were astonished; but
 48 they who saw him were amazed at his under-
 standing and answers. And his mother said to
 him, Son, why hast thou treated us thus? Behold,
 thy father and I have sought thee with sorrow.
 49 He answered, Why did ye seek me? Knew ye
 50 not that I must be at my Father's? But they
 did not comprehend his answer.

CH. 3.

SECT. III.

51 *And he returned with them to Nazareth, and was subject unto them. And his mother treas-*
 52 *ured up all these things in her memory. And Jesus advanced in wisdom and stature, and in power with God and man.* Oct. 13. 1857.

III. *NOW in the fifteenth year of the reign of Tiberius, Pontius Pilate being procurator of Judea, Herod tetrarch of Galilee, Philip his brother tetrarch of Iturea, and the province of Trachonitis, and Lysanias tetrarch of Abilene,*
 2 *in the high priesthood of Annas³¹ and Caiaphas, the word of God came, in the wilderness,*
 3 *to John the son of Zacharias. And he went through all the country along the Jordan, publishing the baptism of reformation for the re-*
 4 *mission of sins. As it is written in the book of the Prophet Isaiah, "The voice of one pro-*
claiming in the wilderness, prepare a way
for the Lord³², make for him a straight pas-
 5 *sage. Let every valley be filled, every moun-*
tain and hill be levelled; let the crooked
roads be made straight, and the rough ways
 6 *smooth, that all flesh may see the Saviour*
 7 *"[sent] of God." Then said he to the multitudes who flocked out to be baptized by him, Offspring of vipers, who hath prompted you*
 8 *to flee from the impending vengeance? Produce then the proper fruits of reformation; and not say, within yourselves, 'We have 'Abraham for our father;' for I assure you.*

Acts, 4; 6.
 Mat. 3; 1.
 Mar. 1; 2.
 Is. 40; 3.
 Jo. 1; 23.

Mat. 3; 7.

³¹ Called by Josephus, *Ananus*.

³² *Jehovah*.

SECT. III.

CH. 3.

that of these stones God can raise children to
 9 Abraham. And even now the axe lieth at the
 root of the trees. Every tree, therefore, which
 produceth not good fruit, is felled and thrown
 into the fire.

10 *Upon this the multitude asked him, What* 1 Jo. 3; 17.
Ja. 2; 15.

11 *must we do then? He answered, Let him who*
 hath two coats impart to him who hath none;
 and let him who hath victuals do the same.

12 *There came also publicans to be baptized, who*
 13 *said, Rabbi, what must we do? He answered,*
 Exact no more than what is appointed you.

14 *Soldiers likewise asked him, And what must*
 we do? *He answered, Injure no man, either*
 by violence, or false accusation, and be con-
 tent with your allowance.

15 *As the people were in suspense concerning*
John, every man imagining within himself that

16 *he might be the Messiah, John addressed them*
all, saying, I indeed baptize in water; but one Mat. 3; 11.
Mar. 1; 7.
Jo. 1; 26.
Acts, 1; 5.
& 11; 16.
& 19; 4.
 mightier than I cometh, whose shoe-latchet I
 am not worthy to untie; he will baptize you

17 *in the Holy Spirit and fire: his winnowing*
 shovel is in his hand, and he will thoroughly
 cleanse his grain; he will gather the wheat
 into his granary, and consume the chaff in un-
 18 *quenchable fire. And with many other exhor-*
tations, he published the good tidings to the
people.

19 *But Herod the tetrarch having been reprov'd* Mat. 14; 3.
Mar. 6; 17.
 by him, on account of Herodias his brother's
 wife, and for all the crimes which Herod had
 20 *committed, added this to the number, that he*
confined John in prison.

CH. 3.

SECT. III.

Mat. 3; 13.
 Mar. 1; 9.
 Jo. 1; 32.
 Mat. 17; 5.
 ch. 9; 35.
 2 Pet. 1; 17.
 Mat. 1; 1.

- 21 *NOW when John baptized all the people, Jesus was likewise baptized; and while he*
 22 *prayed, the heaven was opened, and the Holy Spirit descended upon him in a bodily form, like a dove, and a voice came from heaven, which said, Thou art my beloved Son; in thee*
 23 *I delight. Now Jesus was himself about thirty years in subjection, being (as was supposed) a*
 24 *son of Joseph, son of Heli, son of Matthat, son of Levi, son of Melchi, son of Janna, son of*
 25 *Joseph, son of Mattathias, son of Amos, son of Nahum, son of Esli, son of Naggai, son of*
 26 *Maath, son of Mattathias, son of Shimei, son of Joseph, son of Judah, son of Joanna, son of*
 27 *Reza, son of Zerubbabel, son of Salathiel, son of Neri, son of Melchi, son of Addi, son of Co-*
 28 *sam, son of Elmodam, son of Er, son of Joses, son of Eliezer, son of Jorim, son of Matthat,*
 30 *son of Levi, son of Simeon, son of Judah, son of Joseph, son of Jonan, son of Eliakim, son of Meleah, son of Mainan, son of Mattatha,*
 32 *son of Nathan, son of David, son of Jesse, son of Obed, son of Boaz, son of Salmon, son of Nahson, son of Amminadab, son of Ram, son*
 34 *of Hezron, son of Pharez, son of Judah, son of Jacob, son of Isaac, son of Abraham, son of Terah, son of Nahor, son of Serug, son of Reu,*
 36 *son of Peleg, son of Eber, son of Salah, son of Cainan, son of Arphaxad, son of Shem, son of Noah, son of Lamech, son of Methuselah, son of Enoch, son of Jared, son of Mehalaliel, son*
 38 *of Cainan, son of Enos, son of Seth, son of Adam, son of God.*

SECT. III.

CH. 4.

- IV. *NOW Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit* Mat. 4; 1-
Mar. 1; 12.
- 2 *into the wilderness, where he continued forty days, and was tempted by the devil. Having eaten nothing all that time, when it was ended,*
- 3 *he was hungry. And the devil said to him, If thou be a Son of God, command this stone to*
- 4 *become bread. Jesus answered him, saying, It* Deut. 8; 3.
- 5 *“by whatever God pleaseth.” Then the devil having brought him to the top of a high mountain, showed him all the kingdoms of the earth*
- 6 *in an instant, and said to him, All this power and glory I will give thee; for it is delivered*
- 7 *to me, and to whomsoever I will, I give it; if, therefore, thou wilt worship me, it shall all be*
- 8 *thine. Jesus answering, said, It is written,*
- 9 *“Thou shalt worship the Lord³³ thy God, and* Deut. 6; 13.
10; 20.
1 Sam. 7; 3.
- 10 *“shalt serve him only.” Then he brought him to Jerusalem, and placing him on the battlement of the temple, said to him, If thou be a Son of*
- 11 *God, throw thyself down hence; for it is written, “He will give his angels charge concern-* Ps. 91; 11.
- 12 *ing thee to keep thee; and in their arms they shall uphold thee, lest thou dash thy foot against a stone.” Jesus answered, It is said,* Deut. 6; 16.
- “Thou shalt not put the Lord³⁴ thy God to the proof.” When the devil had ended all the temptation, he departed from him for a time.*

³³ Jehovah.³⁴ Jehovah.

SECTION IV.

THE ENTRANCE ON THE MINISTRY.

- Mat. 4 ; 12. 14 *THEN* Jesus, by the impulse of the Spirit, re-
 Mar. 1 ; 14. turned to Galilee, and his renown spread
 15 throughout the whole country, and he taught in
 their synagogues with universal applause.
 Mat. 13 ; 54. 16 Being come to Nazareth, where he had been
 Mar. 6 ; 1. brought up, he entered the synagogue, as his
 Jo. 4 ; 43. custom was, on the Sabbath day, and stood up
 17 to read. And they put into his hands the book
 of the Prophet Isaiah, and having opened the
 book, he found the place where it was written,
 Is. 61 ; 1. 18 "The Spirit of the Lord³⁵ is upon me, inas-
 " much as he hath anointed me to publish glad
 " tidings to the poor ; he hath commissioned
 " me to heal the broken-hearted, to announce
 " liberty to the captives, and recovery of sight
 19 " to the blind, to release the oppressed, to pro-
 " claim the year of acceptance with the Lord³⁶."
 20 And having closed the book, and returned it to
 the servant, he sat down. And the eyes of all in
 21 the synagogue were fixed upon him. And he
 began with saying to them, This very day the

³⁵ Jehovah.³⁶ Jehovah.

SECT. IV.

CH. 4.

Scripture which ye have just now heard is fulfilled. *And all extolled him ; but being astonished at the words full of grace which he uttered, they said, Is not this Joseph's son? He said unto them, Ye will doubtless apply to me this proverb, ' Physician, cure thyself.' Do as great things here in thine own country, as we hear thou hast done in Capernaum. But in fact, added he, no Prophet was ever well received in his own country. I tell you of a truth, there were many widows in Israel in the days of Elijah, when heaven was shut up for three years and a half, so that there was great famine throughout all the land : yet to none of them was Elijah sent, but to a widow in Sarepta³⁷ of Sidonia. There were likewise many lepers in Israel in the days of Elisha the Prophet : and Naaman the Syrian was cleansed, but none of those. On hearing this, the whole synagogue were enraged, and breaking up, drove him out of the city, and brought him to the brow of the mountain whereon their city was built, that they might throw him down headlong. But he passing through the midst of them, went away.*

Then he came to Capernaum, a city of Galilee, and taught them on the Sabbath. And they were astonished at his manner of teaching ; for he spoke with authority.

Now there was in the synagogue a man possessed by the spirit of an unclean demon, who

1 Ki. 17 ; 9.

2 Ki. 5 ; 14.

Mat. 7 ; 28.
Mar. 1 ; 22.

Mar. 1 ; 23.

³⁷ In the Old Testament Zarephath.

34 *roared out, saying, Ah! Jesus of Nazareth, what hast thou to do with us? Art thou come to destroy us? I know who thou art, the Holy*
 35 *one of God. And Jesus rebuked him, saying, Be silent, and come out of him. Whereupon the demon, having thrown him down in the middle of the assembly, came out without harming*
 36 *him. And they were all in amazement, and said one to another, What meaneth this, that with authority and power he commandeth the*
 37 *unclean spirits, and they come out? Thenceforth his fame was blazed in every corner of the country.*

Mat. 8 ; 14.
 Mar. 1 ; 29.

38 *When he was gone out of the synagogue, he entered the house of Simon, whose wife's mother had a violent fever, and they entreated him on*
 39 *her behalf. Jesus standing near her, rebuked the fever, and it left her, and she instantly arose and served them.*

Mar. 1 ; 34.

40 *After sunset, all they who had any sick, of whatever kind of disease, brought them to him ; and he, laying his hands on every one, cured*
 41 *them. Demons also came out of many, crying out, Thou art the Messiah, the Son of God. But he rebuked them, and would not allow them to speak, because they knew that he was the Mes-*
 42 *siah. When it was day, he retired into a desert place ; and the multitude sought him out, and came to him, and urged him not to leave them ;*
 43 *but he said to them, I must publish the good tidings of the reign of God in other cities also,*
 44 *because for this purpose I am sent. Accordingly he made this publication in the synagogues of Galilee.*

SECT. IV.

CH. 5.

V. *ONE* time, as he stood by the lake of Gennezareth³⁸, the multitude pressing upon him to hear
 2 the word of God, he saw two barks aground near the edge, but the fishermen were on shore
 3 washing their nets. Having gone aboard one of them, which was Simon's, he desired him to put off a little from the land. Then he sat down, and taught the people out of the bark.

4 When he had done speaking, he said to Simon, Launch out into deep water, and let down
 5 your nets for a draught. Simon answered, Master, we have toiled all night, and have caught
 6 nothing; nevertheless, at thy word, I will let down the net. Having done this, they inclosed
 7 such a multitude of fishes, that the net began to break. And they beckoned to their companions
 8 in the other bark to come and help them. And they came and laded both the barks, so that they
 9 were near sinking. When Simon Peter saw this, he threw himself at Jesus' knees, crying,
 10 Depart from me, Lord, for I am a sinful man. For the draught of fishes which they had taken
 11 had filled him and all his companions with terror, particularly James and John, sons of Zebe-
 12 dee, who were Simon's partners. And Jesus said to Simon, Fear not, henceforth thou shalt
 13 catch men. And having brought their barks to land, they forsook all and followed him.

12 When he was in one of the neighbouring cities, a man covered with leprosy, happening to see him, threw himself on his face, and besought

Mat. 8 ; 2.
 Mar. 1 ; 40.

³⁸ In the Old Testament, Chinnereth.

CH. 5.

SECT. IV.

him, saying, Master, if thou wilt, thou canst
 13 cleanse me. *Jesus stretching out his hand, and touching him, said, I will; be thou cleansed. That instant his leprosy departed from him.*

Lev. 14; 3. 14 *And he commanded him to tell nobody. But go [said he,] show thyself to the priest, and present the offering appointed by Moses, for notifying to the people that thou art cleansed.*

15 *Yet so much the more was Jesus every where talked of, that vast multitudes flocked to hear him, and to be cured by him of their maladies.*

16 *And he withdrew into solitary places, and prayed.*

17 *ONE day, as he was teaching, and pharisees, and doctors of law, who had come from Jerusalem, and from every town of Galilee and Judea, were sitting by; the power of the Lord*

Mat. 9; 2. 18 *was exerted in the cure of the sick. And behold some men carrying on a bed a man afflicted with a palsy, endeavoured to bring him in, and place*

19 *him before Jesus; but finding it impracticable, by reason of the crowd, they gat upon the roof, and let him down through the tiling, with the*

ch. 7; 48. 20 *little bed in the midst before him. Jesus perceiving their faith, said to him, Man, thy sins*

21 *are forgiven thee. On which the scribes and the pharisees reasoned thus, 'Who is this that speaketh blasphemies? Can any one forgive*

22 *'sins beside God?' Jesus knowing their thoughts, addressed himself to them, and said, What are*

23 *ye reasoning in your hearts? Whether is easier, to say, 'Thy sins are forgiven thee;' or to say*

24 *[with effect] 'Arise and walk?' But, that ye*

SECT. IV.

CH. 5.

may know that the Son of Man hath power upon the earth to forgive sins, Arise (*said he to the palsied man,*) take up thy bed, and return
 25 to thy house. *That instant he rose in their presence, took up his bed, and returned home,*
 26 *glorifying God. Seeing this, they were all struck with amazement and reverence, and glorified God, saying, We have seen incredible things to-day.*

27 *After this he went out, and observing a publican named Levi sitting at the toll-office, said to* Mat. 9; 9.
Mar. 2; 14.
 28 *him, Follow me. And he arose, left all, and*
 29 *followed him. And Levi made him a great entertainment in his own house, where there*
 30 *was a great company of publicans and others at table with them. But the scribes and the pharisees of the place murmured, saying to his disciples, Why do ye eat and drink with publicans*
 31 *and sinners? Jesus answering, said unto them, It is not the healthy, but the sick, who need a*
 32 *physician. I am come to call, not the righteous, but sinners, to reformation.*

33 *Then they asked him, How is it that the disciples of John, and likewise those of the pharisees, frequently fast and pray, but thine eat and* Mat. 9; 14.
Mar. 2; 18.
 34 *drink? He answered, Would ye have the bride-men fast, while the bridegroom is with them?*
 35 *But the days will come wherein the bridegroom shall be taken from them: in those days*
 36 *they will fast. He added this similitude, Nobody mendeth an old mantle with new cloth; otherwise the new will rend the old; besides, the old and the new will never suit each other.*

CH. 6.

SECT. IV.

- 37 Nobody putteth new wine into old leathern bottles; otherwise the new wine will burst the bottles, and thus the wine will be spilled, and
 38 the bottles rendered useless. But if new wine be put into new bottles, both will be preserved.
 39 Besides, a man, after drinking old wine, calleth not immediately for new; for he saith, ‘The old is milder.’

Mat. 12; 1.
 Mar. 2; 23.

- VI. *ON the Sabbath called secondprime, as Jesus was passing through the cornfields, his disciples plucked the ears of corn, and rubbed them in*
 2 *their hands, and ate them. And some pharisees said to them, Why do ye that which it is not law-*
 3 *ful, on the Sabbath, to do? Jesus replying, said to them, Did ye never read what David and his*
 4 *attendants did, when they were hungry; how he entered the mansion of God, and took and ate the loaves of the presence, and gave also of this bread to his attendants; though it cannot*
 5 *be eaten lawfully by any but the priests? He added, The Son of Man is master even of the Sabbath.*

1 Sam. 21; 1.
 Lev. 24; 5.

Mat. 12; 9.
 Mar. 3; 1.

- 6 *It happened also, on another Sabbath, that he went into the synagogue, and taught; and a man was there, whose right hand was blasted.*
 7 *Now the scribes and the pharisees watched to see whether he would heal on the Sabbath, that*
 8 *they might find matter for accusing him. But he knowing their thoughts, said to the man whose hand was blasted, Arise, and stand in the middle. And he arose and stood. Then Jesus*
 9 *said to them, I would ask you, What is it lawful to do on the Sabbath? Good or ill? To save*

SECT. V.

CH. 6.

- 10 or to destroy? *And looking around on them all, he said to the man, Stretch out thy hand; and in doing this, his hand was rendered sound like*
- 11 *the other. But they were filled with madness, and consulted together what they should do to Jesus.*

SECTION V.

THE NOMINATION OF APOSTLES.

- 12 *IN those days Jesus retired to a mountain to pray, and spent the whole night in an oratory.* Mat. 10; 2.
Mar. 3; 13.
- 13 *When it was day, he called to him his disciples; and of them he chose twelve, whom he named*
- 14 *Apostles. Simon, whom he also named Peter, and Andrew his brother, James and John, Philip*
- 15 *and Bartholomew, Matthew and Thomas, James son of Alpheus, and Simon called the Zealous,* Jude, 1.
- 16 *Judas brother of James, and Judas Iscariot, who proved a traitor.*
- 17 *Afterward, Jesus coming down with them, stopped in a plain, whither a company of his disciples, with a vast multitude from all parts of Judea, Jerusalem, and the maritime country of Tyre and Sidon, were come to hear him, and*
- 18 *to be healed of their diseases. Those also who were infested with unclean spirits, came and*
- 19 *were cured. And every one strove to touch*

him, because a virtue came from him, which healed them all.

- Mat. 5; 3. 20 *THEN* lifting his eyes on his disciples, he said, Happy ye poor, for the kingdom of God
- 21 is yours! Happy ye that hunger now, for ye shall be satisfied! Happy ye that weep now,
- Is. 61; 3. 22 for ye shall laugh! Happy shall ye be when
1 Pet. 3; 14. and 4; 14. men shall hate you, and separate you from their society; yea, reproach and defame you, on account of the Son of Man! Rejoice on that day, and triumph, knowing that your reward in heaven is great! for thus did their fathers treat the
- Is. 65; 13. 23 Prophets. But woe unto you rich; for ye
- 24 have received your comforts! Woe unto you that are full; for ye shall hunger! Woe unto you who laugh now; for ye shall mourn and
- 25 weep! Woe unto you, when men shall speak well of you; for so did their fathers of the false prophets.
- Mat. 5; 44. 26 But I charge you, my hearers, love your ene-
Ro. 12; 20. mies, do good to them who hate you, bless
- 27 them who curse you, and pray for them who
- 28 traduce you. To him who smiteth thee on one
- 29 cheek, present the other; and from him who
- Tob. 4; 16. 30 taketh thy mantle, withhold not thy coat. Give to every one who asketh thee; and from him who taketh away thy goods, do not demand
- 31 them back. And as ye would that men should
- 32 do unto you, do ye likewise unto them. For if ye love those [only] who love you, what thanks are ye entitled to? since even sinners
- 33 love those who love them. And if ye do good

SECT. V.

CH. 6.

to those [only] who do good to you, what thanks are ye entitled to? since even sinners
 34 do the same. And if ye lend to those [only] from whom ye hope to receive, what thanks are ye entitled to? since even sinners lend to sinners, that they may receive as much in re-
 35 turn. But love ye your enemies, do good and lend, nowise despairing; and your reward shall be great; and ye shall be sons of the Most High; for he is kind to the ungrateful and
 36 malignant. Be therefore merciful, as your Father is merciful.

37 Judge not, and ye shall not be judged; con- Mat. 7; 1.
Ro. 2; 1.
 38 demn not, and ye shall not be condemned; re- Mar. 4; 24.
 lease, and ye shall be released; give, and ye shall get: good measure, pressed and shaken, and heaped, shall be poured into your lap; for with the same measure wherewith ye give to others, ye yourselves shall receive.

39 *He used also this comparison:* Can the blind Mat. 15; 14.
 guide the blind? Will not both fall into a ditch? Mat. 10; 24.

40 The disciple is not above his teacher; but every finished disciple shall be as his teacher.

41 And why observest thou the mote in thy brother's eye; but perceivest not the thorn in thine Jo. 13; 16.
Mat. 7; 3.

42 own eye? Or how canst thou say to thy brother, 'Brother, let me take out the mote which 'is in thine eye,' not considering that there is a thorn in thine own eye? Hypocrite, first take the thorn out of thine own eye: then thou wilt see to take out the mote which is in thy

43 brother's eye. That is not a good tree which Mat. 7; 18.
& 12; 33.

yieldeth bad fruit; nor is that a bad tree
 44 which yieldeth good fruit. For every tree is
 known by its own fruit. Figs are not gathered
 off thorns; nor grapes off a bramble-bush.
 45 The good man, out of the good treasure of his
 heart, bringeth that which is good: the bad
 man, out of the bad treasure of his heart, bring-
 eth that which is bad; for it is out of the ful-
 ness of his heart that his mouth speaketh.

Mat. 7; 21.
 Ro. 2; 13.
 Ja. 1; 22.

46 But why do ye, in addressing me, cry, Mas-
 ter, Master, and obey not what I command?
 47 Whoever cometh to me, and heareth my pre-
 cepts, and practiseth them, I will show you
 48 whom he resembleth: he resembleth a man
 who built a house, and digging deep, laid the
 foundation upon the rock: and when an inun-
 dation came, the torrent broke upon that house,
 but could not shake it; for it was founded upon
 49 the rock. But he who heareth, and doth not
 practise, resembleth a man who, without laying
 a foundation, built a house upon the earth;
 which, when the torrent brake against it, fell,
 and became a great pile of ruins.

Mat. 8; 5.

VII. *WHEN he had finished his discourse in the
 audience of the people, he entered Capernaum.
 2 And a centurion's servant, who was dear to his
 3 master, was sick, and in danger of dying. And
 the centurion having heard concerning Jesus,
 sent to him Jewish elders, to entreat him to come
 4 and save his servant. When they came to
 Jesus, they earnestly besought him, saying, He*

SECT. V.

CH. 7.

- 5 is worthy of this favour; for he loveth our nation; and it was he who built our synagogue.
- 6 *Then Jesus went with them; and when he was not far from the house, the centurion sent friends to him to say, Master, trouble not thyself; for I have not deserved that thou shouldst*
- 7 *come under my roof; wherefore neither thought I myself fit to come into thy presence: say but*
- 8 *the word, and my servant will be healed. For even I, who am under the authority of others, having soldiers under me, say to one, 'Go,' and he goeth, to another, 'Come,' and he cometh, and to my servant, 'Do this,' and he doeth it.*
- 9 *Jesus hearing these things, admired him, and turning, said to the multitude which followed, I assure you I have not found so great faith,*
- 10 *even in Israel. And they who had been sent having returned to the house, found the servant well who had been sick.*
- 11 *The day following, he went into a city called Nain, accompanied by his disciples and a great*
- 12 *crowd. As he approached the gate of the city, the people were carrying out a dead man, the only son of his mother, who was a widow; and*
- 13 *many of the citizens were with her. When the Lord saw her, he had pity upon her, and*
- 14 *said to her, Weep not. Then he advanced, and touched the bier (the bearers stopping) and said,*
- 15 *Young man, arise, I command thee. Then he who had been dead, sat up, and began to speak,*
- 16 *and Jesus delivered him to his mother. And all present were struck with awe, and glorified God, saying, A great Prophet hath arisen* ch. 24; 12.

among us ; *and*, God hath visited his people.

17 *And this report concerning him spread throughout Judea and all the neighbouring country.*

Mat. 11 ; 2. 18 *NOW John's disciples having informed their master of all these things, he called two of them,*
 19 *whom he sent to Jesus to ask him, Art thou he who cometh ? or must we expect another ?*
 20 *Being come to him, they said, John the Baptist hath sent us to ask thee, Art thou he who com-*
 21 *eth ? or must we expect another ? At that very time Jesus was delivering many from diseases and maladies, and evil spirits, and giving sight*
 Is. 55 ; 5. 22 *to many who were blind. And he returned this answer, Go, and report to John what ye have seen and heard : the blind are made to see, the lame to walk, the deaf to hear ; the leprous are cleansed, the dead are raised, glad tidings is*
 Is. 61 ; 1. 23 *brought to the poor. And happy is he to whom I shall not prove a stumbling-block.*

Mat. 11 ; 7. 24 *When John's messengers were departed, Jesus said to the multitude concerning John, What went ye out into the wilderness to behold ? a*
 25 *reed shaken by the wind ? But what went ye out to see ? a man effeminately dressed ? It is in royal palaces [not in deserts] that they who wear splendid apparel, and live in luxury, are*
 26 *found. What then did ye go to see ? a prophet ? yea, I tell you, and something superior to*
 Mal. 3 ; 1. 27 *a prophet. For this is he, concerning whom it is written, " Behold I send mine angel before*
 Mar. 1 ; 2. 28 *" thee, who shall prepare thy way." For I declare unto you, among those who are born*

SECT. VI.

CH. 7.

of women, there is not a greater prophet than John the Baptist; yet the least in the reign of
 29 God shall be greater than he. All the people, even the publicans, who heard John, have, by receiving baptism from him, honoured God;
 30 whereas the Pharisees and the lawyers, in not being baptized by him, have rejected the counsel of God with regard to themselves.

31 Whereunto then shall I compare the men of Mat. 11 ; 16.
 32 this generation? whom are they like? They are like children in the market-place, of whom their companions complain and say, ' We have
 ' played to you upon the pipe, but ye have not
 ' danced; we have sung mournful songs to you,
 33 ' but ye have not wept.' For John the Baptist Mat. 3 ; 4.
Mar. 1 ; 6.
 is come abstaining from bread and from wine,
 34 and ye say, ' He hath a demon.' The Son of Man is come using both, and ye say, ' He is a
 ' lover of banquets and wine, an associate of
 35 ' publicans and sinners.' But wisdom is justified by all her children.

SECTION VI.

SIGNAL MIRACLES AND INSTRUCTIONS.

36 *NOW one of the Pharisees asked Jesus to eat with him: and he went into the Pharisee's* Jo. 11 ; 2.
& 12 ; 3.
 37 *house, and placed himself at table. And behold*

a woman in the city who was a sinner, knowing that he ate at the house of the Pharisee,
 38 brought an alabaster box of balsam, and standing behind at his feet weeping, bathed them with tears, and wiped them with the hairs of her head, and kissed his feet, and
 39 anointed them with the balsam. The Pharisee who had invited him, observing this, said within himself, ' If this man were a prophet, he would
 ' have known who this woman is that toucheth
 ' him, and of what character ; for she is a sin-
 40 ' ner.' Then Jesus said to him, Simon, I have something to say to thee. He answered, Say
 41 it, Rabbi. A certain creditor had two debtors ; one owed five hundred denarii³⁹, the other fifty⁴⁰. But not having wherewith to pay, he freely forgave them both. Say then, which of
 42 them will love him most ? Simon answered, I
 43 suppose he to whom he forgave most. Jesus replied, Thou hast judged rightly. Then turning to the woman, he said to Simon, Thou seest this woman : when I came into thy house, thou gavest me no water for my feet, but she hath washed my feet with tears, and wiped them
 44 with the hairs of her head. Thou gavest me no kiss ; but she, since she entered, hath not
 45 ceased kissing my feet. Thou didst not anoint my head with oil, but she hath anointed my
 46 feet with balsam. Wherefore, I tell thee, her sins, which are many, are forgiven ; therefore her love is great. But he to whom little is
 47 forgiven, hath little love. Then he said to her,
 48

³⁹ About 15l. 12s. sterling.⁴⁰ About 1l. 11s. sterling.

SECT. VI.

CH. 8.

49 Thy sins are forgiven. *Those who were at* Mat. 9 ; 2.
table with him said within themselves, ' Who is Mar. 2 ; 5.
 50 *this that even forgiveth sins ?' But he said to* ch. 5 ; 20.
the woman, Thy faith hath saved thee ; go in
peace.

VIII. *AFTERWARDS he travelled through cities*
and villages, proclaiming the joyful tidings of
the reign of God, being attended by the twelve,
 2 *and by certain women who had been delivered*
from evil spirits and distempers, Mary called Mar. 16 ; 9.
Magdalene, out of whom went seven demons,
 3 *Joanna wife of Chuza, Herod's steward, Susan-*
na, and several others who assisted him with their
property.

4 *Now when a great multitude was assembled,* Mat. 13 ; 3.
and the people were flocking to him out of the Mar. 4 ; 2.
 5 *cities, he spake by a parable, The sower went*
out to sow his grain : and in sowing, part fell
by the way-side, and was crushed under foot,
 6 *or picked up by the birds ; part fell upon a*
rock, and when it was sprung up, withered
 7 *away for want of moisture ; part also fell*
among thorns, and the thorns grew up and
 8 *choked it ; and part fell into good soil, and*
sprang up, and yielded increase a hundred fold.
Having said this, he cried, Whoso hath ears to
hear, let him hear.

9 *And his disciples asked him, saying, What* Mat. 13 ; 10.
 10 *meaneth this parable ? He answered, It is your* Mar. 4 ; 10.
privilege to know the secrets of the reign of
God, which to others are couched in parables,
that, though they look, they may not perceive ;
though they hear, they may not understand. Is. 6 ; 9.

CH. 8.

SECT. VI.

Mat. 13 ; 18.
Mar. 4 ; 14.

11 Now this is the meaning of the parable.
12 The seed is the word of God. By the way-side are meant those hearers out of whose hearts the devil coming taketh away the word, lest
13 they should believe and be saved. By the rock are meant those who, when they hear, receive the word with joy, yet not having it rooted in them, are but temporary believers ; for
14 in the time of trial they fall off. By the ground encumbered with thorns, are meant those hearers who are entangled in the business, and pursuits, and pleasures of life, which stifle the word, so that it bringeth no fruit to
15 maturity. But by the good soil are meant those, who, having heard the word, retain it in a good and honest heart, and persevere in bringing forth fruit.

Mat. 5 ; 15.
Mar. 4 ; 21.
Mat. 10 ; 26.
Mat. 25 ; 29.

16 A lamp is never lighted to be covered with a vessel, or put under a bed, but to be set on a stand, that they who enter may see the light.
17 For there is no secret which shall not be discovered ; nor any thing concealed which shall
18 not be known and become public. Take heed, therefore, how ye hear ; for to him who hath, more shall be given ; but from him who hath not, shall be taken even that which he seemeth to have.

Mat. 12 ; 46.
Mar. 3 ; 31.

19 *Then his mother and brothers came to speak with him, but could not get near him for the*
20 *crowd. And it was told him by some persons,*
Thy mother and thy brothers are without, de-
21 siring to see thee. *But he answering, said*

SECT. VI.

CH. 8.

unto them, My mother and my brothers are those who hear the word of God, and obey it.

- 22 *ONE day Jesus having gone into a bark* Mat. 8 ; 23.
Mat. 5 ; 35.
with his disciples, said to them, Let us cross
 23 *the lake. Accordingly they set sail. But*
while they sailed, he fell asleep, and there blew
such a storm upon the lake as filled the bark
 24 *with water, and endangered their lives. And*
they came to him, and awakened him, saying,
Master, master, we perish. Then he arose
and rebuked the wind, and the raging of the
water : and they ceased, and there was a calm.
 25 *And Jesus said to them, Where is your faith ?*
But they said one to another with fear and ad-
miration, Who is this that commandeth even
the winds and the water, and they obey him ?
 26 *And they arrived at the country of the Gada-*
renes which is opposite to Galilee.
 27 *Being come ashore, a man of the city met* Mat. 9 ; 23.
Mar. 5 ; 1.
him who had been long possessed by demons, and
who wore no clothes, and had no habitation but
 28 *the sepulchres. When he saw Jesus, he roared*
out, and threw himself at his feet, crying, What
hast thou to do with me, Jesus, Son of the
Most High God ? I beseech thee, do not tor-
 29 *ment me. (For he had ordered the unclean*
spirit to come out of the man ; for it had fre-
quently seized him, insomuch that, when he was
chained and fettered, he broke his bonds, and
 30 *was driven by the fiend into the desert.) Then*
Jesus asked him, saying, What is thy name ?

CH. 8.

SECT. VI.

He answered, Legion, because many demons
 31 *had entered into him. And they entreated him*
that he would not command them to go into the
 32 *abyss, but, as there was a numerous herd of*
swine feeding on the mountain, that he would
permit them to enter into the swine. And he
 33 *permitted them. Then the demons, having quit-*
ted the man, entered into the swine ; and the
herd rushed down a precipice into the lake,
 34 *and were drowned. The herdsmen seeing this,*
fled, and spread the news through the city and
 35 *villages. And the inhabitants flocked out to see*
what had happened. Being come to Jesus, and
finding the man, of whom the demons were dis-
possessed, sitting at the feet of Jesus, clothed,
 36 *and in his right mind, they were afraid. But*
having been informed by the spectators, in what
 37 *manner the demoniac had been delivered, all*
the people of the country of the Gadarenes en-
treated him to leave them ; for they were struck
with terror. Accordingly he re-entered the bark
 38 *and returned. Now the man out of whom the*
demons were gone, entreated his permission to
attend him. But Jesus dismissed him, saying,
 39 *Return home and relate what great things God*
hath done for thee. Then he departed and
published through all the city what great things
 40 *Jesus had done for him. Jesus, at his return,*
was welcomed by the crowd, who were all wait-
ing for him.

Mat. 9 ; 18.
 Mar. 5 ; 22.

41 *Meantime came a man named Jairus, a ruler*
of the synagogue, who, throwing himself at the
feet of Jesus, besought him to come into his

SECT. VI.

CH. 8.

42 *house : for he had an only daughter, about twelve years old, who was dying.*

As Jesus went along, the people crowded Mar. 5 ; 25.
 43 *him ; and a woman, who had been twelve years afflicted with an issue of blood, and had consumed all her living upon physicians, none of*
 44 *whom could cure her, coming behind touched the tuft of his mantle ; upon which her issue*
 45 *was stanch'd. Then Jesus said, Who touched me ? When every body denied, Peter and those with him, answered, Master, the multitude throng and press thee, and dost thou say,*
 46 *' Who touched me ?' Jesus replied, Somebody hath touched me ; for I am sensible that my*
 47 *power was just now exerted. Then the woman perceiving that she was discovered, came trembling, and having thrown herself prostrate, declared to him, before all the people, why she had touched him, and how she had been immediately*
 48 *healed : and he said to her, Daughter, take courage, thy faith hath cured thee ; go in peace.*

49 *While he was yet speaking, one came from* Mar. 5 ; 35.
the house of the director of the synagogue, who said, Thy daughter is dead, trouble not the
 50 *Teacher. Jesus hearing this, said to Jairus, Fear not ; only believe, and she shall be well.*
 51 *Being come to the house, he allowed nobody to* Mar. 9 ; 23.
enter with him, except Peter and John and James, and the maiden's father and mother.
 52 *And all wept, and lamented her. But he said,*
 53 *Weep not ; she is not dead, but asleep. And they derided him, knowing that she was dead.*
 54 *But he, having made them all retire, took her*

- by the hand, and called, saying, Maiden, arise.*
 55 *And her spirit returned, and she arose immediately, and he commanded to give her food.*
 56 *And her parents were astonished, but he charged them not to mention to any body what had happened.*

Mat. 10 ; 1.
 Mar. 3 ; 13.
 Mat. 10 ; 7.
 Mat. 6 ; 7.

IX. *JESUS having convened the twelve, gave them power and authority over all the demons,*

2 *and to cure diseases, and commissioned them to proclaim the reign of God, and to heal the sick.*

3 *And he said to them, Provide nothing for your journey; nor staves, nor bag, nor bread, nor*

4 *silver, nor two coats a-piece; and continue in whatever house ye are received into, until ye*

Acts, 13 ; 51.

5 *leave the place. And wheresoever they will not receive you, shake even the dust off your*

6 *feet, as a protestation against them. They accordingly departed, and travelled through the*

villages, publishing the good tidings, and performing cures every where.

Mat. 14 ; 1.
 Mar. 6 ; 14.

7 *Now Herod the tetrarch having heard of all that Jesus had done, was perplexed, because*

some said, John is risen from the dead; some,

8 *Elijah hath appeared; and others, One of the*

9 *ancient prophets is risen again. And Herod said, John I beheaded: but who is this of*

whom I hear such things? And he was desirous to see him.

Mat. 14 ; 13.
 Mar. 6 ; 32.

10 *Now the Apostles being returned, reported to Jesus all that they had done: and he, taking*

them with him, retired privately to a desert be-

11 *longing to the city of Bethsaida. When the multitude knew it, they followed him; and he receiv-*

SECT. VII.

CH. 9.

ing them, spoke to them concerning the reign of God, and healed those who had need of healing.

- 12 *When the day began to decline, the twelve ac-*
costing him said, Dismiss the people, that they
may go to the nearest towns and villages, and
provide themselves in lodging and food; or we
 13 *are here in a desert. He answered, Supply*
them yourselves with food. They replied, We
have only five loaves and two fishes; unless
we go and buy victuals for all this people.
 14 *For they were about five thousand men. Then*
he said to his disciples, Make them lie down in
 15 *parties, fifty in a party. And they did so, mak-*
 16 *ing them all lie down. Then he took the five*
loaves and the two fishes; and looking up to
heaven, he blessed and brake them, and gave
them to his disciples to set before the multitude.
 17 *When all had eaten, and were satisfied, they*
took up twelve baskets full of fragments.

Mat. 14; 15.
 Mar. 6; 35.
 Jo. 6; 5.

SECTION VII.

THE TRANSFIGURATION.

- 18 *AFTERWARDS, Jesus, having withdrawn*
from the multitude to pray apart with his disci-
ples, asked them, saying, Who do people say
 19 *that I am? They answered, John the Bap-*
tist; others say, Elijah; and others, that one

Mat. 16; 13.
 Mar. 8; 27.

CH. 6.

SECT. VII.

20 of the ancient Prophets is risen again. *He said to them, But who say ye that I am? Peter answered, The Messiah of God. Then having strictly charged them, he prohibited them from*
 21 *telling this to any body, adding, The Son of Man must suffer many things, and be rejected by the elders, and chief priests and scribes, and be killed, and rise again the third day.*

Mat. 10 ; 38. & 16 ; 24. Mar. 8 ; 34. ch. 14 ; 27. & 17 ; 33. Jo. 12 ; 25. Mat. 10 ; 33. 2 Tim. 2 ; 12. 23 *Then he said to all the people, If any man will come under my guidance, let him renounce himself, and take his cross daily, and follow*
 24 *me. For whosoever would save his life, shall lose it ; and whosoever will lose his life for my*
 25 *sake, shall save it. What will it profit a man to gain the whole world, with the forfeit or*
 26 *ruin of himself? For whosoever shall be ashamed of me and of my words, of him the Son of Man will be ashamed, when he shall come in his own glory, and in that of the Father, and of*
 27 *the holy messengers. I certify you, that there are some standing here, who shall not taste death until they see the reign of God.*

Mat. 17 ; 1. Mar. 9 ; 2. 28 *ABOUT eight days after this discourse, he took with him Peter, and John, and James, and*
 29 *went up upon a mountain to pray. While he prayed, the appearance of his countenance was changed, and his raiment contracted a dazzling*
 30 *whiteness. And behold, two men of a glorious*
 31 *aspect, Moses and Elijah, conversed with him, and spoke of the departure which he was to ac-*
 32 *complish at Jerusalem. Now Peter, and those*

SECT. VII.

CH. 9.

- that were with him, were overpowered with sleep ; but when they awoke, they saw his glory,*
 33 *and the two men who stood with him. As these were removing from Jesus, Peter said to him, not knowing what he said, Master, it is good for us to stay here : let us, then, make three booths, one for thee, one for Moses, and one*
 34 *for Elijah. While he was speaking, a cloud came and covered them, and the disciples feared*
 35 *when those men entered the cloud : from the cloud a voice came, which said, This is my be-*
 36 *loved Son, hear him. While the voice was uttered, Jesus was found alone. And this they kept secret, telling nobody, in those days, aught of what they had seen.*
- 37 *The next day, when they were come down* Mat. 17 ; 14.
from the mountain, a great multitude met him. Mar. 9 ; 14.
 38 *And one of the crowd cried out, saying, Rabbi, I beseech thee, take pity on my son ; for he is*
 39 *my only child. And lo a spirit seizeth him, making him instantly cry out, and fall into convulsions, so that he foameth ; and after he is*
 40 *much bruised, hardly leaveth him. And I besought thy disciples to expel the demon ; but*
 41 *they were not able. Then Jesus answering said, O incredulous and perverse generation ; how long shall I be with you, and suffer you ?*
 42 *Bring thy son hither. And as he was coming, the demon dashed him down in convulsions. And Jesus rebuked the unclean spirit, and having cured the child, delivered him to his father.*
 43 *And they were all amazed at the great power of God.*

While all were admiring every thing which Jesus did, he said to his disciples, Mark diligently these words, 'The Son of Man is to be delivered into the hands of men.' But they understood not this language; it was veiled to them, that they might not apprehend it; and they were afraid to ask him concerning it.

And there arose a debate among them, which of them should be the greatest. But Jesus, who perceived the thought of their heart, took a child, and placing him near himself, said to them, Whosoever shall receive this child for my sake, receiveth me; and whosoever shall receive me, receiveth him who sent me: for he who is least amongst you all shall be greatest.

Then John said, Master, we saw one expelling demons in thy name, and we forbade him, because he consorteth not with us. Jesus answered, forbid not such, for whoever is not against us, is for us.

Now as the time of his removal approached, he set out resolutely for Jerusalem, and sent messengers before, who went into a village of the Samaritans to make preparation for him. But they would not admit him, because they perceived he was going to Jerusalem. His disciples, James and John, observing this, said, Master, wilt thou that we call down fire from heaven to consume them, as Elijah did? But he turned and rebuked them, saying, Ye know not what spirit ye are of; for the Son of Man is come, not to destroy men, but to save them. Then they went to another village.

Mat. 17; 22.
Mar. 9; 31.

Mat. 18; 1.
Mar. 9; 33.

Mar. 9; 38.

2 Ki. 1; 9.
Jo. 3; 17.

SECT. VII.

CH. 10.

- 57 *As they were on the way, one said to him,* Mat. 8 ; 19.
 Master, I will follow thee whithersoever thou
 58 goest. *Jesus answered,* The foxes have caverns,
 and the birds of the air have places of
 shelter, but the Son of Man hath not where to
 repose his head.
- 59 *He said to another,* Follow me. *He answered,* Mat. 8 ; 21.
 Sir, permit me first to go and bury my father.
- 60 *Jesus replied,* Let the dead bury their dead,
 but go thou and publish the reign of God.
- 61 *Another likewise said,* I will follow thee, Sir,
 but first permit me to take leave of my family.
- 62 *Jesus answered,* No man who, having put his
 hand to the plough, looketh behind him, is fit
 for the kingdom of God.

- X. *AFTERWARDS the Lord appointed seventy others also, and sent them two and two before him, into every city and place whither he*
 2 *intended to go. And he said to them,* The harvest Mar. 9 ; 37.
 is plentiful, but the reapers are few : pray
 therefore, the Lord of the harvest, that he
 3 would send labourers to reap it. Go then ; Mat. 10 ; 16.
 behold I send you forth as lambs amongst Mat. 10 ; 9.
 4 wolves. Carry no purse, nor bag, nor shoes, Mar. 6 ; 8.
 5 and salute no person by the way. Whatever
 house ye enter, say, first, ‘Peace be to this’ Mat. 10 ; 12.
 6 ‘house.’ And if a son of peace be there,
 your peace shall rest upon him ; if not, it shall
 7 return upon yourselves. But remain in the
 same house, eating and drinking such things as
 it affordeth ; for the workman is worthy of his 1 Tim. 5 ;
 8 wages : go not from house to house. And 18.

CH. 10.

SECT. VII.

whatever city ye enter, if they receive you,
 9 eat such things as are set before you; cure
 their sick, and say to them, 'The reign of
 10 'God cometh upon you.' But whatever city
 ye enter, if they do not receive you, go out
 11 into the streets, and say, 'The very dirt of
 'your streets, which cleaveth to us, we wipe
 'off against you; know, however, that the
 12 'reign of God cometh upon you.' I assure you,
 that the condition of Sodom shall be more tolerable
 on that day, than the condition of that city.

Mat. 11; 21. 13 Woe unto thee Chorazin, woe unto thee
 Bethsaida; for if the miracles which have been
 performed in you, had been performed in Tyre
 and Sidon, they had repented long ago, sitting
 14 in sackcloth and ashes. Wherefore the condi-
 tion of Tyre and Sidon shall be more tolerable
 15 in the judgment than yours. And thou Capernaum,
 which hast been exalted to heaven, shalt
 16 be thrown down to hades. He that heareth
 you, heareth me; and he that rejecteth you,
 rejecteth me; and he that rejecteth me, reject-
 eth him who sent me.

Mat. 10; 40.
 Jo. 13; 20.

17 *And the seventy returned with joy, saying,*
 Master, even the demons are subject unto us,
 18 through thy name. *He said to them,* I beheld
 19 Satan fall like lightning from heaven. Lo, I
 empower you to tread on serpents and scor-
 pions, and all the might of the enemy; and
 20 nothing shall hurt you. Nevertheless, rejoice
 not in this, that the spirits are subject unto
 you; but rejoice that your names are enrolled
 Mat. 11; 25. 21 in heaven. *At that time Jesus was joyful in*
spirit, and said, I adore thee, O Father, Lord

SECT. VII.

CH. 10.

of heaven and earth, because having hidden these things from sages and the learned, thou hast revealed them unto babes. Yes, Father, 22 because such is thy pleasure. My Father hath Jo. 3; 35. 6; 46. & 10; 15. imparted every thing to me; and none knoweth who the Son is, except the Father; nor who the Father is, except the Son, and he to 23 whom the Son will reveal him. *Then turning, he said apart to his disciples,* Blessed are the 24 eyes which see what ye see. For I assure you, that many Prophets and kings have wished to see the things which ye see, but have not seen them, and to hear the things which ye hear, but have not heard them.

25 *THEN a lawyer stood up, and said, trying him, Rabbi, what must I do to obtain eternal* Mat. 22; 35. Mar. 12; 23. Deut. 6; 5. 26 *life? Jesus said unto him, What doth the law* 27 *prescribe? What readest thou there? He answered, "Thou shalt love the Lord⁴¹ thy God* Lev. 19; 18. "with all thy heart, and with all thy soul, and "with all thy strength, and with all thy mind, 28 "and thy neighbour as thyself." *Jesus replied, Thou hast answered right. Do this, and thou shalt live.*

29 *But he, desirous to appear blameless, said to* 30 *Jesus, Who is my neighbour? Jesus said in return, A man of Jerusalem, travelling to Jericho, fell among robbers, who having stripped and wounded him, went away, leaving him half* 31 *dead. A priest accidentally going that way, and seeing him, passed by on the farther side.*

⁴¹ Jehovah.

CH. 10.

SECT. VII.

32 Likewise a Levite on the road, when he came
 near the place and saw him, passed by on the
 33 farther side. But a certain Samaritan, as he
 journeyed, came where he was, and when he
 34 saw him, he had compassion, and went up to
 him, and having poured wine and oil into his
 wounds, he bound them up. Then he set him
 on his own beast, brought him to an inn, and
 35 took care of him. On the morrow, when he
 was going away, he took out two denarii⁴², and
 giving them to the host, said, 'Take care of
 ' this man, and whatever thou spendest more,
 36 ' when I return, I will repay thee.' Now
 which of these three, thinkest thou, was neigh-
 37 bour to him who fell among the robbers? *The*
lawyer answered, He who took pity upon him.
Then said Jesus, Go thou, and do in like man-
 ner.

38 *AND as they travelled, he went into a vil-*
*lage*⁴³, *where a woman named Martha enter-*
 39 *tained him at her house. She had a sister*
called Mary, who sat at the feet of Jesus, listen-
 40 *ing to his discourse: But Martha, who was*
much cumbered about serving, came to him and
said, Master, carest thou not that my sister
 leaveth me to serve alone? Bid her, therefore,
 41 assist me. *Jesus answering, said unto her*,
 Martha, Martha, thou art anxious, and troublest
 42 thyself about many things. One thing only
 is necessary. And Mary hath chosen the good
 part which shall not be taken from her.

⁴² About 1s. 3d. sterling.⁴³ To wit *Bethany*.

SECTION VIII.

THE CHARACTER OF THE PHARISEES.

- XI. *IT happened that Jesus was praying in a certain place ; and when he had done, one of his disciples said to him, Master, teach us to pray,*
 2 *as John also taught his disciples. He answered,* Mat. 6 ; 9.
When ye pray, say, ' Our¹ Father, ' who
' art in heaven,¹ thy name be hallowed ; thy
' reign come ; ' thy will be done upon the
 3 *' earth, as it is in heaven ;¹ give us each day*
 4 *' our daily bread ; and forgive us our sins, for*
' even we forgive all who offend us ; and aban-
' don us not to temptation, ' but preserve us
' from evil.'¹
- 5 *Moreover, he said unto them, Should one of*
you have a friend, and go to him at midnight,
 6 *and say, ' Friend, lend me three loaves ; for a*
' friend of mine is come off his road to see me,
 7 *' and I have nothing to set before him ;' and*
he from within should answer, ' Do not dis-
' turb me ; the door is now locked ; I and my
' children are in bed ; I cannot rise to give
 8 *' thee : ' I tell you, ' if the other continue knock-*
ing, ' though he will not rise and supply him,
because he is his friend ; he will, because of

Mat. 7; 7-
& 21; 22.
Mar. 11; 24.
Jo. 16; 24.
Ja. 1; 5.

his importunity, get up, and give him as many
9 as he wanteth. I likewise tell you, Ask, and
ye shall obtain; seek, and ye shall find; knock,
10 and the door shall be opened to you: for who-
soever asketh, obtaineth; whosoever seeketh,
findeth; and to every one who knocketh, the
11 door is opened. What father amongst you
would give his son a stone, when he asketh
bread; or when he asketh a fish, would, instead
12 of a fish, give him a serpent; or when he ask-
13 eth an egg, would give him a scorpion? If ye,
therefore, bad as ye are, can give good things
to your children; how much more will your
Father give from heaven the Holy Spirit to
them that ask him?

Mat. 9; 32.
& 12; 22.

Mar. 3; 22.

14 *ONE time he was expelling a demon which
caused dumbness, and when the demon was gone
out, the dumb spake, and the people wondered.*
15 *Some however said, He expelleth demons by*
16 *Beelzebub prince of the demons. (Others to try*
17 *him, asked of him a sign in the sky.) But he*
knowing their thoughts, said to them, By intes-
tine broils any kingdom may be desolated, one
18 *family falling after another. Now, if there be*
intestine broils in the kingdom of Satan, how
can that kingdom subsist? for ye say that I
19 *expel demons by Beelzebub. Moreover, if I*
by Beelzebub expel demons, by whom do your
sons expel them? Wherefore they shall be
20 *your judges. But if I by the finger of God*
expel demons, the reign of God hath overtaken
21 *you. When the strong one armed guardeth*

SECT. VIII.

CH. 11.

- 22 his palace, his effects are secure. But, if he
 who is stronger, shall attack and overcome
 him, he will strip him of his armour on which
 23 he relied, and dispose of his spoils. He who
 is not for me, is against me; and he who gathereth
 not with me, scattereth.
- 24 The unclean spirit, when he is gone out of a Mat. 12; 43.
 man, wandereth over parched deserts, in search
 of a resting-place. But not finding any, he
 saith, 'I will return to my house whence I
 25 'came.' Being come, he findeth it swept and
 26 furnished. Whereupon he goeth, and bringeth
 seven other spirits more wicked than himself;
 and having entered, they dwell there, and the
 last state of that man becometh worse than the 2 Pet. 2; 20.
 Heb. 6; 4.
 & 10; 26.
 first.
- 27 *While he was saying these things, a woman*
raising her voice, cried to him from amid the
crowd, Happy the womb which bore thee, and
 28 *the breasts which suckled thee. Say, rather,*
replied he, Happy they who hear the word of
God and obey it.
- 29 *When the people crowded together, he said,* Mat. 12; 38;
 & 16; 4.
 This is an evil generation. They demand a
 sign; but no sign shall be given them, save the
 30 sign of the Prophet Jonah. For as Jonah was
 a sign to the Ninevites, so shall the Son of
 31 Man be to this generation. The queen of the 1 Ki. 10; 1.
 2 Chr. 9; 1.
 South⁴⁴ country will arise in the judgment
 against the men of this generation, and cause
 them to be condemned; because she came
 from the extremities of the earth to hear the

⁴⁴ In the Old Testament *Sheba*.

wise discourses of Solomon; and behold, here
 Jon. 3; 5. 32 is something greater than Solomon. The men
 of Nineveh will stand up in the judgment
 against this generation, and caused it to be con-
 demned; because they repented when warned
 by Jonah; and behold here is something great-
 er than Jonah.

Mat. 5; 15. 33 A lamp is lighted, not to be concealed, or put
 Mar. 4; 21. under a corn-measure, but on a stand, that
 Mat. 6; 22. 34 they who enter may have light. The lamp of
 the body is the eye: when, therefore, thine eye
 is sound, thy whole body is enlightened; but
 when thine eye is distempered, thy body is in
 35 darkness. Take heed, then, lest the light
 36 which is in thee be darkness. If thy whole
 body, therefore, be enlightened, having no part
 dark, the whole will be so enlightened, as when
 a lamp lighteth thee by its flame.

37 *While he was speaking, a Pharisee asked*
him to dine with him. And he went and placed
 38 *himself at table. But the Pharisee was sur-*
prised to observe, that he used no washing be-
 39 *fore dinner. Then the Lord said to him, As*
 Mat. 23; 25. for you Pharisees, ye cleanse the outside of
 your cups and dishes, while ye yourselves are
 40 inwardly full of rapacity and malevolence. Un-
 thinking men! did not he who made the out-
 41 side, make the inside also? Only give in alms
 what ye have, and all things shall be clean
 unto you.

Mat. 23; 23. 42 Woe unto you, Pharisees, because ye pay
 the tithe of mint and rue, and every kind of
 herb, and neglect justice and the love of God.

SECT. VIII.

CH. 11.

These things ye ought to have practised, and not to have omitted those.

43 Woe unto you, pharisees, because ye love Mat. 23 ; 6. the most conspicuous seat in synagogues, and salutations in public places.

44 Woe unto you, scribes and pharisees, hypocrites, because ye are like concealed graves, over which people walk without knowing it.

45 *Here one of the lawyers interposing, said,*
By speaking thus, Rabbi, thou reproachest us
46 also. *He answered,* Woe unto you, lawyers, Mat. 23 ; 4.
also, because ye lade men with intolerable burdens, burdens which ye yourselves will not so much as touch with one of your fingers.

47 Woe unto you, because ye build the monu- Mat. 23 ; 9.
ments of the Prophets, whom your fathers
48 killed. Surely ye are both vouchers and accessories to the deeds of your fathers; for they killed them, and ye build their monuments.

49 Wherefore, thus saith the wisdom of God, Mat. 23 ; 34.
' I will send them Prophets and Apostles ;
' some of them they will kill, others they will
50 ' banish ; insomuch that the blood of all the
' Prophets which hath been shed since the
' formation of the world, shall be required of
51 ' this generation, from the blood of Abel to the Gen. 4 ; 8.
2 Chr. 24 ;
20.
' blood of Zechariah, who fell between the
' altar and the house of God.' Yes, I assure
you, all shall be required of this generation.

52 Woe unto you, lawyers, because ye have Mat. 23 ; 13.
carried off the key of knowledge : ye have not

entered yourselves, and those who were entering, ye hindered.

- 53 *While he spake these things, the scribes and the pharisees began vehemently to press him*
 54 *with questions on many points; laying snares for him, in order to draw from his own mouth matter of accusation against him.*

- XII. *MEANTIME*, while the crowd in myriads flocked about him, insomuch that they trod one upon another, he said, addressing himself to his disciples, Above all things, beware of the leaven of the pharisees, which is hypocrisy. For there is nothing covered that shall not be detected; nothing secret that shall not be known.
- 3 What ye have spoken in the dark, shall be reported in the light; and what ye have whispered in the closet, shall be proclaimed from
 4 the house-top. But I charge you, my friends, fear not them who kill the body, and after that
 5 can do no more: but I will show you whom ye ought to fear; fear him who, after he hath killed, hath power to cast into hell. I repeat
 6 it to you, fear him. Are not five sparrows sold for two pence⁴⁵? Yet not one of them is
 7 forgotten of God: yea, the very hairs of your head are all numbered: fear not, therefore; ye are much more valuable than sparrows.
 8 Moreover, I say unto you, whoever shall acknowledge me before men, him the Son of

Mat. 16; 6.
 Mar. 8; 15.

Mat. 10; 26.
 Mar. 4; 22.

⁴⁵ Value *three-halfpence* of our money.

- Man will acknowledge before the angels of
 9 God; but whoever denieth me before men, Mar. 8; 38.
2 Ti. 2; 12.
 shall be disowned before the angels of God. Mat. 12; 32.
Mar. 3; 28.
 10 And whoso shall inveigh against the Son of
 Man, may obtain remission; but to him who
 detracteth from the Holy Spirit, there is no
 11 remission. And when ye are brought before Mat. 10; 19.
Mar. 13; 11.
 synagogues, and magistrates, and rulers, be
 not solicitous, how or what ye shall answer, or
 12 what ye shall say: for the Holy Spirit will
 teach you in that moment what ought to be
 said.
 13 *Then one said to him out of the crowd, Rabbi,*
order my brother to divide the inheritance
 14 *with me. He answered, Man, who constituted*
 15 *me your judge or arbiter? And he said to*
them, Be upon your guard against covetous-
ness; for in whatever affluence a man be, his
life dependeth not on his possessions.
 16 *He also used this example, A certain rich*
man had lands which brought forth plentifully.
 17 *And he reasoned thus with himself, What shall*
I do; for I have not where to store up my
 18 *crop?—I will do this, added he, I will pull* Eccelus. 11;
19.
down my barns, and build larger, and there I
will store up all my product and my goods.
 19 *And I will say to my soul, 'Soul, thou hast*
' plenty of goods laid up for many years; take
 20 *' thine ease, eat, drink, enjoy thyself.' But*
God said to him, 'Thou fool, this very night
' thy soul is required of thee. Whose, then,
' shall those things be which thou hast pro-

21 ' vided ?' So it fareth with him who amasses treasure for himself, but is not rich towards God.

Mat. 6 ; 25.
Ps. 55 ; 22.
1 Pet. 5 ; 7.

22 *Then he said to his disciples,* For this reason I charge you, be not anxious about your life, what ye shall eat ; nor about your body, what
23 ye shall wear. Life is a greater gift than food,
24 and the body than raiment. Consider the ravens ; they neither sow nor reap ; have neither cellar nor barn ; but God feedeth them. How much more valuable are ye than the
25 fowls ? Besides, which of you can, by his anxiety, prolong his life one hour ? If, therefore,
26 ye cannot thus effect even the smallest thing,
27 why are ye anxious about the rest ? Consider the lilies. How do they grow ? They toil not ; they spin not ; yet I affirm, that even Solomon, in all his glory, was not equally
28 adorned with one of these. If, then, God so array the herbage, which to-day is in the field, and to-morrow is cast into the oven ; how much more will he array you, O ye distrust-
29 ful ? Ask not ye, therefore, what ye shall eat, or what ye shall drink ; live not in anxious
30 suspense. For all these things the Pagans seek ; whereas your Father knoweth that ye
31 need them. But seek ye the kingdom of God, and all these things shall be superadded to you.
32 Fear not, my little flock, for it hath pleased
33 your Father to give you the kingdom. Sell your goods and give alms ; provide yourselves purses which wear not out ; treasure inexhaustible in heaven, where no thieves approach,

Mat. 6 ; 20.
19 ; 21.

SECT. VIII.

CH. 12.

34 where nothing is spoiled by worms. For
where your treasure is, your heart will like-
wise be.

35 Let your loins be girt, and your lamps burn- 1 Pet. 1; 13.
36 ing; and yourselves like those who wait their
master's return from the wedding; that when
he cometh and knocketh, they may immediate-
37 ly let him in. Happy those servants whom
their master, at his return, shall find watching.
Verily I say unto you, that he will gird him-
self, and having placed them at table, will at-
38 tend and serve them. And whether he come
in the second watch, or in the third; if he find
39 things thus, happy are those servants. Ye are Mat. 24; 43-
1 Th. 5; 2.
Rev. 3; 3. &
16; 15.
certain, that if the master of the house knew at
what hour the thief would come, he would
watch, and not allow him to break into his
40 house. Be ye then always prepared; because
the Son of Man will come at an hour when ye
are not expecting him.

41 *Then Peter said to him,* Master, is this com-
parison directed to us alone, or to all present?
42 *The Lord said,* Who now is the discreet and
faithful steward, whom the master will set over
his household, to dispense regularly the allow-
43 ance of corn? Happy that servant, if his mas-
ter at his arrival, shall find him so employed.
44 I tell you truly, he will entrust him with the
45 management of all his estate. But as to the
servant who shall say within himself, 'My
'master delayeth his return,' and shall beat the
men-servants and the maids, and shall feast and
46 carouse, and be drunken; the master of that

- servant will come on a day when he is not expecting him, and at an hour he is not apprized of, and having discarded him, will assign him
- 47 his portion with the faithless. And that servant who knew his master's will, yet did not make himself ready, nor execute his orders,
- 48 shall receive many stripes; whereas he who knew it not, but did things deserving chastisement, shall receive few: for much will be required of every one to whom much is given; and the more a man is entrusted with, the more will be exacted from him.
- 49 I came to throw fire upon the earth; and
- 50 what would I, but that it were kindled? I have an immersion to undergo; and how am I
- 51 pained till it be accomplished? Do ye imagine that I am come to give peace to the earth? I
- 52 tell you, No, but division. For hereafter five in one family will be divided; three against
- 53 two, and two against three; father against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law.
- 54 *He said also to the people,* When ye see a cloud rising in the west, ye say, 'It will rain
- 55 'immediately,' and so it happeneth: and when the south wind bloweth, ye say, 'It will be hot,'
- 56 and it happeneth accordingly. Hypocrites, ye can judge of what appeareth in the sky, and on the earth; how is it that ye cannot judge of
- 57 the present time? and why do ye not even of yourselves discern what is just?

Ja. 4; 17.

Mat. 10; 34.

Mat. 16; 2.

SECT. IX.

CH. 13.

58 When thou goest with thy creditor to the
 magistrate, endeavour on the road to satisfy
 him, lest he drag thee before the judge, and
 the judge consign thee to the sergeant, and the
 59 sergeant commit thee to prison : I assure thee,
 thou wilt not be released, until thou has paid
 the last mite.

SECTION IX.

THE NATURE OF THE KINGDOM.

XIII. *THERE* were then present some who informed Jesus of the Galileans, whose blood Pilate had mingled with that of their sacrifices.

2 *Jesus answering, said unto them,* Think ye that these Galileans were the greatest sinners in all

3 Galilee, because they suffered such usage ? I tell you, ‘ No ; but unless ye reform, ye shall

4 ‘ all likewise perish :’ or those eighteen whom the tower of Siloam fell upon, and slew ; think ye that they were the greatest profligates in

5 all Jerusalem ? I tell you, No : but unless ye reform, ye also shall all perish.

6 *He also spake this parable.* A man had a fig-tree planted in his vineyard, and came seeking

7 fruit on it, but found none. Then he said to the vine-dresser, ‘ This is the third year ‘ that I have come seeking fruit on this fig-

‘ tree, without finding any. Cut it down, why
 8 ‘ should it cumber the ground?’ He answered,
 ‘ Sir, let it alone one year longer, until I dig
 9 ‘ about it and dung it; perhaps it will bear
 ‘ fruit: if not, thou mayest afterwards cut it
 ‘ down.’

10 *ONE sabbath, as he was teaching in a syna-*
 11 *gogue, a woman was present who had for*
eighteen years had a spirit of infirmity, whereby
she was so bowed down, that she could not so
 12 *much as look up. Jesus, perceiving her, called*
 13 *her to him, and laying his hands on her, said,*
Woman, thou art delivered from thine infirmity.
Immediately she stood upright, and glorified
 14 *God. But the director of the synagogue, mov-*
ed with indignation because Jesus had performed
a cure on the Sabbath, said to the people, There
are six days for working; come, therefore, on
those days, and be healed, and not on the Sab-
 15 *bath-day. To which the Lord replied, Hypo-*
crites, who is there amongst you, that doth not
on the Sabbath loose his ox or his ass from the
 16 *stall, and lead him away to watering? And*
must not this woman, a daughter of Abraham,
whom Satan hath kept bound, lo, these eighteen
years, be released from this bond on the Sab-
 17 *bath-day? On his saying this, all his opposers*
were ashamed; but the whole multitude was
delighted with all the glorious actions perform-
ed by him.

18 *He said, moreover, What doth the kingdom*
of God resemble? Whereunto shall I compare

SECT. IX.

CH. 13.

19 it? It resembleth a grain of mustard seed, which a man threw into his garden; and it grew and became a great tree, and the birds of the air took shelter in its branches.

20 *Again he said,* Whereunto shall I compare Mat. 13; 33.

21 the kingdom of God? It resembleth leaven which a woman mingled in three measures of meal, until the whole was leavened.

22 *And he took a journey to Jerusalem, teaching* Mat. 9; 35.

23 *as he passed through cities and villages; and one asked him,* Master, are there but few who

24 shall be saved? *He answered,* Force your en- Mat. 7; 13.

trance through the strait gate; for many, I assure you, will request to be admitted, who shall

25 not prevail. If once the master of the house Mat. 25; 10.

shall have arisen and locked the door, and ye standing without and knocking, say, 'Master, 'master, open unto us,' he will answer, 'I know

26 'not whence ye are.' Then ye will say, 'We 'have eaten and drunk with thee, and thou

27 'hast taught in our streets.' But he will answer, 'I tell you, I know not whence ye are: Mat. 7; 23. & 25; 41.

'remove hence, all ye workers of unrighteous-

28 'ness.' Then will ensue weeping and gnashing of teeth, when ye shall see Abraham, and

Isaac, and Jacob, and all the prophets, received into the kingdom of God, and yourselves ex-

29 cluded: nay, people will come from the east, from the west, from the north, and from the

south, and will place themselves at table in the kingdom of God. And behold they are last

30 who shall be first, and they are first who shall be last. Mat. 19; 30. Mar. 10; 31.

31 *The same day certain Pharisees came to him, and said, Get away ; depart hence, for Herod*
 32 *intendeth to kill thee. He answered, Go tell that fox, To-day and to-morrow I expel de-*
 33 *mons and perform cures, and the third day my*
 34 *course will be completed. Nevertheless I must walk about to-day and to-morrow, and the day following ; for it cannot be that a prophet should be cut off any where but at Jeru-*
 Mat. 23 ; 37. *salem. O Jerusalem, Jerusalem, that killest the prophets, and stonest them whom God sendeth to thee ; how often would I have gathered thy children together, as a hen gathereth her brood under her wings, but ye would not.*
 35 *Quickly shall your habitation be transformed into a desert ; for verily I say unto you, ye shall not again see me, until the time when ye shall say, " Blessed be he who cometh in the name of the Lord⁴⁶."*

XIV. *IT happened on a Sabbath, when he was gone to eat at the house of one of the rulers who was a Pharisee, that, while the Pharisees were observing him, a man who had a dropsy stood*
 2. *before him. Then Jesus, addressing himself to the lawyers and Pharisees, said, Is it lawful to*
 4 *cure on the Sabbath ? They being silent, he took hold of the man, healed and dismissed him.*
 5 *Then resuming his discourse, he said to them, Who amongst you, if his ass or his ox fall into*

⁴⁶ Jehovah.

SECT. IX.

CH. 14.

a pit on the Sabbath-day, will not immediately
6 pull him out? *And to this they were not able to
make him a reply.*

7 *Observing how eager the guests were to pos-
sess the higher places at table, he gave them*
8 *this injunction,* When thou art invited to a wed-
ding, do not occupy the highest place at table,
lest one more considerable than thou be bid-
9 den, and he who invited you both come and
say to thee, Give place to this man, and thou
shouldst then rise with confusion to take the
10 lowest place. But, when thou art invited, go Prov. 25; 7.
to the lowest place, that when he who bade
thee cometh, he may say to thee, ' Friend, go
' up higher;' for that will do thee honour be-
11 fore the company. For whoever exalteth him- ch. 13; 14.
Mat. 23; 12.
self, shall be humbled; and whoever humbleth
himself, shall be exalted.

12 *He said also to him who had invited him,*
When thou givest a dinner or a supper, do not
invite thy rich friends, brothers, cousins, or
neighbours, lest they also invite thee in their
13 turn, and thou be recompensed. But when thou
givest an entertainment, invite the poor, the
maimed, the lame, the blind; and thou shalt be
14 happy: for as they have not wherewith to re-
quite thee, thou shalt be requited at the resur-
rection of the righteous.

15 *One of the guests hearing this said to him,*
Happy he who shall feast in the reign of God.
16 *Jesus said to him,* A certain man made a great Mat. 22; 2.
Rev. 19; 9.
17 supper and invited many. And at supper-
time he sent his servants to tell those who had
been bidden to come presently; for that all

18 was ready. But they all, without exception, made excuses. One said, 'I have purchased a field, which I must go and see; I pray thee
 19 'have me excused.' Another said, 'I have bought five yoke of oxen, which I am going
 20 'to prove; I pray thee, have me excused.' A third said, 'I have married a wife, and there-
 21 'fore I cannot go.' The servant, being returned, related all to his master. Then the master of the house was angry, and said to his servants, 'Go forthwith into the streets and lanes of the city, and bring in hither the poor, the
 22 'maimed, the lame, and the blind.' Afterwards the servant said, 'Sir, thy orders are executed,
 23 'and still there is room.' The master answered, 'Go out into the highways, and along the hedges, and compel people to come, that my
 24 'house may be filled: for I declare to you, that none of those who were invited shall taste of my supper.'

Mat. 10; 37.
 & 16; 24.
 Mar 8; 34.

25 *As great multitudes travelled along with him,*
 26 *he turned to them and said,* If any man come to me and hate not his father and mother, and wife and children, and brothers and sisters; nay, and himself too, he cannot be my disciple.
 27 And whosoever doth not follow me carrying
 28 his cross, cannot be my disciple. For, which of you intending to build a tower, doth not first by himself compute the expense, to know whether he have wherewith to complete it;
 29 lest, having laid the foundation, and being unable to finish, he become the derision of all who
 30 see it, who will say, 'This man began to build,

SECT. X.

CH. 15.

31 'but was not able to finish.' Or what king
 going to engage another king with whom he is
 at war, doth not first consult by himself, whe-
 ther he can with ten thousand men, encounter
 him who cometh against him with twenty
 32 thousand; that, if he cannot, he may, while the
 other is at a distance, send an embassy to sue
 33 for peace. So then, whosoever he be of you,
 who doth not renounce all that he hath, he can-
 34 not be my disciple. Salt is good; but if the Mat. 5; 13.
 salt become insipid, wherewith shall it be sea- Mar. 9; 50.
 soned? It is fit, neither for the land, nor for
 the dunghill, but is thrown away. Whoso
 hath ears to hear, let him hear.

SECTION X.

PARABLES.

XV. *NOW all the publicans and the sinners re-*
 2 *sorted to Jesus to hear him. But the Pharisees*
and the scribes murmured, saying, This man
admitteth sinners, and eateth with them.
 3 *Then he addressed this similitude to them :* Mat. 18; 12.
 4 What man amongst you, who hath a hundred
 sheep, if he lose one of them, doth not leave
 the ninety-nine in the desert, to go after that
 5 which is lost, until he find it? And having
 found it, doth he not joyfully lay it on his should-

6 ers, and, when he is come home, convene his friends and neighbours, saying to them, ‘Rejoice with me, for I have found my sheep
7 ‘ which was lost?’ Thus, I assure you, there is greater joy in heaven for one sinner who reformeth, than for ninety-nine righteous persons who need no reformation.

8 Or what woman, who hath ten drachmas⁴⁷, if she lose one, doth not light a lamp, and sweep the house, and search carefully, until she find it?

9 And having found it, doth she not assemble her female friends and neighbours, saying, ‘Rejoice with me, for I have found the drachma which
10 ‘ I had lost.’ Such joy, I assure you, have the angels of God, when any one sinner reformeth.

11 *He said also*, A certain man had two sons.

12 And the younger of them said to his father, ‘Father, give me my portion of the estate.’

13 And he allotted to them their shares. Soon after, the younger son gathered all together, and travelled into a distant country, and there

14 wasted his substance in riot. When all was spent, a great famine came upon that land, and

15 he began to be in want. Then he applied to one of the inhabitants of that country, who sent

16 him into his fields to keep swine. And he was fain to fill his belly with the husks on which the swine were feeding; for nobody

17 gave him aught. At length, coming to himself, he said, ‘How many hirelings hath my father, who have all more bread than sufficeth

⁴⁷ About 6s. 3d. sterling.

SECT. X.

CH. 15.

18 ' them, while I perish with hunger ! I will arise
' and go to my father, and will say unto him,
' Father, I have sinned against heaven and
19 ' thee, and am no longer worthy to be called
' thy son ; make me as one of thy hirelings.'
20 And he arose and went to his father. When
he was yet afar off, his father saw him, and had
compassion, and ran, and threw himself upon
21 his neck, and kissed him. And the son said,
' Father, I have sinned against heaven and
' thee, and am no longer worthy to be called
22 ' thy son.' But the father said to his servants,
' Bring hither the principal robe and put it on
' him, and put a ring on his finger, and shoes
23 ' on his feet : bring also the fatted calf and kill
24 ' it, and let us eat and be merry ; for this my
' son was dead, and is alive again ; he was lost,
' and is found.' So they began to be merry.
25 Now his elder son was in the field walk-
ing home. And as he drew near the house, he
26 heard music and dancing. He, therefore, called
one of the servants, and asked the reason of
27 this. He answered, ' Thy brother is returned,
' and thy father hath killed the fatted calf, be-
28 ' cause he hath received him in health.' And
he was angry, and would not go in ; therefore
29 his father came out and entreated him. He an-
swering, said to his father, ' These many years
' I have served thee, without disobeying thy
' command in any thing ; yet thou never gavest
' me a kid that I might entertain my friends :
30 ' but no sooner did this thy son return, who
' hath squandered thy living on prostitutes,

‘ than thou killedst for him the fatted calf.’
 31 ‘ Son,’ replied the father, ‘ thou art always with
 ‘ me, and all that I have is thine: it was but
 32 ‘ reasonable that we should rejoice and be
 ‘ merry; because this thy brother was dead,
 ‘ and is alive again; he was lost, and is found.’

XVI. *HE said likewise to his disciples,* A certain rich man had a steward, who was accused to
 2 him of wasting his estate. Having, therefore, called him, he said, ‘ What is this that I hear of
 ‘ thee? Render an account of thy management,
 3 ‘ for thou shalt be steward no longer.’ And the steward said within himself, ‘ What shall I
 ‘ do? My master taketh from me the steward-
 ‘ ship; I cannot dig, and am ashamed to beg.
 4 ‘ I am resolved what to do, that when I am dis-
 ‘ carded, there may be some who will receive
 5 ‘ me into their houses.’ Having therefore sent severally for all his master’s debtors, he asked
 one, ‘ How much owest thou to my master?’
 6 He answered, ‘ A hundred baths of oil⁴⁸.’ ‘ Take
 ‘ back thy bill,’ said the steward, ‘ sit down di-
 7 ‘ rectly, and write one for fifty.’ Then he asked another, ‘ How much owest thou?’ He
 answered, ‘ A hundred homers⁴⁹ of wheat.’
 ‘ Take back thy bill,’ said he, ‘ and write one for
 8 ‘ eighty.’ The master commended the prudence of the unjust steward; for the children

⁴⁸ *A bath* thought equal to 7 1-half English gallons.

⁴⁹ *A homer* to 75 1-half gallons.

of this world are more prudent in conducting
9 their affairs than the children of light. Therefore I say unto you, With the deceitful mammon procure to yourselves friends, who, after your discharge, may receive you into the eternal mansions.

10 Whoso is faithful in little, is faithful also in much: and whoso is unjust in little, is unjust
11 also in much. If therefore ye have not been honest in the deceitful, who will intrust you
12 with the true riches? And if ye have been unfaithful managers for another, who will give
13 you any thing to manage for yourselves? Mat. 6; 24. A servant cannot serve two masters; for either
he will hate one, and love the other, or at least will attend one, and neglect the other. Ye cannot serve God and mammon.

14 *When the Pharisees, who loved money, heard*
15 *all these things they ridiculed him. But he said unto them,* As for you, ye make yourselves pass upon men for righteous, but God knoweth your hearts; for that which is admired by men, is abhorred of God.

16 Ye had the law and the Prophets until the Mat. 11; 12,
coming of John, since whose time the kingdom of God is announced, and every occupant entereth it by force. But sooner shall heaven
17 and earth perish, than one tittle of the law shall fail. Mat. 5; 18.

18 Whoever divorceth his wife, and taketh Mat. 5; 32.
another, committeth adultery; and whoever Mar. 10; 11,
marrieth the divorced woman, committeth adultery.

19 There was a certain rich man, that wore
purple and fine linen, and feasted splendidly
20 every day. There was also a poor man named
Lazarus, covered with sores, that was laid at
21 his gate ; and was fain to feed on the crumbs
which fell from the rich man's table : yea, even
22 the dogs came and licked his sores. It hap-
pened that the poor man died, and was con-
veyed by angels to Abraham's bosom : the
23 rich man also died, and was buried. And in
hades, being in torments, he looked up, and saw
Abraham afar off, and Lazarus in his bosom,
24 and cried, saying, ' Have pity on me, father
' Abraham, and send Lazarus to dip the tip of
' his finger in water, and cool my tongue, for I
25 ' am tortured in this flame.' Abraham answer-
ed, ' Son, remember that thou, in thy life-time,
' receivedst good things, and Lazarus received
' evil things ; but now, he is in joy, and thou
26 ' art in torments. Besides, there lieth a huge
' gulph betwixt us and you, so that they who
' would pass hence to you, cannot ; neither can
27 ' they pass to us who would come thence.' The
other replied, ' I entreat thee, then, father, to
28 ' send him to my father's house ; for I have five
' brothers, that he may admonish them, lest
' they also come into this place of torment.'
29 Abraham answered, ' They have Moses and
30 ' the Prophets, let them hear them.' ' Nay,'
said he, ' father Abraham, but if one went to
' them from the dead, they would reform.'
31 Abraham replied, ' If they hear not Moses and
' the Prophets ; neither will they be persuaded,
' though one should arise from the dead.'

SECTION XI.

INSTRUCTIONS AND WARNINGS.

- XVII. *THEN Jesus said to his disciples,* It is impossible to exclude snares entirely; but woe
 2 unto him who ensnareth. It would be more Mat. 18; 7.
 eligible for him to have an upper millstone fas- Mat. 18; 6.
 tened to his neck, and to be cast into the sea, Mar. 9; 42.
 than to insnare any of these little ones.
- 3 Take heed to yourselves; if thy brother Mat. 18; 21.
 trespass against thee, rebuke him; and if he Ecclus. 19;
 4 repent, forgive him; and if he trespass against 13.
 thee seven times in a day, and seven times in a
 day return [to thee,] saying, ‘I repent,’ thou
 shalt forgive him.
- 5 *Then the Apostles said to the Lord,* Increase Mat. 17; 20.
 6 our faith. *He answered,* If ye had faith, though
 it were but as a grain of mustard seed, ye
 might say to this sycamine, ‘Be extirpated
 ‘and planted in the sea,’ and it would obey
 you.
- 7 Would any of you, who hath a servant plow-
 ing or feeding cattle, say to him, on his return
 from the field, ‘Come immediately, and place
 8 ‘thyself at table;’ and not rather, ‘Make ready
 ‘my supper; gird thyself, and serve me, until

CH. 17.

SECT. XI.

‘ I have eaten and drunken ; afterwards thou
 9 ‘ mayest eat and drink ?’ Is he obliged to that
 servant for obeying his orders ? I suppose not.
 10 In like manner say ye, when ye have done all
 that is commanded you, ‘ We thy servants have
 ‘ conferred no favour ; we have done only
 ‘ what we were bound to do.’

Lev. 14; 2

11 *NOW, in travelling to Jerusalem, he passed
 through the confines of Samaria and Galilee,
 12 and being about to enter a certain village, there
 13 met him ten lepers, who stood at a distance, and
 cried out, Jesus, Master, take pity upon us.*
 14 *When he saw them, he said to them, Go, show
 yourselves to the priests. And as they went,
 15 they were cleansed. And one of them perceiving
 that he was healed, turned back, glorifying God
 16 aloud. Then throwing himself prostrate at the
 feet of Jesus, he returned him thanks ; now this
 17 man was a Samaritan. Jesus said, Were not
 ten cleansed ? Where then are the other nine ?
 18 Have none returned glory to God, except this
 19 alien ? And he said to him, Arise, go thy way,
 thy faith hath cured thee.*
 20 *Being questioned by the Pharisees when the
 reign of God should commence, he answered,
 The reign of God is not ushered in with pa-
 21 rade ; nor shall people say, ‘ Lo here !’ or
 ‘ Lo yonder !’ for behold the reign of God is
 within you.*
 22 *Then he said to his disciples, The time will
 come when ye shall desire to see one of the
 days of the son of Man, and shall not see it.*

SECT. IV.

CH. 17.

- 23 But when they say to you, 'Lo here,' or 'Lo Mat. 24 ; 23.
Mar. 13 ; 21.
- 24 'yonder,' go not out to follow them. For as the lightning flasheth in an instant from one extremity of the sky to the other, so will the appearance of the Son of man be in his day.
- 25 But first he must suffer much, and be rejected
- 26 of this generation. And, as it happened in Mat. 24 ; 37. Noah's days, it will also happen in the days of
- 27 the Son of Man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered the ark, when the de-
- 28 luge came and destroyed them all. In like manner, as it was in the days of Lot, they ate, they drank, they bought, they sold, they plant-
- 29 ed, they built; but on the day that Lot left Gen. 19 ; 24. Sodom, it rained fire and brimstone from heav-
- 30 en, which destroyed them all. So will it also be on the day when the Son of Man shall appear.
- 31 On that day let not him who shall be on the house-top, having his furniture in the house, come down to take it away. Let not him who
- 32 shall be in the field, return home. Remember Mat. 10 ; 39.
& 16 ; 25.
- 33 Lot's wife. Whosoever shall seek to save his Mar. 8 ; 35.
ch. 9 ; 24.
Jo. 12 ; 25. life, shall lose it; and whosoever shall throw it
- 34 away, shall preserve it. I tell you, there will be two men that night in one bed; one will be
- 35 seized, and the other will escape. Two women Mat. 24 ; 40. will be grinding together; one will be seized,
- 36 and the other will escape. [Two men will be in the field; one will be seized, and the other
- 37 will escape.] *Then they asked him, Where, Master? He answered, Where the body is, the* Mat. 24 ; 28.
eagles will be assembled.

1 Th. 5; 17.

XVIII. *He also showed them by a parable, that they ought to persist in prayer without growing weary.* In a certain city, *said he*, there was a judge, who neither feared God, nor regarded man. And there was a widow in that city who came to him, saying, ‘Do me justice on my adversary.’ For some time he refused: but afterwards he argued thus with himself, ‘Al- though I neither fear God, nor regard man; yet because this widow importuneth me, I will judge her cause, lest she come perpetual- ly and plague me.’ Mark, *said the Lord*, what the unjust judge determined. And will not God avenge his elect, who cry to him day and night? Will he linger in their cause? I assure you, he will suddenly avenge them. Nevertheless, when the Son of Man cometh, will he find this belief in the land?

9 *Then addressing some who were conceited of themselves as being righteous, and despised oth-*
 10 *ers, he proposed this example:* Two men went up to the temple to pray; one a Pharisee, the other a publican. The Pharisee standing by himself, prayed thus: ‘O God, I thank thee that I am not as other men, extortioners, un- just, adulterers, or even as this publican. I fast twice a week. I give tithes of all that I possess.’ But the publican standing at a distance, and not daring so much as to lift up his eyes to heaven, smote upon his breast, and
 14 cried, ‘God be merciful to me a sinner.’ I assure you that this man returned home, more approved than the other: for whoever exalteth

SECT. XI.

CH. 18.

himself, shall be humbled ; but whoever humbleth himself, shall be exalted.

- 15 *Then they presented babes to him, that he might touch them : the disciples observing it,* Mat. 19 ; 13.
Mar. 10 ; 13.
 16 *rebuked [those who brought] them. But Jesus calling them to him, said, Permit the children to come unto me, and do not forbid them ; for*
 17 *of such is the kingdom of God. Verily I say unto you, Whosoever will not receive the kingdom of God as a child, shall never enter it.*

- 18 *THEN a certain ruler asked him, saying,* Mat. 19 ; 16.
Mar. 10 ; 17.
 Good teacher, what good shall I do to obtain
 19 eternal life ? *Jesus answered, Why callest thou*
 20 *me good ? God alone is good. Thou knowest the commandments. Do not commit adultery ;* Ex. 20 ; 12.
Deut. 5 ; 16.
 do not commit murder ; do not steal ; do not
 give a false testimony ; honour thy father and
 21 thy mother. *He replied, All these I have ob-*
 22 *served from my childhood. Hearing this, Jesus said to him, yet in one thing thou art deficient : sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heav-*
 23 *en : then come and follow me. When he heard this, he was exceedingly sorrowful, for he was very rich.*

- 24 *Jesus perceiving that he was very sorrowful,* Mat. 19 ; 23.
Mar. 10 ; 23.
 said, How difficult will it be for men of opu-
 25 lence to enter the kingdom of God ! It is easier for a camel to pass through a needle's eye, than for a rich man to enter the kingdom of
 26 God. *The hearers said, Who, then, can be*
 27 *saved ? Jesus answered, Things impossible to men, are possible to God.*

Mat. 19 ; 27.
Mar. 10 ; 28.

28 *Then Peter said, Lo ! we have forsaken all,*
29 *and followed thee. Jesus answered, Verily I*
say unto you, that there is none who shall
have forsaken his house, or parents, or broth-
ers, or wife, or children, on account of the
30 *kingdom of God ; who shall not receive mani-*
fold more in return in this world, and in the fu-
ture, eternal life.

Mat. 20 ; 17.
Mar. 10 ; 32.

31 *THEN Jesus taking the twelve aside, said to*
them, We are now going to Jerusalem, where
all that the prophets have written shall be ac-
32 *complished on the Son of Man. For he shall*
be delivered to the Gentiles, and ridiculed and
33 *insulted and spitted on. And after scourging,*
they will kill him, and he shall rise again the
34 *third day. But they understood none of these*
things : this discourse was hidden from them :
they did not comprehend its meaning.

Mat. 20 ; 29.
Mar. 10 ; 46.

35 *When he came near Jericho, a blind man,*
36 *who sat by the way-side begging, hearing the*
crowd pass by, inquired what was the matter.
37 *And being told that Jesus the Nazarene was*
38 *passing by, he immediately cried, saying, Jesus,*
39 *Son of David, have pity upon me. They who*
went before, charged him to be silent : but he
cried still the louder, Son of David, have pity
40 *upon me. Jesus stopped, and commanded them*
to bring the man to him. And when he was
41 *nigh, he asked him, saying, What dost thou*
wish me to do for thee ? He answered, Master,
42 *to give me my sight. And Jesus said to him,*
Receive thy sight ; thy faith hath cured thee.

SECT. XI.

CH. 19.

43 *Instantly he received his sight, and followed him, glorifying God; and all the people saw it, and praised God.*

XIX. *When Jesus had entered, and was passing*
 2 *through Jericho, behold a man named Zaccheus,*
 3 *a rich man, and chief of the publicans, endeav-*
 4 *oured to see what sort of person he was, but could*
 5 *not for the press, being of a low stature. There-*
 6 *fore running before, he climbed up into a sycamore*
 7 *to see him, having observed that he was*
 8 *going that way. When Jesus came to the place,*
 9 *he looked up, and seeing him said, Zaccheus,*
 10 *make haste and come down, for to-day I must*
 11 *abide at thy house. And he made haste, and*
 12 *came down, and received him joyfully. When*
 13 *the multitude perceived this, they said, murmur-*
 14 *ing, He is gone to be entertained by a sinner.*
 15 *But Zaccheus presenting himself before Jesus,*
 16 *said, Master, the half of my goods I will give*
 17 *to the poor; and if in aught I have wronged*
 18 *any man, I will restore fourfold. And Jesus*
 19 *said concerning him, To-day is salvation come*
 20 *to this house, inasmuch as he also is a son of*
 21 *Abraham. For the Son of Man is come to seek*
 22 *and recover that which was lost.*
 23 *As the people were attentive, he added this*
 24 *parable, because he was nigh to Jerusalem, and*
 25 *they fancied the reign of God would immediate-*
 26 *ly commence: A certain nobleman went abroad*
 27 *to procure for himself the royalty, and then re-*
 28 *turn; and having called ten of his servants, and*
 29 *delivered to them ten pounds, he said, 'Im-*

Mat. 18; 11.

- 14 'prove these till I return.' Now his citizens hated him; and sending an embassy after him, protested, 'We will not have this man for our
 15 'king.' When he returned, vested with royal power, he commanded those servants to be called to whom he had committed the money, that he might know what every one had gained.
 16 ed. Then came the first, and said, 'My Lord,
 17 'thy pound⁴⁹ hath gained ten pounds.' He answered, 'Well done, good servant, because
 'thou hast been faithful in a very small matter, 'receive thou the government of ten cities.'
 18 And the second who came said, 'My Lord,
 19 'thy pound hath gained five pounds.' He answered, 'Be thou too governor of five cities.'
 20 Another came, saying, 'My Lord, here is thy
 'pound, which I have kept laid up in a napkin;
 21 'for I was afraid of thee, because thou art a
 'hard master; thou exactest what thou didst
 'not give, and reapest what thou didst not
 22 'sow.' He answered, 'Out of thine own
 'mouth, thou malignant servant, I will condemn thee. Didst thou know that I am
 'a hard master, exacting what I did not give,
 23 'and reaping what I did not sow? Why then
 'didst not thou put my money into the bank,
 'that at my return I might have received it
 24 'with interest?' Then he said to his attendants,
 'Take the pound from him, and give it to him
 25 'who hath the ten pounds.' They answered,
 'My Lord, he hath ten pounds.' [He replied,]
 26 'I tell you, that to every one who hath, more

Mat. 13; 12.
 & 25; 29.
 Mar. 4; 25.
 ch. 8; 18.

⁴⁹ About 7l. 10s. sterling.

SECT. XII.

CH. 19.

‘ shall be given ; but from him who hath not,
 27 ‘ even that which he hath shall be taken. But
 ‘ as for those mine enemies, who would not
 ‘ have me for their king ; bring them hither,
 ‘ and slay them in my presence.’

SECTION XII.

THE ENTRY INTO JERUSALEM.

28 *AFTER this discourse Jesus walked foremost,*
 29 *travelling towards Jerusalem. When he ap-* Mat. 21 ; 1.
Mar. 11 ; 1.
proached Bethphage and Bethany, near the
mountain called the Mount of Olives, he sent
 30 *two of his disciples, saying, Go to yonder vil-*
lage, wherein, as ye enter, ye will find a colt
tied on which no man ever rode ; loose him and
 31 *bring him. If any one ask why ye loose him,*
ye shall answer, ‘ Because the Master needeth
 32 *‘ him.’ Accordingly they who received this or-*
der, went and found every thing as he had told
 33 *them. As they were loosing the colt, the own-*
 34 *ers said to them, Why loose ye the colt ? They*
 35 *answered, The Master needeth him. So they* Jo. 12 ; 14.
brought him to Jesus, and having thrown their
 36 *mantles upon the colt, set Jesus thereon. As he*
went, the people spread their mantles in the way
 37 *before him. When he was so near as the de-*
scent of the Mount of Olives, the whole multi-
tude of the disciples began to praise God in loud

acclamations, for all the miracles which they
 38 *had seen, saying, 'Blessed be the King who*
' cometh in the name of the Lord; peace in
' heaven, and glory in the highest heaven.'
 39 *Upon this some Pharisees in the crowd said to*
 40 *him, Rabbi, rebuke thy disciples. He answered,*
I tell you that, if these were silent, the stones
would cry out.

41 *When he came near and beheld the city, he*
 42 *wept over it, saying, O that thou badst consider-*
ed, at least in this thy day, the things which con-
cern thy peace! But now they are hidden from
 43 *thine eyes: for the days are coming upon thee*
when thine enemies will surround thee with a
 44 *rampart, and enclose thee, and shut thee up on*
every side, and will level thee with the ground,
thee and thy children, and will not leave thee
one stone upon another, because thou didst not
consider the time when thou wast visited.

ch. 21; 6.
 Mat. 24; 2.
 Mar. 13; 2.

Mat. 21; 12. 45 *Afterwards he went into the temple, and*
drove out thence those who sold and those who
 46 *bought therein, saying to them, It is written,*
 Mar. 11; 15.
 Is. 56, 7.
 Jer. 7; 11. *"My house is a house of prayer, but ye have*
" made it a den of robbers."

47 *And he taught daily in the temple, while the*
chief priests and the scribes, and persons of
 48 *principal note, sought his destruction, but could*
not devise how to effect it; for all the people
heard him with the greatest attention.

Mat. 21; 23.
 Mar. 11; 28.

XX. *One of those days, as he was teaching the*
people in the temple, and publishing the good
tidings, the chief priests and the scribes, with

2 *the elders, came upon him, saying, Tell us by*
 what authority thou dost these things, or who
 3 *is he that empowered thee? He answering,*
said unto them, I also have a question to put to
 4 *you. Tell me then, Was the title which John*
 had to baptize, from heaven or from men?
 5 *But they reasoned thus with themselves, If we*
 say, ‘From heaven,’ he will reply, ‘Why then
 6 ‘did ye not believe him?’ And if we say, ‘From
 ‘men,’ all the people will stone us; for they are
 7 *persuaded that John was a prophet. They*
therefore answered, that they could not tell
 8 *whence. Jesus replied, Neither tell I you by*
 what authority I do these things.

9 *Then he spake to the people this parable: A* Mat. 21; 33.
Mar. 12; 1.
 man planted a vineyard, and farmed it out, and
 10 *having travelled, continued long abroad. The*
 season being come, he sent a servant to the
 husbandmen, to receive of the produce of the
 vineyard; but they beat him, and sent him back
 11 *empty. Afterwards, he sent another servant,*
 whom they, having beaten and used him
 12 *shamefully, also sent away empty. He, after-*
 wards, dispatched a third to them. Him like-
 13 *wise they wounded and drove away. Then*
 the proprietor of the vineyard said, ‘What
 ‘shall I do? I will send my beloved son; they
 ‘will surely reverence him, when they see him.’
 14 *But when the husbandmen saw him, they rea-*
 soned thus among themselves, ‘This is the
 ‘heir, come, let us kill him, that the inheri-
 15 *‘tance may be our own.’ And having thrust*
 him out of the vineyard, they killed him. What,

therefore, will the proprietor of the vineyard
 16 do to them? He will come and destroy those
 husbandmen, and give the vineyard to others.
 17 *And some of his hearers said, God forbid.*

Mat. 21 ; 42.
 Ps. 118 ; 22.
 Acts, 4 ; 11.
 1 Pet. 2 ; 6.

*Jesus, looking on them, said, What then
 meaneth that expression of Scripture, "A
 " stone which the builders rejected is made
 18 " the head of the corner. Whosoever shall fall
 " upon that stone, shall be bruised ; but on
 " whomsoever it shall fall, it will crush him to
 19 " pieces." At that time the chief priests and
 the scribes, knowing that he had spoken this pa-
 rable against them, would have laid hands on
 him, but feared the people.*

Mat. 22 ; 15.
 Mar. 12 ; 13.

20 *And they watched him, and set spies upon
 him, instructing them to personate conscientious
 men, and surprise him in his words, that they
 might consign him to the power and authority of
 21 the procurator. These accosted him with this
 question, Rabbi, we know that thou speakest
 and teachest uprightly, and that, without res-
 pect of persons, thou faithfully recommendest
 22 the way of God. Is it lawful for us to pay
 23 taxes to Cesar or not? He perceiving their
 subtlety, answered, Why would ye inveigle me?
 24 Show me a denarius. Whose image and in-
 25 scription hath it? They answered, Cesar's. He
 replied, Render, therefore, to Cesar that which
 is Cesar's, and to God that which is God's.
 26 Thus they could not surprise him in his dis-
 courses before the people ; wherefore, admiring
 his answer, they kept silence.*

Mat. 22 ; 23.
 Mar. 12 ; 13.
 Acts, 23 ; 8.

27 *Afterwards some of the Sadducees, who deny
 a future state, came to him with this question :*

SECT. XII.

CH. 20.

28 Rabbi, Moses hath enjoined in his writings, Deut. 25 ; 5.
 that a man whose brother dieth childless out-
 lived by his wife, shall marry the widow, and
 29 raise issue to his brother. Now there were
 seven brothers, the first of whom having taken
 30 a wife, died childless ; the second married the
 31 widow, and also died childless ; the third too
 married her, as did likewise the rest ; and all
 32 the seven died leaving no children. Last of all
 33 the woman also died. To which of them, there-
 fore, will she be wife at the resurrection ; for
 34 she hath been married to all the seven ? *Jesus*
answering, said unto them, The people of this
 35 world marry and are given in marriage ; but
 among them who shall be honoured to share in
 the resurrection and the other world, there will
 be neither marrying nor giving in marriage :
 36 For they cannot die any more ; because angel-
 like they are children of God, being children
 37 of the resurrection. But that the dead are
 raised, even Moses hath suggested, calling the
 Lord who appeared in the bush, the God of
 Abraham, and the God of Isaac, and the God of
 38 Jacob. Now he is not a God of the dead, but
 of the living ; for they are all, [though dead to
 39 us,] alive to him. *Then some of the scribes*
said to him, Rabbi, thou hast spoken well.
 40 *After that they did not venture to ask him any*
more questions.
 41 *And he said to them,* Why is it affirmed that
 42 the Messiah must be a Son of David ? Yet
 David himself says in the book of Psalms,

Mat. 22 ; 41.
 Mar. 12 ; 35.
 Ps. 110 ; 1.

“ The Lord ⁵⁰ said to my lord, Sit at my right
 43 “ hand until I make thy foes thy footstool.”
 44 As David thus calleth him his lord, how can he
 be David’s son ?

ch. 11 ; 43.
 Mat. 23 ; 6.

45 *Then in the audience of all the people he said*
 46 *to his disciples, Beware of the scribes who love*
 to walk in robes, and affect salutations in public
 places, and the principal seats in the syna-
 gogues, and the uppermost places at feasts ;
 47 who devour the families of widows, and make
 long prayers for a disguise. These shall suffer
 the severest punishment.

Mar. 12 ; 38.
 Mat. 23 ; 14.

Mar. 12 ; 41. XXI. *As Jesus was observing the rich casting*
 2 *their gifts into the treasury, he saw an indigent*
 3 *widow throw in two mites. And he said, I tell*
 you truly, that this poor widow hath cast in
 4 more than any of them ; for all these, out of
 their superfluous store, have thrown into the
 sacred chest : whereas she hath thrown in all
 the little she had to subsist upon.

SECTION XIII.

THE LAST SUPPER.

Mat. 24 ; 1.
 Mar. 13 ; 1.
 ch. 19 ; 44.

5 *SOME having remarked that the temple was*
adorned with beautiful stones and presents, he
 6 *said, The time will come when these things*
 which ye behold, shall be so razed, that one

- 7 stone will not be left upon another. *Then they* Mat. 24 ; 3.
Mar. 13 ; 3.
asked him, saying, Rabbi, when will these
 things be ; and what will be the sign when they
 8 are about to be accomplished? *He answered,*
 Take care that ye be not seduced ; for many
 will assume my character, saying, ‘ I am the
 ‘ person,’ and the time approacheth ; therefore
 9 do not follow them. But when ye shall hear
 of wars and insurrections, be not terrified ; for
 these things must first happen, but the end will
 not immediately follow.
- 10 *He added,* Then will nation rise against na- Mat. 24 ; 7.
Mar. 13 ; 8.
 11 tion, and kingdom against kingdom. And
 there shall be great earthquakes in sundry
 places, and famines, and pestilences ; there
 shall be also frightful appearances and great
 12 prodigies in the sky. But, before all this, ye
 shall be apprehended and prosecuted, and con-
 signed to synagogues, and imprisoned, and
 dragged before kings and governors, because
 13 of my name : and this will afford scope for your
 14 testimony. Be therefore resolved not to pre-
 15 meditate what defence ye shall make ; for I
 will give you an utterance and wisdom which
 none of your adversaries shall be able to refute
 16 or resist. And ye shall be given up even by
 parents and brothers, and kinsmen, and friends ;
 17 and some of you they will put to death. And,
 on my account, ye shall be hated universally.
 18 Yet not a hair of your head shall be lost. Save
 19 yourselves by your perseverance.
- 20 Now when ye shall see Jerusalem invested Mat. 24 ; 15.
Mar. 13 ; 14.
 with armies, know that the desolation thereof

- 21 is nigh. Then let those in Judea flee to the mountains; let those in the city make their escape, and let not those in the country enter
 22 the city : for these will be days of vengeance, wherein all the denunciations of Scripture shall
 23 be accomplished. But woe unto the women with child, and unto them who give suck in those days : for there shall be great distress in
 24 the land, and wrath upon this people. They shall fall by the sword ; they shall be carried captive into all nations ; and Jerusalem shall be trodden by the Gentiles, until the times of
 25 the Gentiles be over. And there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth the anguish of desponding nations ; and roarings in the seas and floods ;
 26 men expiring with the fear and apprehension of those things which are coming upon the world ; for the powers of heaven shall be shaken.
 27 Then they shall see the Son of Man coming
 28 in a cloud with great glory and power. Now when these things begin to be fulfilled, look up and lift up your heads, because your deliverance approacheth.
- 29 *He proposed to them also this comparison :*
 Consider the fig-tree, and the other trees.
 30 When ye observe them shooting forth, ye know of yourselves that the summer is nigh.
 31 Know ye in like manner, when ye shall see these events, that the reign of God is nigh.
 32 Verily I say unto you, that this generation
 33 shall not pass, until all be accomplished. Heaven and earth shall fail ; but my words shall not

Mat. 24 ; 29.
 Mar. 13 ; 24.
 Is. 13 ; 10.
 Ezek. 32 ; 7.
 Joel, 2 ; 10,
 31. & 3 ; 13.

Rev. 1 ; 7.

Mat. 24 ; 32.
 Mar. 13 ; 28.

SECT. XIII.

CH. 22.

34 fail. Take heed, therefore, to yourselves, lest
 your hearts be overcharged with surfeiting and
 drunkenness and worldly cares, and that day
 35 come upon you unawares : for, as a net, it shall
 36 enclose all the inhabitants of the earth. Be
 vigilant, therefore ; praying, on every occasion,
 that ye may be accounted worthy to escape
 all these impending evils, and to stand before
 the Son of Man.

37 *Thus Jesus taught in the temple by day, but
 retired at night to the mountain called the
 38 Mount of Olives. And every morning the peo-
 ple resorted early to the temple to hear him.*

XXII. *NOW the feast of unleavened bread, called* Mat. 26 ; 1.
Mar. 14 ; 1.
 2 *the passover, being near, the chief priests and
 the scribes sought how they might kill him ; for
 3 they feared the people. Then Satan entered* Mat. 26 ; 14.
Mar. 14 ; 10.
 4 *into Judas, surnamed Iscariot, who was of the
 5 number of the twelve. And he went and con-
 certed with the chief priests and officers, how
 6 he might deliver Jesus into their hands. And
 they were glad, and agreed to give him a cer-
 tain sum ; which Judas having accepted, watch-
 ed an opportunity to deliver him up without
 tumult.*

7 *Now the day of unleavened bread being come,* Mat. 26 ; 17.
Mar. 14 ; 12.
 8 *on which the passover must be sacrificed, Jesus
 9 sent Peter and John, saying, Go and prepare
 for us the passover, that we may eat it. They
 asked him, Where wilt thou that we prepare
 10 it ? He answered, When ye enter the city, ye
 will meet a man carrying a pitcher of water ;*

follow him into the house which he shall enter,
 11 and say to the master of the house, 'The
 ' teacher asketh thee, Where is the guest-
 ' chamber, where I may eat the passover with
 12 ' my disciples?' And he will show you a large
 13 upper room furnished; make ready there. *So
 they went, and having found every thing as he
 had told them, prepared the passover.*

14 *When the hour was come, he placed himself*
 15 *at table with the twelve Apostles, and said to*
them, Much have I longed to eat this passover
 16 *with you before I suffer! for I declare to you,*
that I will never partake of another, until it be
 17 *accomplished in the kingdom of God. Then*
 18 *taking a cup, he gave thanks, and said, Take*
this, and share it amongst you: for I assure
you, that I will not again drink of the product
of the vine, until the reign of God be come.
 19 *Then he took bread, and, having given thanks,*
broke it, and gave it to them, saying, This is
my body which is given for you. Do this in
 20 *commemoration of me. He likewise gave the*
cup after supper, saying, This cup is the new
covenant in my blood, which is shed for you.

Mat. 26; 26.
 Mar. 14; 22.
 1 Co. 11; 23.

Mat. 26; 21.
 Mar. 14; 18.
 Jo. 12; 21.

21 Mark, however, that the hand of him who
 22 betrayeth me, is on the table with mine. The
 Son of Man is going away, as hath been deter-
 mined: nevertheless, woe unto that man by
 23 whom he is betrayed. *Then they began to in-
 quire among themselves, which of them it could
 be that would do this.*

24 *There had been also a contention among*
them, which of them should be accounted the

SECT. XIII.

CH. 22.

- 25 *greatest. And he said to them,* The kings of the nations exercise dominion over them, and they who oppress them are styled benefactors. Mat. 20; 25-
Mar. 10; 42-
- 26 But with you it must be otherwise: nay, let the greatest amongst you be as the smallest, and him who governeth, as he who serveth.
- 27 For, whether is greater; he who is at table, or he who serveth? Is not he that is at table? Yet I am amongst you as one who serveth.
- 28 Ye are they who have continued with me in
- 29 my trials. And I grant unto you to eat and to drink at my table in my kingdom (forasmuch as my Father hath granted me a kingdom,) and to sit on thrones, judging the twelve tribes of Israel.
- 31 *The Lord said also,* Simon, Simon, Satan hath obtained permission to sift you [all] as
- 32 wheat; but I have prayed for thee that thy faith fail not; do thou, therefore, when thou hast recovered thyself, confirm thy brethren.
- 33 *He answered,* Master, I am ready to accompany Mat. 26; 34-
Mar. 14; 30-
- 34 thee both to prison and to death. *Jesus replied,* I tell thee, Peter, the cock shall not crow to-day, before thou have thrice denied that thou knowest me.
- 35 *Then he said to them,* When I sent you without purse, and scrip, and shoes, did ye want Mat. 10; 9-
- 36 any thing? Nothing, *answered they.* But now, *said he,* let him that hath a purse take it, and likewise his scrip; and let him who hath no
- 37 sword, sell his mantle and buy one; for I tell you that this Scripture, "He was ranked Is. 53; 12.
"among malefactors," is now to be accom-

plished in me: for the things relating to me
 38 must [soon] be fulfilled. *They said, Master, here are two swords. He replied, It is enough.*
 39 *Then he went out, and repaired, as he was wont, to the mount of Olives, and his disciples followed him.*

Mat. 26; 36.
 Mar. 14; 32.

40 *Being arrived there, he said to them, Pray*
 41 *that ye may not yield to temptation. Then being withdrawn from them about a stone's cast,*
 42 *he kneeled down and prayed, saying, Father, if thou wilt, take this cup away from me; never-*
 43 *theless, not my will, but thine be done. And there appeared to him a messenger from heaven*
 44 *strengthening him. And being in an agony of grief he prayed the more fervently, and his sweat fell like clotted blood to the ground.*
 45 *Having arisen from prayer, and returned to his disciples, he found them sleeping, oppressed*
 46 *with grief, and said to them, Why do ye sleep? Arise and pray, lest the trial overcome you.*

Mat. 26; 47.
 Mar. 14; 43.
 Jo. 18; 3.

47 *Before he had done speaking, he saw a multitude, and he who was called Judas, one of the twelve, walked before them, and came up to*
 48 *Jesus to kiss him. Jesus said to him, Judas, betrayest thou the Son of Man with a kiss?*
Now those who were with him, foreseeing what would happen, said to him, Master, shall we
 50 *strike with the sword? And one of them struck the servant of the high priest, and cut off his*
 51 *right ear. Jesus said, Let this suffice; and*
 52 *touching his ear, he healed him. Then Jesus said to the chief priests, and the officers of the temple-guard, and the elders who were come to*

apprehend him, Do ye come with swords and
 53 *clubs, as in pursuit of a robber? While I was*
daily with you in the temple, ye did not at-
tempt to arrest me. But this is your hour,
and the power of darkness.

SECTION XIV.

THE CRUCIFIXION.

54 *THEN they seized him, and led him away* Mat. 26; 57.
to the high priest's house. And Peter follow- Mar. 14; 53.
 55 *ed at a distance. When they had kindled a* J. 18; 13,
fire in the middle of the court, and were sitting 24.
 56 *round it, Peter sat down among them. And a* Mat. 26; 69.
maid-servant having observed him sitting by Mar. 14; 66.
the fire, and viewed him attentively, said, This Jo. 18; 16.
 57 *man also was with him. But he disowned him,* & 25.
 58 *saying, Woman, I know him not. A little*
while after, another seeing him, said, Thou also
art one of them. Peter answered, Man, I am
 59 *not. About an hour after, another averred the*
same thing, saying, This man was surely with
 60 *him, for he is a Galilean. Peter answered,*
Man, I know nothing of this matter. And just
 61 *as he spake the word, the cock crew. Then the*
Lord turning, looked upon Peter, and Peter
called to mind the word which the Lord had

said unto him, "Before the cock crow, thou wilt
62 "disown me thrice." And Peter went out and
wept bitterly.

63 Meantime, they who had Jesus in charge,
64 mocked and beat him; and having blindfolded
him, struck him on the face, and asked him,
65 saying, Divine who it is that smote thee. And
many other abusive things they said against
him.

Mat. 27; 1. 66 As soon as it was day, the national senate,
with the chief priests and scribes, were assem-
bled, who having caused him to be brought into
67 their council-chamber, said to him, If thou be
68 the Messiah, tell us. He answered, If I tell
you, ye will not believe: and if I put a ques-
tion, ye will neither answer me, nor acquit me.
69 Hereafter the Son of Man shall be seated at
70 the right hand of Almighty God. They all
replied, Thou art then the Son of God? He
71 answered, Ye say the truth. Then they cried,
What further need have we of evidence? We
have heard enough ourselves from his own
mouth.

XXIII. AND the assembly broke up, and conduct-
ed Jesus to Pilate. And they accused him, say-
ing, We found this man perverting the nation,
and forbidding to give tribute to Cesar, calling
3 himself Messiah the King. Then Pilate asking
him, said, Thou art the King of the Jews?
4 He answered, Thou sayest right. Pilate said
to the chief priests and the multitude, I find
5 nothing criminal in this man. But they became

Mat. 27; 11.
Mar. 15; 2.

SECT. XIV.

CH. 23.

more vehement, adding, He raiseth sedition among the people, by the doctrine which he spreadeth through all Judea, from Galilee, 6 where he began, to this place. *When Pilate heard them mention Galilee, he asked whether 7 the man were a Galilean. And finding that he belonged to Herod's jurisdiction, he sent him to Herod, who was also then at Jerusalem.*

8 *And Herod was very glad to see Jesus : it was what he had long desired ; having heard much of him, and hoping to see him perform 9 some miracle. He, therefore, asked him many questions, but Jesus returned him no answer. 10 Yet the chief priests and the scribes who were 11 present, accused him with eagerness. But Herod and his military train despised him : and having in derision arrayed him in a shining 12 robe, remanded him to Pilate. On that day Pilate and Herod became friends ; for before they had been at enmity.*

13 *Pilate having convened the chief priests, the 14 magistrates, and the people, said to them, Ye have brought this man before me, as one who exciteth the people to revolt ; yet having examined him in your presence, I have not found him guilty of any of those crimes whereof ye 15 accuse him. Neither hath Herod ; for I referred you to him. Be assured, then, that he 16 hath done nothing to deserve death. I will 17 therefore chastise him, and release him. For it was necessary that he should release one to 18 them at the festival. Then all cried out together, Away with this man, and release to us Barabbas.*

Jo. 18 ; 38.
& 19 ; 4.

Mat. 27 ; 21.
Mar. 15 ; 12.

CH. 23.

SECT. XIV.

19 *Now Barabbas had been imprisoned for raising*
 20 *sedition in the city, and for murder. Pilate,*
willing to release Jesus, again expostulated.
 21 *But they cried, saying, Crucify, crucify him. A*
 22 *third time he repeated, Why? what evil hath*
this man done? I do not find him guilty of any
capital crime; I will therefore chastise him,
 23 *and release him. But they persisted, demand-*
ing, with much clamour, that he might be cruci-
fied. At last their clamours, and those of the
 24 *chief priests, prevailed: and Pilate pronounced*
 25 *sentence, that it should be as they desired. Ac-*
cordingly he released to them a man who had
been imprisoned for sedition and murder, whom
they required, and gave up Jesus to their will.

Mat. 27; 32.
 Mar. 15; 21.

26 *As they led him away, they laid hold of one*
Simon, a Cyrenian, coming from the country,
and laid the cross on him, that he might bear it
 27 *after Jesus. And a great multitude followed*
him, amongst whom were many women who la-
 28 *mented and bewailed him. But Jesus turning*
to them, said, Daughters of Jerusalem, weep not
for me, but weep for yourselves, and for your
 29 *children: for the days are coming wherein they*
shall say, 'Happy the barren, the wombs which
 30 *'never bare, and the breasts which never gave*
 31 *'suck:' then they shall cry to the mountains,*
'Fall on us,' and to the hills, 'Cover us:' for if
 32 *it fare thus with the green tree, how shall it*
fare with the dry? And two malefactors were
also led with him to execution.

Is. 2; 19.
 Hos. 10; 8.
 Rev. 6; 16.

Mat. 27; 35.
 Jo. 19; 18.

33 *When they were come to the place called*
Calvary, they there nailed him to the cross, and

SECT. XIV.

CH. 23.

- the malefactors also, one at his right hand, the*
34 *other at his left. And Jesus said, Father forgive them, for they know not what they do.*
35 *And they parted his garments by lot. While* Mar. 15 ; 24.
the people stood gazing, even their rulers joined them in ridiculing him, and saying, 'This man saved others ; let him save himself, if he be the
36 *Messiah, the elect of God. The soldiers likewise mocked him, coming and offering him vine-*
37 *gar, and saying, If thou be the King of the*
38 *Jews, save thyself. There was also an inscription over his head, in Greek, Latin, and Hebrew, THIS IS THE KING OF THE JEWS.*
- 39 *Now, one of the malefactors who suffered with him, reviled him, saying, If thou be the*
40 *Messiah, save thyself and us. The other rebuking him, answered, Hast thou no fear of God, thou who art undergoing the same punishment?*
41 *And we indeed justly ; for we receive the due reward of our deeds ; but this man has done*
42 *nothing amiss. And he said to Jesus, Remember me, Lord, when thou comest to thy king-*
43 *dom. Jesus answered, Verily I say unto thee, To-day thou shalt be with me in paradise.*
- 44 *And about the sixth hour there was darkness over all the land, which lasted till the ninth.*
45 *The sun was darkened, and the veil of the temple was rent in the midst. And Jesus said with*
46 *a loud voice, Father, into thy hands I commit* Ps. 31 ; 5.
47 *my spirit ; and having thus said, expired. Then the centurion observing what had happened, gave glory to God, saying, Assuredly this was*

48 a righteous man. *Nay, all the people who were present at this spectacle, and saw what*
 49 *passed, returned, beating their breasts. And all his acquaintance, and the women who had followed him from Galilee, standing at a distance, beheld these things.*

SECTION XV.

THE RESURRECTION.

Mat. 27; 57.
 Mar. 15; 42.
 Jo. 19; 38.

50 *NOW from Arimathea, a city of Judea, there was a senator named Joseph, a good and just man, who had not concurred in the resolutions and proceedings of the rest, and who himself*
 52 *also expected the reign of God. This man went to Pilate, and begged the body of Jesus.*
 53 *And having taken it down, he wrapped it in linen, and laid it in a tomb cut in stone, where-*
 54 *in no man had ever been deposited. Now that day was the preparation*⁵¹*, and the Sabbath*⁵²
 55 *approached. And the women who had accompanied Jesus from Galilee, followed Joseph, and observed the monument, and how the body was*
 56 *laid. When they returned, they provided spices and ointments, and then rested the Sabbath*⁵³*, according to the commandment.*

⁵¹ Friday.⁵² Saturday.⁵³ Saturday.

SECT. XV.

CH. 24.

- XXIV. *But the first day of the week*⁵⁴, *they went* Mat. 28; 1.
Mar. 16; 1.
Jo. 20; 1.
by day-break, with some others, to the tomb,
carrying the spices which they had provided ;
 2 *and found the stone rolled away from the monu-*
 3 *ment ; and having entered, they found not the*
 4 *body of the Lord Jesus. While they were in*
perplexity on this account, behold two men stood
by them, in robes of a dazzling brightness.
 5 *The women being affrighted, and fixing their*
eyes on the ground, these said to them, Why
 6 *seek ye the living among the dead? He* ch. 9; 22.
Mat. 16; 21.
& 17; 22.
Mar. 9; 31-
is not here, but is risen ; remember how he
 7 *spake to you, before he left Galilee, saying,*
“ The Son of Man must be delivered into the
“ hands of sinners, and be crucified, and the
 8 *“ third day rise again.” Then they remember-*
ed his words.
 9 *On their return from the monument, they re-* Mat. 28; 8.
ported the whole matter to the eleven, and to all
 10 *the other disciples. It was Mary Magdalene,*
and Joanna, and Mary the mother of James,
and other women with them, who told these
 11 *things to the Apostles : but their account ap-*
peared to them as idle tales ; they gave them no
 12 *credit. Peter, however, arose, and ran to the*
monument ; and stooping down, saw nothing
there but the linen lying. And he went away,
musings with astonishment on what had hap-
pened.
 13 *The same day, as two of the disciples were* Mar. 16; 12.
travelling to a village named Emmaus, sixty
 14 *furlongs from Jerasalem, they conversed together*

- 15 *about all these events. While they were conversing and reasoning, Jesus himself joined*
16 *them, and went along with them. But their eyes were so affected, that they did not know*
17 *him. And he said to them, What subjects are these about which ye confer together? and*
18 *why are ye dejected? And one of them named Cleopas, answered, Art thou alone such a*
stranger in Jerusalem, as to be unacquainted with the things which have happened there so
19 *lately? What things? said he. They answered, Concerning Jesus the Nazarene, who was a*
Prophet, powerful in word and deed, before
20 *God and all the people; how our chief priests and magistrates have delivered him to be con-*
21 *demned to death, and have crucified him. As for us, we trusted that it had been he who*
should have redeemed Israel. Beside all this,
22 *to-day being the third day since these things happened, some women of our company have*
23 *astonished us; for having gone early to the monument, and not found his body, they came*
and told us that they had seen a vision of an-
24 *gels, who said that he is alive. Whereupon some of our men went to the monument, and*
found matters exactly as the women had related; but him they saw not.
25 *Then he said to them, O thoughtless men, and backward to believe things which have*
26 *been all predicted by the Prophets! Ought not the Messiah thus to suffer, and so to enter into*
27 *his glory? Then beginning with Moses, and proceeding through all the Prophets, he ex-*

SECT. XV.

CH. 24.

plained to them all the passages relating to
 28 himself. When they came near the village,
 whither they were travelling, he seemed as in-
 29 tending to go farther. But they constrained
 him, saying, Abide with us; for it groweth late,
 and the day is far spent. And he went in to
 30 abide with them. While they were at table to-
 gether, he took the loaf, and blessed and broke
 31 it, and distributed to them. Then their eyes
 were opened, and they knew him; and he disap-
 32 peared. And they said one to another, Did not
 our hearts burn within us, while he talked with
 us on the road, and expounded to us the Scrip-
 tures?

33 Immediately they arose, and returned to Je-
 rusalem, where they found the eleven, and the
 34 rest of their company, assembled, who said, The
 Master is actually risen, and hath appeared
 35 unto Simon. These also recounted what had
 happened on the road, and how he was discov-
 ered to them in breaking the loaf.

36 While they discoursed in this manner, Jesus Mar. 16; 14.
Jo. 20; 19.
 stood in the midst of them, and said, Peace be
 37 unto you. But they were amazed and affright-
 38 ed, imagining that they saw a spirit. And he
 said to them, Why are ye alarmed? And where-
 39 fore do suspicions arise in your hearts? Behold
 my hands and my feet; it is I myself; handle
 me and be convinced; for a spirit hath not
 40 flesh and bones as ye see me have. Saying
 this, he shewed them his hands and his feet.
 41 While yet they believed not, for joy and amaze-
 ment, he said to them, Have ye here any thing

42 to eat? *And they gave him a piece of broiled*
 43 *fish, and of a honey-comb, which he took and ate*
 44 *in their presence. And he said to them, This is*
 what I told you while I remained with you,
 that all the things which are written concern-
 ing me, in the law of Moses, and the Prophets,
 45 and the Psalms, must be accomplished. *Then*
he opened their minds, that they might under-
 46 *stand the Scriptures, and said to them, Thus it*
 is written, and thus it behoved the Messiah to
 suffer, and to rise from the dead the third day ;
 47 and that reformation, and the remission of sins
 should be proclaimed in his name among all
 48 nations, beginning at Jerusalem. Now ye are
 49 witnesses of these things ; and behold I send
 you that which my Father hath promised ; but
 continue ye in the city of Jerusalem, until ye
 be invested with power from above.
 50 *He then led them out as far as Bethany, and*
 51 *lifted up his hands and blessed them. And*
 while he was blessing them, he was parted from
 52 them, and carried up into heaven. *And having*
worshipped him, they returned to Jerusalem
 53 *with great joy ; and were constantly in the tem-*
ple, praising and blessing God. Amen.

Acts, 1 ; 8.
 Jo. 15 ; 26.
 Acts, 1 ; 4.

Mar. 16 ; 19.
 Acts, 1 ; 9.

PREFACE

TO

JOHN'S GOSPEL.

THAT the Apostle John, a fisherman of Bethsaida in Galilee, the beloved disciple, the younger brother of James called the greater or elder (there being two Apostles of the name) and son of Zebedee by Salome¹ his wife, one of the three most favoured Apostles, and who, with his brother James, on account of their zeal in their Master's service, were honoured with the title Boanerges, or *Sons of Thunder*, was, in the order of time, the last of the Evangelists, is manifest from the uniform voice of Christian antiquity. There are evident references to this Gospel, though without naming the author, in some Epistles of Ignatius, the authenticity of which is strenuously maintained by Bishop Pearson, and other critics of name.

¹ Compare Matth. xxvii. 55. with Mar. xv. 40.

§ 2. THE precise time when this Gospel was written has not been ascertained. The most probable opinion seems to be, that it was after John's return from exile in the isle of Patmos, whither, as we learn from himself, he had been banished *for the word of God and the testimony of Jesus*². This probably happened in the persecution under the emperor Domitian. It was in that island where God made those revelations to him, which were collected by him into a book, thence called the *Apocalypse* or Revelation. The last of his works is thought to have been his Gospel, which the entreaties of the Christian people, and pastors of Ephesus, and of other parts of Asia Minor, where he had his residence in the latter part of his life, prevailed on him to undertake. If so, it must have been towards the close of the first century when this Gospel first appeared in the church, and it was in the beginning of the second, when the above-mentioned Ignatius wrote his Epistles. There are also in Justin Martyr, both references to this Gospel, and quotations from it, though without naming the author. Tatian took notice of this Evangelist by name, and used his Gospel along with the rest in composing his Diatessaron. I need scarcely mention the notice that is taken of it in the Epistle of the churches of Vienne and Lyons, or by Irenæus, who names all the Evangelists, specifying something peculiar to every one of them whereby he may be distinguished from

² Rev. i. 9.

the rest. I might add Athenagoras, Theophilus of Antioch, Clement of Alexandria, Tertullian, and the whole current of succeeding ecclesiastical writers.

§ 3. THE account which Irenæus gives of the occasion of writing this Gospel is as follows³:
 “ John, desirous to extirpate the errors sown in
 “ the minds of men by Cerinthus, and sometime
 “ before by those called Nicolaitans, published his
 “ Gospel, wherein he acquaints us that there is
 “ one God who made all things by his word; and
 “ not, as they say, one who is the Creator of the
 “ world, and another who is the Father of the
 “ Lord; one the Son of the Creator, and another
 “ the Christ from the supercelestial abodes, who
 “ descended upon Jesus, the Son of the Creator,
 “ but remained impassible, and afterwards flew
 “ back into his own pleroma or fulness.”——Again,
 “ This disciple, therefore, willing at once to cut off
 “ these errors, and establish a rule of truth in the
 “ church, declares that there is one God Almighty
 “ who, by his word, made all things visible and in-
 “ visible; and that by the same word, by which
 “ God finished the work of creation, he bestowed
 “ salvation upon men who inhabit the creation.
 “ With this doctrine he ushers in his Gospel, *In*
 “ *the beginning was the word,*” &c. This testimony is of great antiquity, having been given in less than a century after the publication of the Gospel.

³ Advers. Hæres. lib. iii. cap. 11.

As Irenæus, however, names no authority, and quotes no preceding writer in support of what he has advanced in relation to the design of the Evangelist, it can only be considered by us as on the footing of ancient tradition.

§ 4. CLEMENT of Alexandria, who wrote not long after Irenæus, has, as we learn from Eusebius ⁴, added some particulars, as what, in his opinion, together with the entreaties of the Asiatic churches, contributed, not a little, to induce John to compose his Gospel. The first he mentions is, that the Evangelists who had preceded him, had taken little notice of our Lord's teaching and actions soon after the commencement of his ministry, and before the imprisonment of John the Baptist. One consideration therefore, which induced him, though late, to publish a Gospel, was to supply what seemed to have been omitted by those who had gone before him. For this reason he avoided, as much as possible, recurring to those passages of our Lord's history of which the preceding Evangelists had given an account. There was no occasion, therefore, for him to give the genealogy of our Saviour's flesh, as the historian expresses it ⁵, which had been done by Matthew and Luke before him. The same Eusebius

⁴ Lib. iii. cap. 24.

⁵ Lib. iii. cap. 24. *Εις οὗτως οὖν τὴν μὲν τῆς σαρκὸς τοῦ σωτῆρος ἡμῶν γενεαλογίαν ὅτε Ματθαῖος καὶ Λουκᾶ προγράψαι, ἀποσιώπησεν τὸν Ἰωάννην.*

says in another place ⁶, quoting Clement, “ John, “ who is the last of the Evangelists, having seen “ that in the three former Gospels corporeal things “ had been explained, and being urged by his acquaintance, and inspired of God, composed a “ spiritual Gospel.” Thus it appears to have been a very early tradition in the church, that this Gospel was composed not only to supply what had not been fully communicated in the former Gospels, but also to serve for refuting the errors of Cerinthus and the Gnostics.

§ 5. YET in the time of Epiphanius, about the middle of the fourth century, an opinion, much the reverse of the former, was maintained by a few sectaries whom he calls *Alogians* ⁷, because they rejected the Logos, that is, *the word*. Their opinion was, that Cerinthus himself was the author of this Gospel, an opinion, as Epiphanius clearly shows, quite improbable in itself, and unsupported by evidence; improbable in itself, because the words employed by the Evangelist, so far from confirming, contradict the sentiments of the Heresiarch, unsupported by evidence, because

⁶ Lib. vi. cap. 14. Τον μὲν τοι Ἰωάννην εἶχατον συνιδόντα ὅτι τα σωματικά ἐν τοῖς εὐαγγελίοις δεδηλωται, προτραπέντα ὑπο τῶν γνωρίμων, πνευματι θεοφορηθέντα, πνευματικὸν ποιηδαὶ εὐαγγέλιον.—τοσάντα ὁ Κλήμης.

⁷ Hær. 51. Ἐπεὶ οὖν τὸν λόγον οὐ δεχόνται, τὸν παρὰ Ἰωάννου κεκηρυγμένον, ἀλογοὶ κληθήσονται. This ancient controvertist does not disdain the humble aid of a pun. *Λογὼς* means *reason* as well as *word*; *αλογοὶ* *unreasonable*, or *against the word*.

there is nothing to counterbalance the contrary evidence above mentioned, the ancient tradition and uniform testimony, both of the friends and of the foes of Christianity, who had all concurred in affirming that this Gospel was written by John. In all the controversies maintained with Celsus, with Porphyry, and with the emperor Julian, who strained every nerve to undermine the authority of the Gospels, they never thought of controverting that they were written by those whose names they bear. So clear was this point accounted, for ages, even by the most acute adversaries of the Christian name.

§ 6. It deserves our particular attention, that this Gospel carries in its bosom strong internal evidences of the truth of some of those accounts which have been transmitted to us, from the primitive ages. At the same time that it bears marks more signal than any of them, that it is the work of an illiterate Jew; the whole strain of the writing shows that it must have been published at a time, and in a country the people whereof in general knew very little of the Jewish rites and manners. Thus, those who in the other Gospels are called simply the people or the multitude, are here denominated the Jews, a method which would not be natural in their own land, or even in the neighbourhood, where the nation itself, and its peculiarities, were perfectly well known. As it was customary in the East, both with Jews and others, to use proper names independently significant, which, when they went abroad, were translated

into the language of the country, this author, that there might be no mistake of the persons meant, was careful, when the Greek name had any currency, to mention both names, Syriac and Greek. Thus *Cephas, which denoteth the same as Peter*⁸; *Thomas, that is Didymus*⁹. The same may be said of some titles in current use, *rabbi, which signifieth doctor*¹⁰, *messiah, a term equivalent to Christ*¹¹. In like manner when there is occasion to mention any of the religious ceremonies used in Judea, as their purifications, or their festivals, it is almost invariably signified that the ceremony or custom spoken of is Jewish. Thus the water-pots are said to be placed for the Jewish rites of cleansing¹², *κατα τον καθαρισμον των Ιουδαιων*. The passover is once and again¹³ denominated the *Jewish passover*, *ἡ πασχα των Ιουδαιων*, a phrase used only by this Evangelist; and even any other religious feast is called¹⁴ by him *ἑορτη των Ιουδαιων*, a Jewish festival. This style runs through the whole. The writer every where speaks as to people who knew little or nothing about the Jews. Thus, in the conversation between our Lord and the woman of Samaria, the historian interrupts his narrative by inserting a clause to account to the Asiatic Gentile readers for that strange question put by the woman¹⁵, *How is it that thou, who art a Jew, askest drink of me who am a Samaritan?* The clause inserted for explanation is,

⁸ John, i. 43.⁹ chap. xi. 16.¹⁰ chap. i. 38.¹¹ i. 41.¹² chap. ii, 6.¹³ chap. ii. 13. vi 4. xi. 55.¹⁴ chap. v.

1. vii. 2.

¹⁵ chap. iv. 9.

(*for the Jews have no friendly intercourse with the Samaritans.*) Again, for the information of the same readers, after acquainting us that the Galileans had seen our Lord's miracles at Jerusalem during the festival, he adds¹⁶, *for they likewise attended the festival.* Neither of these explanatory clauses would ever have been thought of in Palestine, or perhaps even in Syria, where the enmity betwixt the Jews and the Samaritans, and the connection of Galilee with Judea, were better known.

§ 7. IT may be objected against the use I make of this observation, that as Mark and Luke are thought not to have published their Gospels in Palestine, it might have been expected that they also should have adopted the same manner. This in part I admit. I have accordingly pointed out¹⁷ a few examples of a similar nature in the Gospel by Mark. And as to the Evangelist Luke, if his Gospel was, as I have supposed¹⁸, published at Antioch, or in any part of Syria, there was not the same occasion. But, in answer to the objection, it may be further observed, that those published soon after our Lord's ascension, in whatever part of the world it was, were mostly for the use of converts from Judaism, with whom the church, in the beginning, chiefly abounded. But towards the end of the first century, the reception of this doctrine, particularly in Greece, Asia Minor, and those places which had

¹⁶ ch. iv. 45.¹⁷ Pref. to Mark, § 5.¹⁸ Pref. to Luke, § 3.

been most favoured with the teaching of Paul, became much more general among the Gentiles, who knew little or nothing of Jewish ceremonies. That the writer of this Gospel had such disciples chiefly in view, is very plain to every reader of discernment.

§ 8. THOUGH simplicity of manner is common to all our Lord's historians, there are evident differences in the simplicity of one compared with that of another. One thing very remarkable in John's style, is an attempt to impress important truths more strongly on the minds of the readers, by employing in the expression of them, both an affirmative proposition, and a negative. Thus ¹⁹: *All things were made by it (the word,) and without it not a single creature was made. He acknowledged and denied not, but acknowledged* ²⁰. Pleonasm is very frequent in this Gospel ²¹: *This man came as a witness to testify concerning the light*: tautologies also, and repetitions. Thus it follows ²²: *He was not the light, but came to testify concerning the light.* Again ²³: *In the beginning was the word, and the word was with God, and the word was God. This was in the beginning with God.* See also the verses marked in the margin ²⁴.

§ 9. HEBRAISMS are to be found in all the Evangelists; though it may be remarked, that some

¹⁹ John, i. 3. ²⁰ 20. ²¹ 7. ²² 8. ²³ 1, 2.

²⁴ John, i. 15. 26, 27. 30, 31. 33.

abound more with one sort of Hebraism, and others with another. A Hebrew idiom, very frequent with this writer, is the repetition or introduction of the personal pronoun in cases wherein it is perfectly redundant. Thus ²⁵: *Εφ' ὃν ἀν ἰδῆς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν*, literally, *On whomsoever thou shalt see the Spirit descending, and remaining upon him*. And ²⁶, *Ὁ ἐγὼ οὐκ εἰμι ἄξιος ἵνα γνῶσκῶ αὐτόν τὸν ἱμᾶντα τοῦ ὑποδηματοῦ*. Here both the pronouns ὃν and αὐτόν are employed in relation to the same person, an idiom which it is hardly possible to express intelligibly in a modern language. As to other particularities in this writer, I shall only observe, that the conjunction καὶ is not so frequently used by John for coupling sentences, as by the rest. The introduction of any incident with the phrase καὶ ἐγένετο, generally rendered in the common translation, *and it came to pass*; in which the verb is used impersonally, though common in the other Gospels, never occurs in this.

§ 10. THE introduction of either facts or observations, by the adverb ἰδὼν, *behold*, is much rarer in this Gospel than in the rest. But in the change (or, as rhetoricians term it, enallage) of the tenses, so frequent with the Hebrews, John abounds more than any other of our Lord's biographers. He is peculiar in the application of some names; as of ὁ λόγος, *the word*, and ὁ μονογενης, *the only-be-*

²⁵ ch. i. 33.²⁶ 27.

gotten, to the Lord Jesus Christ, and of ὁ παρακλητής, *the monitor*, or, as some render it, *the advocate*, and others, *the comforter*, to the Holy Spirit. He is peculiar also in some modes of expression, which, though inconsiderable in themselves, it may not be improper to suggest in passing. Such is his reduplication of the affirmative adverb Ἀμην; for he always says, Ἀμην αμην λεγω ὑμιν, *Verily verily I say unto you*. It is never used but singly by the rest. Upon the whole, John's style is thought to be more idiomatical, and less conformable to the syntactic order, than that of any other writer in the New Testament. There is none whose manner more bespeaks an author destitute of the advantages which result from letters and education.

§ 11. It is manifestly not without design that he commonly passes over those passages of our Lord's history and teaching, which had been treated at large by the other Evangelists, or, if he touches them at all, he touches them but slightly, whilst he records many miracles which had been overlooked by the rest, and expatiates on the sublime doctrines of the pre-existence, the divinity, and the incarnation of the Word, the great ends of his mission, and the blessings of his purchase. One of the most remarkable passages of our Lord's history, related by all the Evangelists except John, is the celebrated prophecy of the destruction of Jerusalem, the Jewish temple, and state, about forty years before it happened. The three other

historians published it before the accomplishment, when their narratives could answer two purposes of the utmost importance, one was, to prove in due time, to impartial inquirers, an irrefragable evidence of our Lord's mission; the other, to serve to his disciples not only for the confirmation of their faith, but as a warning how to conduct themselves when the signs of an immediate completion should appear. Now neither of these purposes could be answered by the account of a prediction not written till after its accomplishment, when it might be speciously objected, if conformable, that the terms of the prediction were adjusted to the events; and as a warning, every body must see that it was too late to warn when the danger was past. Providence has disposed matters infinitely better, producing Christians who had the best opportunity to know what their master predicted, to attest the prophecy, many years before there was the remotest appearance of its completion, and a Jewish witness not a friend but an enemy to christianity to attest its fulfilment. Such was the historian Josephus, who probably knew nothing of the prediction; but had the very best opportunity of knowing circumstantially what was accomplished by the Romans, and who, by his faithful and accurate narrative of the facts, has unintentionally rendered an eminent service to the Christian cause. He has shown the exact conformity of those then recent and terrible transactions which he had witnessed, to what our Lord had foretold, and his Evangelists recorded at a time when there was not the shadow of any revolution,

much less of such a total overthrow of the country. For an example, on the contrary, of a fact related by John, but omitted by all the rest, the most striking by far is the resurrection of Lazarus, than which none of our Lord's miracles was greater in itself, or more signalized by the attendant circumstances. At first it appears astonishing that an action so illustrious as the resuscitation of a man who had been four days dead and buried, the most public too, in what may be called a suburb of the capital, in open day, the spectators numerous, as the paschal solemnity approached, which always drew an immense concourse to Jerusalem, and (which made it still more remarkable) a little before Christ's crucifixion; circumstances so impressive as to render it morally impossible that a fact so memorable should have escaped any christian historian of the time. But how happily does the circumstance remarked by Grotius, as suggested in the sequel of this Evangelist's narrative, remove every appearance of negligence in the sacred penmen, and account in the most rational manner for the profound silence they had observed on this article! *A great number of the Jews, says John²⁷, knowing that Jesus was in Bethany, in the house of Lazarus, flocked thither, not on account of Jesus only, but likewise to see Lazarus whom he had raised from the dead. The chief priests, therefore, determined to kill Lazarus also; because he provided the occasion that many Jews forsook them, and*

²⁷ xii. 9, 10, 11.

believed on Jesus. Consequently to publish this miracle whilst Lazarus and his sisters lived in the vicinity of Jerusalem, was to set up that worthy family as marks to the malice, not of the chief priests only, but of all the enemies of the Christian name. If we may credit tradition, Lazarus lived after this resurrection, 30 years. Within less than 20, Matthew, Mark and Luke published their gospels. But it was 32 years at least, and consequently after the death of Lazarus, that John wrote his gospel. I subjoin an observation on the suppression of a small circumstance in another passage, which is similarly accounted for, and deserves notice, because the similarity itself is a presumption of the justness of the account in the solution of both. It has been observed that all the four mention, that in the slight attempt to resist, when Jesus was apprehended, the high priest's servant had an ear cut off, but John alone acquaints us that the disciple who did this was Simon Peter. The fact must have been well known to them all: but the other gospels were written in Peter's lifetime; this alone after his death, when the mention of that circumstance could nowise hurt him. The uniformity of this caution in the sacred writers appearing in different instances, renders the justness of the reasons assigned the more probable. I may add, that, from circumstances which to a superficial view seem to add improbability to a narrative, there arises sometimes, when nearly inspected, additional presumptive evidence of its truth. There is also in these hints what may serve to confirm the traditions and

early accounts we have both of the writers of the gospels, and of the time of their composition. This gospel may be truly said to interfere less with the rest than these do with one another : in consequence of which, if its testimony cannot often be pleaded in confirmation of theirs, neither is it liable to be urged in contradiction. It is remarkable also, that though this Evangelist appears, more than any of them, to excel in that artless simplicity, which is scarcely compatible with the subtlety of disputation, we have, in his work, a fuller display of the evidences of our religion, on the footing on which it then stood, than in all the rest put together.

§ 12. HERE we have also the true sources of Christian consolation under persecution, and the strongest motives to faith, patience, constancy, and mutual love, in every situation wherein Providence may place us. From the incidents here related, we may learn many excellent lessons of modesty, humanity, humility, and kind attention to the concerns of others. Nor does any one of those incidents appear to be more fraught with instruction, than the charge of his mother, which our blessed Lord, at that critical time when he hung in agony upon the cross, consigned to his beloved disciple²⁸. Though the passage is very brief and destitute of all artful colouring, nothing can impress more strongly, on the feeling heart, his respectful tenderness for a worthy parent, and his

²⁸ John, xix. 25, &c.

unalterable affection for a faithful friend. Upon the whole, the language employed in conveying the sentiments, is no more than the repository, the case. Let not its homeliness discourage any one from examining its invaluable contents. The treasure itself is heavenly, even the unsearchable riches of Christ, which the Apostle observes²⁹, to be committed *to earthen vessels, that the excellency of the power may*, to the conviction of all the sober-minded, *be of God, and not of men.*

§ 13. THE Apostle John, by the concurrent testimony of all Christian antiquity, after suffering persecution for the cause of Christ, lived to a very great age, and having survived all the other Apostles, died a natural death at Ephesus in Asia Minor, in the reign of the emperor Trajan.

²⁹ 2 Cor. iv. 7.

THE
GOSPEL BY JOHN.

SECTION I.

THE INCARNATION.

1. *IN the beginning was the Word, and the Word was with God, and the Word was God.*
2 *This was in the beginning with God. All* Col. 1 ; 16.
3 *things were made by it, and without it not a*
4 *single creature was made. In it was life, and*
5 *the life was the light of men. And the light*
shone in darkness ; but the darkness admitted
it not.
6. *A man named John was sent from God.* Mat. 3 ; 1.
7 *This man came as a witness to testify concern-* Mar. 1 ; 2.
ing the light, that through him all might believe.

8 *He was not himself the light, but came to testify*
 9 *concerning the light. The true light was he*
who, coming into the world, enlighteneth every
man.

10 *He was in the world, and the world was made*
 11 *by him ; yet the world knew him not. He came*
to his own home, and his own family did not re-
 12 *ceive him ; but to as many as received him, be-*
lieving in his name, he granted the privilege of
 13 *being children of God, who derive their birth*
not from blood, nor from the desire of the flesh,
nor from the will of man, but from God.

Mat. 1 ; 16.
 Lu. 2 ; 7.

14 *And the Word became incarnate, and so-*
journed amongst us (and we beheld his glory,
the glory as of the only begotten of the Father,)
 15 *full of grace and truth. (It was concerning him*
John testified, when he cried, " This is he of
" whom I said, He that cometh after me is pre-
 16 *" ferred to me ; for he was before me.") Of*
his fulness we all have received, even grace for
 17 *his grace ; for the law was given by Moses, the*
 18 *grace and the truth came by Jesus Christ. No*
one ever saw God ; it is the only begotten Son,
that is in the bosom of the Father, who hath
made him known.

1 Ti. 6 ; 16.
 1 Jo. 4 ; 12.

19 *NOW this is the testimony of John. When*
the Jews sent priests and Levites from Jerusa-
 20 *lem to ask him, Who art thou ? he acknowledg-*
ed and denied not, but acknowledged, saying, I
 21 *am not the Messiah. And they asked him,*
Who then ? Art thou Elijah ? He said, I am
not. Art thou the Prophet ? He answered, No.

SECT. I.

CH. I.

- 22 *They said*, tell then who thou art, that we may return an answer to them who sent us. What
- 23 sayest thou of thyself? *He answered*, I am he whose voice proclaimeth in the wilderness, *Mat. 3 ; 3.*
 “Make straight the way of the Lord³⁰,” as *Mar. 1 ; 3.*
Lu. 3 ; 4.
Is. 40 ; 3.
- 24 said the Prophet Isaiah. *Now they who were*
- 25 *sent were of the Pharisees. And they question-*
- 26 *tioned him further*, Why then dost thou baptize, if thou be not the Messiah, nor Elijah, nor
- 27 the Prophet? *John answered*, I baptize in water, but there is one amongst you whom ye *Mat. 3 ; 11.*
Mar. 1 ; 7.
Lu. 3 ; 16.
Acts, 1 ; 5.
11 ; 16. &
19 ; 4.
- 28 know not. It is he who cometh after me, and was before me, whose shoe-latchet I am not
- 29 worthy to loose. *This happened at Bethany, upon the Jordan, where John was baptizing.*
- 30 *On the morrow John seeth Jesus coming to him, and saith*, Behold the Lamb of God which
- 31 taketh away the sin of the world. This is he concerning whom I said, “After me cometh a
- 32 “man who is preferred to me ; for he was before me.” As for me, I knew him not ; but to the end that he may be discovered to Israel, I
- 33 am come baptizing in water. *John testified further, saying*, I saw the Spirit descending from heaven like a dove, and remaining upon him. *Mat. 3 ; 16.*
Mar. 1 ; 10.
Lu. 3 ; 22.
- 34 For my part, I should not have known him, had not he who sent me to baptize in water told me, ‘Upon whomsoever thou shalt see the
- ‘Spirit descending and remaining, the same is
- ‘he who baptizeth in the Holy Ghost.’ Having therefore seen this, I testify that he is the Son of God.

³⁰ *Jehovah.*

35 *The next day John being with two of his dis-*
 36 *ciples, observed Jesus passing, and said, Behold*
 37 *the Lamb of God. The two disciples hearing*
 38 *this, followed Jesus. And Jesus turning about*
saw them following, and said to them, What
seek ye? They answered, Rabbi (which signi-
 39 *fieth Doctor,) where dwellest thou? He replied,*
Come, and see. They went and saw where he
*dwelt; and it being about the tenth hour*³¹,
 40 *abode with him that day. One of the two who,*
having heard John, followed Jesus, was Andrew
 41 *the brother of Simon Peter. The first he met*
was his own brother Simon, to whom he said,
*We have found the Messiah*³² *(a name equiva-*
 42 *lent to Christ*³³*.) And he brought him to Jesus.*
Jesus looking upon him, said, Thou art Simon,
*the son of Jona: thou shalt be called Cephas*³⁴,
*which denoteth the same as Peter*³⁵.
 43 *The next day Jesus resolved to go to Galilee,*
and meeting Philip, said to him, Follow me.
 44 *Now Philip was of Bethsaida, the city of An-*
 45 *drew and Peter. Philip meeteth Nathanael,*
and saith unto him, We have found the person
described by Moses in the law, and by the
Prophets, Jesus the son of Joseph, from Naza-
 46 *reth. Nathanael saith unto him, Out of Naza-*
reth can any good thing come? Philip answer-
 47 *ed, Come and see. Jesus saw Nathanael*
coming to him, and said concerning him, Behold
 48 *an Israelite indeed, in whom is no guile. Na-*

Gen. 49; 10.
 Deu. 18; 18.
 Jer. 23; 5.

³¹ Four o'clock afternoon.

³² Anointed.

³³ Anointed.

³⁴ Rock.

³⁵ Rock.

SECT. II.

CH. 2.

thanael said unto him, Whence knowest thou me? Jesus answered, I saw thee when thou wast under the fig-tree, before Philip called thee. Nathanael replying, said unto him, Rabbi, thou art the Son of God: thou art the King of Israel. Jesus answered him, saying, Because I told thee that I saw thee under the fig-tree, thou believest: thou shalt see greater things than this. He added, Verily verily I say unto you, Hereafter ye shall see heaven open, and the messengers of God ascending from the Son of Man, and descending to him.

SECTION II.

THE ENTRANCE ON THE MINISTRY.

II. *THREE days after, there was a marriage in Cana of Galilee, and the mother of Jesus was there. Jesus also and his disciples were invited to the marriage. The wine falling short, the mother of Jesus said to him, They have no wine. Jesus answered, Woman, what hast thou to do with me? My time is not yet come. His mother said to the servants, Do whatever he shall bid you. Now there were six water-pots of stone, containing two or three baths ³⁶ a-piece, placed there for the Jewish rites of cleansing.*

³⁶ A bath contained about 7 1-half gallons.

- 7 *Jesus said to them, Fill the pots with water.*
 8 *And they filled them to the brim. Then he said, Draw now, and carry to the director of*
 9 *the feast. And they did so. When the director of the feast had tasted the wine made of*
 10 *water, not knowing whence it was (but the ser-*
 11 *vants who drew the water knew,) he said, addressing the bridegroom, Every body present-*
 12 *eth the best wine first, and worse wine after-*
 13 *wards, when the guests have drunk largely; but thou hast reserved the best until now.*
 14 *This first miracle Jesus wrought in Cana of Galilee, displaying his glory: and his disciples believed on him.*
 15 *Afterwards he went to Capernaum, he and his mother, and his brothers, and his disciples; but they stayed not there many days.*
 16 *AND the Jewish passover being nigh, Jesus*
 17 *went to Jerusalem; and finding changers sitting in the temple, and people who sold cattle,*
 18 *and sheep, and doves; he made a whip of cords, and drove them all out of the temple, with the*
 19 *sheep and the cattle, scattering the coin of the*
 20 *changers, and oversetting their tables; and said to them who sold doves, Take these things*
 21 *hence. Make not my Father's house a house*
 22 *of traffic. Then his disciples remembered these words of Scripture, "My zeal for thy house*
 23 *consumeth me."*
 24 *Hereupon the Jews said to him, By what miracle dost thou shew us thy title to do these*
 25 *things? Jesus answering, said unto them, De-*

Ps. 69; 9.

SECT. II.

CH. 3.

stroy this temple, and I will rear it again in three
 20 days. *The Jews replied*, Forty and six years Mar. 14; 58.
& 15; 29.
 was this temple in building; and thou wouldst
 21 rear it in three days? *But by the temple he*
 22 *meant his body. When therefore he was risen*
from the dead, his disciples remembered that he
had said this, and they understood the Scrip-
ture, and the word which Jesus had spoken.
 23 *While he was at Jerusalem, during the feast*
of the passover, many believed on him, when
 24 *they saw the miracles which he performed. But*
Jesus did not trust himself to them, because he
 25 *knew them all. He needed not to receive from*
others a character of any man, for he knew
what was in man.

III. *NOW there was a Pharisee, called Nicode-*
 2 *mus, a ruler of the Jews, who came to Jesus by*
night, and said to him, Rabbi, we know that
thou art a teacher come from God; for no man
can do these miracles which thou dost, unless
 3 *God be with him. Jesus answering, said unto*
him, Verily verily I say unto thee, unless a
man be born again, he cannot discern the reign
 4 *of God. Nicodemus replied, How can a*
grown man be born? Can he enter his moth-
 5 *er's womb anew, and be born? Jesus answered,*
Verily verily I say unto thee, unless a man be
born of water and Spirit, he cannot enter the
 6 *kingdom of God. That which is born of the*
flesh is flesh; that which is born of the Spirit
 7 *is spirit. Wonder not, then, that I said to thee,*

- 8 Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh, or whither it goeth; so it is with every one who
- 9 is born of the Spirit. *Nicodemus, answered,*
- 10 How can these things be? *Jesus replied,* Art thou the teacher of Israel, and knowest not
- 11 these things? Verily verily I say unto thee, we speak what we know, and testify what we have
- 12 seen; yet ye receive not our testimony. If ye understood not when I told you earthly things; how will ye understand, when I tell you heav-
- 13 enly things? For none ascendeth into heaven, but he who descended from heaven; the Son
- Num. 21; 9. 14 of Man, whose abode is heaven. As Moses placed on high the serpent in the wilderness, so must the Son of Man be placed on high,
- 15 that whosoever believeth on him may not perish, but obtain eternal life: for God hath so
- 1 Jo. 4; 9. 16 loved the world, as to give his only begotten Son, that whosoever believeth on him may not
- ch. 12; 47. 17 perish, but obtain eternal life. For God hath sent his Son into the world, not to condemn the world, but that the world may be saved by
- 18 him. He who believeth on him shall not be condemned; he who believeth not is already condemned, because he hath not believed on the name of the only begotten Son of God.
- ch. 1; 4. 19 Now this is the ground of condemnation, that the light is come into the world, and men have preferred the darkness to the light, because their
- 20 deeds were evil. For whosoever doth evil, hateth the light, and shunneth it, lest his deeds

SECT. II.

CH. 3.

21 should be detected. But he who obeyeth the truth cometh to the light, that it may be manifest that his actions are agreeable to God.

22 *After this, Jesus went with his disciples* ch. 4 ; 2.
into the territory of Judea, where he remained

23 *with them, and baptized. John also was baptizing in Enon near Salim, because there was much water there ; and people came thither and*

24 *were baptized. For John was not yet cast into prison.*

25 *Now John's disciples had a dispute with a*

26 *Jew about purification. Whereupon they went to John, and said to him, Rabbi, he who was*

with thee near the Jordan, of whom thou gavest so great a character ; he too baptizeth, and ch. 1 ; 27. 30.

27 *the people flock to him. John answered, A man can have no power but what he deriveth*

28 *from heaven. Ye yourselves are witnesses for me, that I said, 'I am not the Messiah, but am*

29 *'sent before him.'* The bridegroom is he who ch. 1 ; 20.
hath the bride ; but the friend of the bride-

groom, who assisteth him, rejoiceth to hear the bridegroom's voice : this my joy therefore is

30 *complete. He must increase, while I de-*

31 *crease. He who cometh from above, is above all. He who is from the earth is earthly, and*

32 *cometh from heaven is above all. What he testifieth is what he hath seen and heard ; yet*

33 *his testimony is not received. He who receiveth his testimony, voucheth the veracity of*

34 *God: For he whom God hath commissioned,*

Mat. 11; 27.
1 Jo. 5; 10.

relateth God's own words; for [to him] God
35 giveth not the Spirit by measure. The Father
loveth the Son, and hath subjected all things to
36 him. He who believeth on the Son hath life
eternal; he who rejecteth the Son, shall not
see life; but the vengeance of God awaiteth
him.

SECTION III.

THE JOURNEY TO GALILEE.

ch. 3; 22.

IV. *JESUS, knowing that the Pharisees were
2 informed that he made and baptized more dis-
3 ciples than John (though it was not Jesus him-
self, but his disciples, who baptized,) left Judea,
and returned to Galilee.*

4 *Being obliged to pass through Samaria, he
came to a Samaritan city called Sychar³⁷, near
the heritage which Jacob gave his son Joseph.*

Gen. 33; 19.
& 48; 22.
Jos. 24; 32.

6 *Now Jacob's well was there. And Jesus, wea-
ried with the journey, sat down by the well, it
being about the sixth hour³⁸.*

7 *A woman of Samaria having come to draw
8 water, Jesus said to her, Give me to drink (for*

³⁷ In the Old Testament called *Shechem*.

³⁸ Twelve o'clock noon.

SECT. III.

CH. 4.

his disciples were gone into the city to buy
 9 *food ;)* *the Samaritan woman answered,* How
 is it that thou who art a Jew, askest drink of
 me who am a Samaritan ? (*for the Jews have*
no friendly intercourse with the Samaritans.)
 10 *Jesus replied,* If thou knewest the bounty of
 God, and who it is that saith to thee, ‘ Give me
 to drink,’ thou wouldst have asked him, and he
 11 would have given thee living water. *She*
answered, Sir, thou hast no bucket, and the
 well is deep : whence then hast thou the living
 12 water ? Art thou greater than our father Jacob,
 who gave us the well, and drank thereof him-
 13 self, and his sons, and his cattle ? *Jesus replied,*
 Whoso drinketh of this water, will thirst again ;
 14 but whoever shall drink of the water which
 I shall give him, shall never thirst more ; but
 the water which I shall give, shall be in him
 a fountain springing up to everlasting life.
 15 *The woman answered,* Sir, give me this water,
 that I may never be thirsty, nor come hither
 16 to draw. *Jesus said to her,* Go, call thy hus-
 17 band, and come back. *She answered,* I have
 18 no husband. *Jesus replied,* Thou sayest well,
 ‘ I have no husband ;’ for thou hast had five hus-
 bands ; and he whom thou now hast, is not thy
 19 husband ; in this thou hast spoken truth. *The*
woman said, Sir, I perceive that thou art a pro-
 20 phet. Our fathers worshipped on this moun- Deut. 12 ; 5,
 tain ; and ye say that in Jerusalem is the place
 21 where men ought to worship. *Jesus answered,*
 Woman, believe me, the time approacheth,
 when ye shall neither come to this mountain,

CH. 4.

SECT. III.

nor go to Jerusalem, to worship the Father.

22 Ye worship what ye know not; we worship what we know: for salvation is from the

23 Jews. But the time cometh, or rather is come, when the true worshippers shall worship the Father in spirit and truth: for such are the

2 Cor. 3; 17. 24 worshippers whom the Father requireth. God is a spirit, and they that worship him, must

25 worship him in spirit and truth. *The woman replied, I know that the Messiah³⁹ cometh (that is, the Christ⁴⁰;) when he is come, he will*

26 teach us all things. *Jesus said unto her, I who speak unto thee am he.*

27 *Upon this his disciples came and wondered that he talked with a woman; yet none of them said, 'What seekest thou? or why talkest thou*

28 *'with her?' Then the woman left her pitcher, and having gone into the city, said to the people,*

29 *Come, see a man who hath told me all that ever I did. Is this the Messiah? They accordingly went out of the city and came to him.*

31 *Meanwhile the disciples entreating him, said,*

32 *Rabbi, eat. He answered, I have meat to eat*

33 *which ye know not of. Then said his disciples one to another, Hath any man brought him*

34 *food? Jesus answered, My food is to do the will of him who sent me, and to finish his work.*

Mat. 9; 37. 35 *Say ye not, 'After four months cometh har-*
Lu. 10; 2. *vest?' But I say, Lift up your eyes, and survey the fields; for they are already white*

36 *enough for harvest. The reaper receiveth*

³⁹ The anointed.

⁴⁰ The anointed.

SECT. III.

CH. 4.

wages, and gathereth the fruits for eternal life, that both the sower and the reaper may rejoice together. For herein the proverb is
 37 verified, 'One soweth, and another reapeth.' I
 38 send you to reap that whereon ye have bestowed no labour: others laboured; and ye get possession of their labours.

39 *Now many Samaritans of that city believed in him on the testimony of the woman who said,*
 40 *'He told me all that ever I did.'* When, therefore, they came to him, they besought him to stay with them, and he stayed there two days.
 41 *And many more believed because of what they heard from himself; and they said to the*
 42 *woman, It is not now on account of what thou hast reported, that we believe; for we have heard him ourselves, and know that this is truly the Saviour of the world, the Messiah.*

43 *After the two days Jesus departed and went* Mat. 13; 57.
 44 *to Galilee [but not to Nazareth;] for he had* Mar. 6; 4.
himself declared that a prophet is not regarded Lu. 4; 24.
 45 *in his own country. Being come into Galilee, he was well received by the Galileans, who had seen all that he did at Jerusalem during the festival; for they likewise attended the festival.*

46 *Then Jesus returned to Cana of Galilee, where he had made the water wine. And there* ch. 2; 1.
was a certain officer of the court, whose son Mat. 4; 12.
 47 *lay sick at Capernaum, who, having heard that Jesus was come from Judea into Galilee, went to him, and entreated him to come and cure his* Mar. 1; 14.
 48 *son who was dying. Jesus said to him, Unless* Lu. 4; 14.

ye see signs and prodigies, ye will not believe.
 49 *The officer answered, Come, Sir, before my*
 50 *child die. Jesus replied, Go thy way. Thy*
son is well. And the man believed the word
 51 *which Jesus had spoken, and went his way. As*
he was returning, his servants met him, and ac-
 52 *quainted him that his boy was well. He then*
inquired of them the hour when he began to
mend. They answered, Yesterday, at the sev-
 53 *enth hour, the fever left him. Then the father*
knew that it was the same hour at which Jesus
said to him, ‘ Thy son is well ;’ and he and all
 54 *his family believed. This second miracle Jesus*
performed, after returning from Judea to
Galilee.

SECTION IV.

THE CURE AT BETHESDA.

V. *AFTERWARDS there was a Jewish festival,*
 Lev. 23 ; 2. 2 *and Jesus went to Jerusalem. Now there is at*
Jerusalem, nigh the sheep-gate, a bath, called in
Hebrew Bethesda⁴¹, which hath five covered
 3 *walks: In these lay a great number of sick,*
blind, lame, and palsied people waiting for the
 4 *moving of the water. For an angel at times*

⁴¹ House of mercy.

SECT. IV.

CH. 5.

descended into the bath, and agitated the water; and the first that stepped in, after the agitation of the water, was cured of whatever disease he had.

5 *Now there was one there who had been*
6 *diseased eight and thirty years. Jesus, who*
7 *saw him lying, and knew that he had been long*
8 *ill, said to him, Dost thou desire to be healed?*

The diseased man answered, Sir, I have nobody
to put me into the bath, when the water is
agitated; but while I am going, another get-
8 *teth down before me. Jesus said to him, Arise,*
9 *take up thy couch, and walk. Instantly the*
man was healed, and took up his couch, and
walked.

10 *Now that day was the Sabbath. The Jews* Neh. 13; 19.
Jer. 17; 21.
therefore said to him that was cured, This is the
Sabbath. It is not lawful for thee to carry the
11 *couch. He answered, He who healed me, said*
12 *to me, 'Take up thy couch and walk.' They*
asked him then, Who is the man that said to
13 *thee, 'Take up thy couch and walk?' But he*
that had been healed, knew not who it was: for
Jesus had slipt away, there being a crowd in
the place.

14 *Jesus afterwards finding him in the temple,*
said to him, Behold thou art cured; sin no
15 *more, lest something worse befall thee. The*
man went and told the Jews that it was Jesus
16 *who had cured him. Therefore the Jews perse-*
cuted Jesus, and sought to kill him, because he
had done this on the Sabbath.

17 *But Jesus answered them, As my Father hith-*
18 *erto worketh, I work. For this reason the Jews*

were the more intent to kill him, because he had not only broken the Sabbath, but by calling God peculiarly his Father, had equalled himself with

19 *God. Then Jesus addressed them, saying.*

Verily verily I say unto you, the Son can do nothing of himself, but as he seeth the Father do : for what things soever he doth, such doth the

20 Son likewise. For the Father loveth the Son, and sheweth him all that he himself doth : nay, and will show him greater works than these,

21 works which will astonish you. For as the Father raiseth and quickeneth the dead, the

22 Son also quickeneth whom he will : for the Father judgeth no person, having committed

23 the power of judging entirely to the Son, that all might honour the Son, as they honour the Father. He that honoureth not the Son, hon-

24 oureth not the Father who sent him. Verily verily I say unto you, He who heareth my doc-

trine, and believeth him who sent me, hath eternal life, and shall not incur condemnation,

25 having passed from death to life. Verily verily I say unto you, the time cometh, or rather is

come, when the dead shall hear the voice of the Son of God, and hearing they shall live.

26 For as the Father hath life in himself, so hath he given to the Son to have life in himself ; and

hath given him even the judicial authority, be-

27 cause he is the Son of Man. Wonder not at this : for the time cometh when all that are in their

graves shall hear his voice, and shall come

Mat. 25 ; 46. 29 forth. They that have done good, shall arise to enjoy life ; they that have done evil, shall

30 arise to suffer punishment. I can do nothing.

SECT. IV.

CH. 5.

of myself; as I hear I judge; and my judgment is just, because I seek not to please myself, but to please the Father who sent me.

31 If I [alone] testify concerning myself, my tes-
 32 timony is not to be regarded: there is another
 who testifieth concerning me; and I know that
 33 his testimony of me ought to be regarded. Ye ch. 1; 7, 15.
19; 29. yourselves sent to John, and he bore witness to
 34 the truth. As for me, I need no human testi-
 35 mony; I only urge this for your salvation. He
 was the lighted and shining lamp; and for
 a while ye were glad to enjoy his light.

36 But I have greater testimony than John's;
 for the works which the Father hath empow-
 ered me to perform, the works themselves
 which I do, testify for me, that the Father hath
 sent me.

37 Nay, the Father who sent me, hath himself Mat. 3; 16.
Mar. 1; 10.
Lu. 3; 22. attested me. Did ye never hear his voice; or
 38 see his form? Or have ye forgotten his decla-
 ration, that ye believe not him whom he hath
 commissioned?

39 Ye search the Scriptures, because ye think
 to obtain, by them, eternal life. Now these
 40 also are witnesses for me; yet ye will not come
 41 unto me that ye may obtain life. I desire not
 42 honour from men; but I know you, that ye are
 43 strangers to the love of God. I am come in
 my Father's name, and ye do not receive me;
 if another come in his own name, ye will re-
 44 ceive him. How can ye believe, while ye ch. 12; 43. court honour one from another, regardless of
 the honour which cometh from God alone?

45 Do not think that I am he who will accuse you
to the Father. Your accuser is Moses, in
46 whom ye confide. For if ye believed Moses,
ye would believe me, for he wrote concerning
Deu. 18; 15. 47 me. But if ye believe not his writings, how
shall ye believe my words?

SECTION V.

THE PEOPLE FED IN THE DESERT.

VI. *AFTERWARDS* Jesus crossed the sea of Ga-
2 lilee [also called] of Tiberias: and a great
multitude followed him, because they had seen
3 the miraculous cures which he performed. And
Jesus went up upon a mountain; where he sat
4 down with his disciples. Now the passover, the
Jewish festival, was near.

Mat. 14; 15.
Mar. 6; 35.
Lu. 9; 12.

5 Jesus lifting up his eyes, and perceiving that
a great multitude was flocking to him, said to
Philip, Whence shall we buy bread to feed
6 these people? (This he said to try him; for
7 he knew himself what he was to do.) Philip
answered, Two hundred denarii⁴² would not
purchase bread enough to afford every one a
8 morsel. One of his disciples, Andrew, Simon

⁴² About 6l. 5s. sterling.

SECT. V.

CH. 6.

- 9 *Peter's brother, said to him, Here is a boy who hath five barley loaves, and two small fishes,*
 10 *but what are they among so many? Jesus said, Make the men lie down. Now there was much grass in the place. So they lay down in*
 11 *number about five thousand. And Jesus took the loaves, and having given thanks, distributed them to those who had' lien down. He gave them also of the fishes as much as they would.*
 12 *When they had eaten sufficiently, he said to his disciples, Gather up the fragments which re-*
 13 *main, that nothing be lost. They therefore gathered, and with the fragments which the people had left, of the five barley loaves, they filled*
 14 *twelve baskets. When those men had seen the miracle which Jesus had wrought, they said, This is certainly the Prophet who cometh into*
 15 *the world. Then Jesus knowing that they intended to come, and carry him off to make him king, withdrew again alone to the mountain.* Mat. 14 ; 22.
 16 *In the evening his disciples went to the sea, and having embarked, were passing by sea to* Mar. 6 ; 45.
 17 *Capernaum. It was now dark, and Jesus was*
 18 *not come to them. And the water was raised*
 19 *by a tempestuous wind. When they had rowed about five and twenty or thirty furlongs⁴³, they observed Jesus walking on the sea, very near*
 20 *the bark, and were afraid. But he said to*
 21 *them, It is I, be not afraid. Then they gladly received him into the bark ; and the bark was immediately at the place whither they were going.*

⁴³ Between three and four miles.

CH. 6.

SECT. V.

- 22 *On the morrow, the people who were on the sea-side, knowing that there had been but one boat there, and that Jesus went not into the boat*
- 23 *with his disciples, who went alone (other boats however arrived from Tiberias, nigh the place where they had eaten, after the Lord had given*
- 24 *thanks,) knowing, besides, that neither Jesus nor his disciples were there, embarked and went to Capernaum seeking Jesus.*
- 25 *Having found him on the opposite shore, they said to him, Rabbi, when camest thou hither?*
- 26 *Jesus answered, Verily verily I say unto you, Ye seek me, not because ye saw miracles, but because ye ate of the loaves, and were satisfi-*
- 27 *ed. Work not for the food which perisheth, but for the food which endureth through eternal life, which the Son of Man will give you : for to him the Father, that is, God, hath given*
- 28 *his attestation. They asked him, therefore, What are the works which God requireth us to*
- 29 *do? Jesus answered, This is the work which God requireth, that ye believe on him whom*
- 30 *he hath commissioned. They replied, What miracle then dost thou, that seeing it, we may*
- 31 *believe thee? What dost thou perform? Our Fathers ate the manna in the desert, as it is written, "He gave them bread of heaven to*
- 32 *"eat." Jesus then said to them, Verily verily I say unto you, Moses did not give you the bread of heaven; but my Father giveth you*
- 33 *the true bread of heaven: for the bread of God is that which descendeth from heaven, and*
- 34 *giveth life to the world. They said, therefore,*

Mat. 3; 7.
Mar. 1; 11.
Lu. 3; 22.

1 Jo. 3; 23.

Ex. 16; 14.
Num. 11; 6.
Ps. 78; 25.
Wis. 16; 20.

SECT. V.

CH. 6.

to him, Master, give us always this bread.

35 *Jesus answered*, I am the bread of life. He who cometh to me shall never hunger, and he who believeth on me shall never thirst.

36 But as I told you, though ye have seen me,
37 ye do not believe. Whatever the Father giveth me, will come to me; and him who cometh to me I will not reject. For I descended from heaven to do, not mine own will, but the will of him who sent me. Now this is the will of him who sent me, that I should lose nothing of what he hath given me, but raise the whole
40 again at the last day. This is the will of him who sent me, that whoever recognizeth the Son and believeth on him, should obtain eternal life, and that I should raise him again at the last day.

41 *The Jews then murmured against him, because he said, "I am the bread which descended*

42 *"from heaven :"* and they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How then doth he say, "I de-

Mat. 13 ; 55.
Mar. 6 ; 3.

43 *"descended from heaven?" Jesus therefore answered*, Murmur not amongst yourselves :

44 no man can come unto me, unless the Father who hath sent me, draw him; and him I will raise again at the last day. It is written in the prophets, "They shall be all taught of God."

Is. 54 ; 13.

45 Every one who hath heard, and learnt from
46 the Father, cometh unto me. Not that any

Mat. 11 ; 27.

man, except him who is from God, hath seen the Father. He indeed hath seen the Fa-

47 ther. Verily verily I say unto you, He who

48 believeth on me hath eternal life. I am the

49 bread of life. Your fathers ate the manna in
50 the desert, and died. Behold the bread which
descended from heaven, that whoso eateth
51 thereof may not die. I am the living bread
which descended from heaven. Whoso eateth
of this bread shall live for ever; and the bread
that I will give is my flesh, which I give for
the life of the world.

52 *The Jews, then, debated among themselves,*
saying, How can this man give us his flesh to
53 *eat? Jesus, therefore, said to them, Verily verily*
I say unto you, Unless ye eat the flesh of the
Son of Man, and drink his blood, ye have not
54 life in you. He that eateth my flesh, and
drinketh my blood, hath eternal life; and I will
55 raise him again at the last day: for my flesh is
56 truly meat, and my blood is truly drink. He
who eateth my flesh, and drinketh my blood,
57 abideth in me, and I abide in him. As the Fa-
ther liveth who sent me, and I live by the Fa-
ther; even so he who feedeth on me, shall live
58 by me. This is the bread which descended
from heaven. It is not like the manna which
your fathers ate, for they died: he that eateth
59 this bread shall live for ever. *This discourse*
he spake in a synagogue, teaching in Caper-
naum.

60 *Many of his disciples having heard it, said,*
This is hard doctrine, who can understand it?
61 *Jesus knowing in himself that his disciples mur-*
mured at it, said to them, Doth this scandalize
62 *you? What if ye should see the Son of Man*
61 *reascending thither, where he was before? It*

SECT. V.

CH. 7.

- is the Spirit that quickeneth ; the flesh profiteth nothing. The words which I speak unto
 64 you are spirit and life. But there are some of you who do not believe. (*For Jesus knew from the beginning who they were that did not believe, and who he was that would betray him.*)
 65 *He added,* Therefore I said to you, that no man can come unto me, unless it be given him by my Father.
 66 *From this time many of his disciples with-*
 67 *drew, and accompanied him no longer. Then said Jesus to the twelve,* Will ye also go away ?
 68 *Simon Peter answered,* Master, to whom should we go ? Thou hast the words of eternal life :
 69 and we believe and know that thou art the
 70 Messiah, the Son of the living God. *Jesus answered them,* Have not I chosen you twelve ?
 71 yet one of you is a spy. *He meant Judas Iscariot son of Simon ; for it was he who was to betray him, though he was one of the twelve.*

Mat. 16 ; 16.
 Mar. 8 ; 29.
 Lu. 9 ; 20.

VII. *After this Jesus travelled about in Galilee ; for he would not reside in Judea, because the Jews sought to kill him.*

SECTION VI.

THE FEAST OF TABERNACLES.

Lev. 23 ; 34.

2 *NOW the Jewish feast of tabernacles was*
 3 *near. His brothers, therefore, said to him,*
Leave this country, and go into Judea, that thy
disciples may also see the works which thou
 4 *dost. For whosoever courteth renown, doth*
nothing in secret : since thou performest such
 5 *things, show thyself to the world. (For not*
 6 *even his brothers believed on him.) Jesus an-*
swered, My time is not yet come ; any time
 7 *will suit you. The world cannot hate you ;*
but me it hateth, because I disclose the wick-
 8 *edness of its actions. Go ye to this festival.*
I go not yet thither, because it is not my time.
 9 *Having said this, he remained in Galilee.*

ch. 8 ; 20.

10 *But when his brothers were gone, he also went*
to the festival, not publicly, but rather privately.
 11 *At the festival, the Jews inquired after him, and*
 12 *said, Where is he ? And there was much whis-*
pering among the people concerning him. Some
said, He is a good man. Others, No ; he se-
 13 *duceth the multitude. Nobody, however, spoke*
openly of him, for fear of the Jews.
 14 *About the middle of the festival, Jesus went*

SECT. VI.

CH. 7.

15 *into the temple and was teaching. And the*
Jews said with astonishment, Whence cometh
this man's learning who was never taught?
16 *Jesus made answer, My doctrine is not mine,*
17 *but his who sent me. Whosoever is minded*
to do his will, shall discern whether my doc-
18 *trine proceed from God or from myself. Who-*
ever teacheth what proceedeth from himself,
seeketh to promote his own glory; whosoever
seeketh to promote the glory of him who sent
him, deserveth credit, and is a stranger to de-
19 *ceit. Did not Moses give you the law? Yet*
none of you keepeth the law. Why do ye
20 *seek to kill me? The people answered, Thou*
art possessed. Who seeketh to kill thee?
21 *Jesus replied, I have performed one action*
22 *which surpriseth you all. Moses instituted*
circumcision among you (not that it is from
Moses, but from the patriarchs,) and ye circum-
23 *cise on the Sabbath*⁴⁴*. If, on the Sabbath*⁴⁵*, a*
child receive circumcision, that the law of Mo-
ses may not be violated; are ye incensed
*against me, because I have, on the Sabbath*⁴⁶
cured a man whose whole body was disabled?
24 *Judge not from personal regards, but judge ac-*
cording to justice.
25 *Then some inhabitants of Jerusalem said, Is*
26 *not this he whom they seek to kill? Lo! he*
speaketh boldly, and they say nothing to him.
Do the rulers indeed acknowledge that this is
27 *the Messiah? But we know whence this man*

Ex. 24; 3.
ch. 5; 18.

Lev. 12; 3.

Gen. 17; 10.

Deut. 1; 16.

⁴⁴ Saturday.⁴⁵ Saturday.⁴⁶ Saturday.

is ; whereas, when the Messiah shall come, no-
 28 body will know whence he is. *Jesus, who was
 then teaching in the temple, cried, Do ye know,
 both who, and whence, I am? I came not of
 myself. But he is true who sent me, whom ye*
 29 *know not. As for me, I know him, because I
 came from him, and am commissioned by him.*
 30 *Then they sought to apprehend him, but none
 laid hands on him ; for his hour was not yet*
 31 *come. Many of the people, however, believed
 on him, and said, When the Messiah shall
 come, will he do more miracles than this man
 doth ?*

32 *When the Pharisees heard that the people
 muttered such things concerning him, they and
 the chief priests dispatched officers to seize him.*
 33 *Jesus therefore said, Yet a little while I re-
 main with you ; then I go to him who sent me.*
 ch. 13 ; 33. 34 *Ye shall seek me, but shall not find me, nor be*
 35 *able to get thither where I shall be. The
 Jews said among themselves, Whither will he
 go that we shall not find him? Will he go to
 the dispersed Greeks, and teach the Greeks ?*
 36 *What meaneth he by saying, " Ye shall seek
 " me, but shall not find me, nor be able to get
 " thither where I shall be ?"*

Lev. 23 ; 36. 38 *On the last and greatest day of the festival
 Jesus stood and cried, saying, If any man thirst,*
 Is. 44 ; 3. 38 *let him come unto me and drink. He who be-*
 Joel, 2 ; 28.
 Acts, 2 ; 16. *lieveth on me, as Scripture saith, shall prove a
 cistern whence rivers of living water shall flow.*
 39 *This he spake of the Spirit which they who be-
 lieved on him were to receive ; for the Spirit*

SECT. VI.

CH. 8.

was not yet [given,] because Jesus was not yet glorified. Many of the people having heard
 40 *what was spoken, said, This is certainly the*
 41 *Prophet. Some said, This is the Messiah.*

Others, Doth the Messiah come from Gallilee ?
 42 *Doth not Scripture say, that the Messiah will*
be of the posterity of David, and come from
Bethlehem, the village whence David was ?

43 *Thus the people were divided concerning him ;*
and some of them would have seized him, but
nobody laid hands upon him.

Mic. 5 ; 2.
Mat. 2 ; 5.

45 *Then the officers returned to the chief priests*
and Pharisees, who asked them, Wherefore
 46 *have ye not brought him ? The officers answer-*
 47 *ed, Never man spake like this man. The Pha-*
 48 *risees replied, Are ye also seduced ? Hath any*
of the rulers, or of the Pharisees, believed on
 49 *him ? But this populace which knoweth not*
 50 *the law is accursed. Nicodemus, one of them-*

ch. 3 ; 2.
Deu 17 ; 8.
and 19 ; 15.

selves (he who came to Jesus by night,) said to
 51 *them, Doth our law permit us to condemn a*
man without hearing him, and knowing what
 52 *he hath done ? They answered him, Art thou*
also a Galilean ? Search and thou wilt find, that
 53 *prophets arise not out of Galilee. [Then eve-*
 VIII. *ry man went to his house : but Jesus went to*
the Mount of Olives.

2 *EARLY in the morning he returned to the*
temple, and all the people having come to him,
 3 *he sat down and taught them. Then the scribes*
and the pharisees brought to him a woman tak-
 4 *en in adultery, and having placed her in the*

Lev. 20 ; 10.

middle, said to him, Rabbi, this woman was
 5 surprised in the act of adultery. Now Moses
 hath commanded in the law that such should
 6 be stoned ; but what sayest thou ? *They said*
this to try him, that they might have matter for
accusing him. But Jesus having stooped down
was writing with his finger upon the ground.
 7 *As they continued asking him, he raised himself*
 and said to them, Let him who is sinless
 amongst you, throw the first stone at her.
 8 *Again having stooped down, he wrote upon the*
 9 *ground. They hearing that, withdrew one after*
another, the eldest first, till Jesus was left alone
 10 *with the woman standing in the middle. Jesus*
raising himself, and seeing none but the woman,
 said to her, Woman, where are those thine ac-
 cusers ? Hath nobody passed sentence on thee ?
 11 *She answered, Nobody, Sir. Jesus said unto*
her, Neither do I pass sentence on thee. Go
and sin no more.]

ch. 1 ; 4.
 & 9 ; 5.

12 *AGAIN Jesus addressed the people, saying,*
 I am the light of the world : he who followeth
 me shall not walk in darkness, but shall have
 13 the light of life. *The pharisees, therefore, re-*
torted, Thou testifiest concerning thyself, thy
 14 *testimony is not to be regarded. Jesus an-*
swered, Though I testify concerning myself,
 my testimony ought to be regarded ; because
 I know whence I came, and whither I go. As
 for you, ye know not whence I come, and
 15 whither I go. Ye judge from passion, I judge
 16 nobody : and if I do, my judgment ought to be
 regarded ; for I am not single, but concur with

SECT. VI.

CH. 8.

- 17 the Father who sent me. It is a maxim in your law, that the concurrent testimony of two
 18 is credible. Now I am one who testify concerning myself; the Father that sent me is
 19 another who testifieth of me. *Then they asked him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also.*
 20 *These things Jesus spake in the treasury, as he taught in the temple, and nobody seized him, his hour not being yet come.*
 21 *Again Jesus said to them, I am going away; ye will seek me, and shall die in your sin;*
 22 *whither I go, ye cannot come. Then said the Jews, Will he kill himself, that he saith,*
 23 *“Whither I go, ye cannot come?” He said to them, Ye are from beneath; I am from above. Ye are of this world; I am not of this world;*
 24 *therefore I said, Ye shall die in your sins; for if ye believe not that I am he, ye shall die in*
 25 *your sins. They, therefore, asked him, Who art thou? Jesus answered, The same that I told*
 26 *you formerly. I have many things to say of you, and to reprove in you: but he who sent me is worthy of belief; and I do but publish to the world what I have learnt from him.*
 27 *They did not perceive that he meant the Father.*
 28 *Jesus, therefore, said to them, When ye shall have raised the Son of Man on high, then ye shall know what I am; and that I do nothing of myself, and say nothing which the Father hath not taught me. And he who sent me is*
 29 *with me. The Father hath not left me alone,*

Deut. 17; 6.
& 19; 15.

30 because I always do what pleaseth him. *While*
 31 *he spake thus, many believed on him. Jesus,*
therefore, said to those Jews who believed him,
 If ye persist in my doctrine, ye are my disci-
 32 ples indeed. And ye shall know the truth ;
 and the truth shall make you free.

33 *Some made answer, We are Abraham's off-*
 spring, and were never enslaved to any man.
 How sayest thou, ' Ye shall be made free ?'

Ro. 6 ; 16.
 2 Pet. 2 ; 19.

34 *Jesus replied, Verily verily I say unto you,*
 whosoever committeth sin is a slave to sin.

35 Now the slave abideth not in the family per-
 36 petually ; the son abideth perpetually. If,

therefore, the Son make you free, ye will be
 37 free indeed. I know that ye are Abraham's

offspring, yet ye seek to kill me, because my
 38 doctrine hath no place in you. I speak what I

have seen with my Father ; and ye do what ye
 39 have learnt from your father. *They answered,*

Abraham is our father. *Jesus replied, If ye*
 were Abraham's children, ye would act as

40 Abraham acted. But now ye seek to kill me,
 a man who have told you the truth which I re-

ceived from God. Abraham acted not thus.
 41 Ye do the deeds of your father. *They answered,*

We were not born of fornication. We have
 42 one Father, even God. *Jesus replied, If God*

were your Father, ye would love me ; for I
 proceeded, and am come from God. I came

43 not of myself. He sent me. Why do ye not
 understand my language ? It is because ye can-

44 not bear my doctrine. The devil is your fath-
 er, and the desires of your father ye will grati-

fy : he was a man-slayer from the beginning :

he swerved from the truth, because there is no veracity in him. When he telleth a lie, he speaketh suitably to his character; for he is a
45 liar, and the father of lying. As for me, because I speak the truth, ye do not believe me. Which of you convicteth me of falsehood? And if I speak truth, why do ye not believe me? He who is of God regardeth God's words.
47 Ye regard them not, because ye are not of God. ^{1 Jo. 4; 6.}
48 *The Jews then answered,* Have we not reason to say, Thou art a Samaritan, and hast a
49 demon? *Jesus replied,* I have not a demon; but I honour my Father, and ye dishonour me.
50 As for me, I seek not to promote my own glory; another seeketh it who judgeth. Verily
51 verily I say unto you, Whoever keepeth my
52 word, shall never see death. *The Jews then said to him,* Now we are certain that thou hast a demon: Abraham is dead, and the prophets; yet thou sayest, 'Whoever keepeth my word,
53 'shall never taste death.' Art thou greater than our father Abraham, who is dead? The prophets also are dead, whom thinkest thou
54 thyself? *Jesus answered,* If I commend myself, my commendation is nothing: it is my Father whom ye call your God who commendeth me. Nevertheless ye know him not; but
55 I know him; and if I should say, I know him not, I should speak falsely like you: but I
56 know him, and keep his word. Abraham your father longed to see my day, and he saw and
57 rejoiced. *The Jews replied,* Thou art not yet fifty years old, and thou hast seen Abraham?

58 *Jesus answered, Verily verily I say unto you,*
 59 *Before Abraham was born, I am. Then they*
took up stones to cast at him ; but Jesus con-
cealed himself and went out of the temple, pass-
ing through the midst of them.

SECTION VII.

THE CURE OF THE MAN BORN BLIND.

IX. *AS Jesus passed along, he saw a man who had*
 2 *been born blind. And his disciples asked him,*
saying, Rabbi, who sinned ; this man or his pa-
 3 *rents, that he was born blind ? Jesus answered,*
Neither this man nor his parents sinned. It
was only that the works of God might be dis-
 4 *played upon him. I must do the work of him*
who sent me, while it is day ; night cometh
 5 *when no man can work. While I am in the*
 6 *world, I am the light of the world. Having*
said this, he spat upon the ground, and with the
clay which he made with the spittle, anointed
 7 *the blind man's eyes, and said to him, Go wash*
thine eyes in the pool of Siloam (which signi-
fieth Sent⁴⁶.) He went therefore and washed
them, and returned seeing.

ch. 1 ; 9.

⁴⁶ In the Old Testament *Shiloah* and *Siloah*.

8 *Then the neighbours, and they who had before
seen him blind, said, Is not this he who sat and
9 begged? Some said, It is he; others, He is like
10 him. He said, I am he. They asked him then,
11 How didst thou receive thy sight? He answer-
ed, A man called Jesus, made clay and anointed
mine eyes, and said to me, 'Go to the pool of
'Siloam, and wash thine eyes.'* I went accord-
12 *ingly, and washed them, and saw. Then they
asked him, Where is he? He answered, I know
not.*

13 *Then they brought him who had been blind
14 to the Pharisees: (now it was on a Sabbath that
Jesus made the clay and gave him his sight.)
15 The Pharisees likewise, therefore, asked him
how he had received his sight. He answered, He
put clay on mine eyes, and I washed them, and
16 now see. Upon this some of the Pharisees said,
This man is not from God, for he observeth not
the Sabbath. Others said, How can one that is
a sinner perform such miracles? And they were
17 divided among themselves. Again they asked
the man who had been blind, What sayest thou
of him for giving thee sight? He answered, He
is a Prophet.*

18 *But the Jews believed not that the man had
been blind, and had received his sight, until they
19 called his parents and asked them, Do ye say
that this is your son who was born blind? How
20 then doth he now see? His parents answered,
We know that this is our son, and that he was
21 born blind; but how he now seeth we know
not. He is of age, ask him; he will answer for*

- 22 himself. *His parents spoke thus, because they feared the Jews: for the Jews had already determined that whosoever acknowledged Jesus to be the Messiah should be expelled the synagogue.*
- 23 *For this reason his parents said, "He is of age, ask him."*
- 24 *A second time, therefore, they called the man who had been born blind, and said to him, Give glory to God; we know that this man is a sinner.*
- 25 *He replied, Whether he be a sinner, I know not: one thing I know, that I was blind, and now see. They said to him again, What did he to thee? How did he make thee see? He answered, I told you before, did ye not hear? Why would ye hear it repeated? Will ye also be his disciples? Then they reviled him and said, Thou art his disciple. As for us, we are disciples of Moses. We know that God spake to Moses; as for this man, we know not whence he is. The man replied, This is surprising, that ye know not whence he is, although he hath given me sight. We know that God heareth not sinners; but if any man worship God, and obey him, that man he heareth. Never was it heard before, that any man gave sight to one born blind. If this man were not from God, he could do nothing. They replied, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.*
- 35 *Jesus heard that they had cast him out, and having met him, said to him, Dost thou believe on the Son of God? He answered, Who is he, Sir, that I may believe on him? Jesus said to*

him, Not only hast thou seen him? but it is he
38 who talketh with thee. *And he cried, Master,
I believe, and threw himself prostrate before him.*
39 *And Jesus said, For judgment am I come into
this world, that they who see not, may see; and
40 they who see, may become blind. Some Phar-
isees, who were present, hearing this, said to
41 him, Are we also blind? Jesus answered, If ye
were blind, ye would not have sin; but ye say,
'We see,' therefore your sin remaineth.*

X. Verily verily I say unto you, he who enter-
eth not by the door into the sheep-fold, but
climbeth over the fence, is a thief and a robber.
2 The shepherd always entereth by the door.
3 To him the door-keeper openeth, and the sheep
obey his voice. His own sheep he calleth by
4 name and leadeth out. And having put out his
sheep, he walketh before them, and they follow
5 him, because they know his voice. They will
not follow a stranger, but flee from him, because
6 they know not the voice of strangers. *Jesus
addressed this similitude to them, but they did
7 not comprehend what he said. He therefore ad-
ded, Verily verily I say unto you, I am the door
8 of the fold. All who have entered [in another
manner] are thieves and robbers, but the sheep
9 obeyed them not. I am the door: such as en-
ter by me shall be safe: they shall go in and
10 out, and find pasture. The thief cometh only
to steal, to slay, and to destroy. I am come
that they may have life, and more than life.*

CH. 10.

SECT. VII.

Is. 40 ; 11.
Eze. 34 ; 23.
& 37 ; 24.

11 I am the good shepherd. The good shepherd
12 giveth his life for the sheep. The hireling, who
is not the shepherd, and to whom the sheep do
not belong, when he seeth the wolf coming,
abandoneth the sheep and fleeth : and the wolf
13 teareth some and disperseth the flock. The
hireling fleeth, because he is a hireling, and
14 careth not for the sheep. I am the good shep-
15 herd. I both know my own, and am known by
them ; (even as the Father knoweth me, and I
know the Father ;) and I give my life for the
16 sheep. I have other sheep besides, which are
not of this fold. Them I must also bring ; and
they will obey my voice ; and there shall be
17 one flock, one shepherd. For this the Father
loveth me, because I give my life, to be after-
18 wards resumed. No one forceth it from me ;
but I give it of myself. I have power to give
it, and I have power to resume it. This com-
mission I have received from my Father.

Is. 53 ; 7.

Acts, 2 ; 24.

19 *Again there was a division among the Jews,*
20 *occasioned by this discourse. Many of them*
said, He hath a demon and is mad, why do ye
21 *hear him? Others said, These are not the words*
of a demoniac. Can a demon give sight to the
blind?

Mac. 4 ; 59.

22 *ONCE, when they were celebrating the feast*
of the dedication at Jerusalem, it being winter ;
23 *as Jesus walked in the temple in Solomon's por-*
tico, the Jews surrounding him, said to him,
24 *How long wilt thou keep us in suspense? If*
25 *thou be the Messiah, tell us plainly. Jesus an-*

answered, I said to you, but ye believed not; 'the
 'works which I do in my Father's name testify
 26 'of me.' As for you, ye believe not, because
 27 ye are not of my sheep. 'My sheep,' as I told
 you, 'obey my voice;' I know them, and they
 28 follow me. Besides, I give them eternal life;
 and they shall never perish, neither shall any
 29 one wrest them out of my hands. My Father,
 who gave them me, is greater than all; and
 none can wrest them out of my Father's hand.
 30 I and the Father are one.

31 *Then the Jews again took up stones to stone*
 32 *him. Jesus said to them, Many good works I*
 have shown you from my Father; for which of
 33 these works do ye stone me? *The Jews answered,*
 For a good work we do not stone thee; but
 for blasphemy, because thou, being a man, mak-
 34 est thyself God. *Jesus replied,* Is it not writ-
 35 ten in your law, "I said, ye are gods?" If the Ps. 92; 6.
 law styled them gods to whom the word of God
 was addressed, and if the language of Scripture
 36 is unexceptionable; do ye charge him with
 blasphemy, whom the Father hath consecrated
 his Apostle to the world, for calling himself his
 38 Son? If I do not the works of my Father, be-
 lieve 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 am
 in him.

39 *Thereupon, they attempted again to seize him;*
 40 *but he escaped out of their hands, and retired*
again towards the Jordan, and abode in the
 41 *place where John first baptized. And many re-*

sorted to him, who said, John indeed wrought no miracle; but all that John spake of this man 42 is true. And many believed on him there.

SECTION VIII.

LAZARUS RAISED FROM THE DEAD.

ch. 12 ; 3.

XI. *NOW* one Lazarus of Bethany, the village of
 2 Mary and her sister Martha, was sick. (It was
 that Mary who anointed the Lord with balsam,
 and wiped his feet with her hair, whose brother
 3 Lazarus was sick.) The sisters therefore sent
 to tell Jesus : Master, lo, he whom thou lovest
 4 is sick. Jesus hearing it, said, This sickness
 will not prove fatal, but conduce to the glory
 of God, that the son of God may be glorified
 5 thereby. Now Jesus loved Martha, and her
 6 sister, and Lazarus. Having then heard that
 he was sick, Jesus staid two days in the place
 where he was.
 7 Afterwards he said to the disciples, Let us
 8 return to Judea. The disciples answered, Rabbi,
 but very lately the Jews would have stoned
 9 thee, and wouldst thou return thither ? Jesus re-
 plied, Are there not twelve hours in the day ? If
 any man walk in the day, he stumbleth not, be-
 10 cause he seeth the light of this world : but if he

SECT. VIII.

CH. 11.

walk in the night, he stumbleth, because there
 11 is no light. *Having spoken this, he added, Our friend Lazarus sleepeth, but I go to wake him.*
 12 *Then said his disciples, Master, if he sleep, he*
 13 *will recover. Jesus spake of his death; but they thought that he spoke of the repose of sleep.*
 14 *Then Jesus told them plainly, Lazarus is dead.*
 And on your account I am glad that I was not
 there, that ye may believe; but let us go to
 16 him. *Then Thomas⁴⁷, that is Didymus⁴⁸, said to his fellow-disciples, Let us also go, that we may die with him.*
 17 *When Jesus came, he found that Lazarus had*
 18 *been already four days in the tomb. (Now Bethany being but about fifteen furlongs⁴⁹ from Jeru-*
 19 *salem,) many of the Jews came to Martha and Mary to comfort them on the death of their*
 20 *brother. Martha having heard that Jesus was coming, went and met him; but Mary remained*
 21 *in the house. Then Martha said to Jesus, Ma-*
 22 *ster, if thou hadst been here, my brother had not died. But I know that even now, whatso-*
 23 *ever thou shalt ask of God, God will give thee.*
 24 *Jesus said to her, Thy brother shall rise again.*
 25 *Martha replied, I know that he will rise again*
 at the resurrection on the last day. *Jesus said to her, I am the resurrection and the life. He who believeth on me, though he were dead,*
 26 *shall live; and no man who liveth and believeth*
 27 *on me, shall ever die. Believest thou this? She*

Lu. 14; 14.
 ch. 5; 29.
 & 6; 40.

⁴⁷ Thomas in Chaldee, and ⁴⁸ Didymus in Greek, both signify twin.

⁴⁹ Near two miles.

answered, Yes, Master, I believe that thou art the Messiah, the Son of God, he who cometh
 28 *into the world. Having said this, she went and called Mary her sister, whispering her, The*
 29 *teacher is come, and calleth for thee. When Mary heard this, she instantly rose and went to*
 30 *him. Now Jesus had not yet entered the vil-*
 31 *lage, but was in the place where Martha met*
 32 *him. The Jews, then, who were condoling with Mary in the house, when they saw that she arose*
hastily, and went out, followed her, saying, She
 33 *is going to the tomb to weep there. Mary be-*
ing come to the place where Jesus was, and see-
ing him, threw herself at his feet, saying, Hadst
thou been here, Master, my brother had not
 34 *died. When Jesus saw her weeping, and the*
 35 *Jews weeping who came with her, he groaned*
deeply, and was troubled, and said, Where have
 36 *ye laid him? They answered and said, Master,*
 37 *come and see. Jesus wept. The Jews therefore*
 38 *said, Mark how he loved him. But some of*
them said, Could not he who gave sight to the
blind man, even prevented this man's death?
 39 *Jesus therefore again groaning came to the mon-*
ument. It was a cave, the entrance whereof was
 40 *shut up with a stone. Jesus said, Remove the*
stone. Martha, the sister of the deceased, an-
swered, Sir, by this time the smell is offensive,
 41 *for this is the fourth day. Jesus replied, Said*
 42 *I not unto thee, 'If thou believe, thou shalt see*
'the glory of God?' Then they removed the
stone. And Jesus lifting up his eyes, said, Fa-
ther, I thank thee that thou hast heard me. As

SECT. VIII.

CH. 11.

for me, I know that thou hearest me always ;
 but I speak for the people's sake who surround
 me, that they may believe that thou hast sent
 43 me. *After these words, raising his voice, he*
 44 *cried, Lazarus, come forth. And he who had*
been dead came forth, bound hand and foot with
fillets, and his face wrapped in a handkerchief.
Jesus said to them, Unbind him, and let him go.
 45 *Many therefore of the Jews who had come to*
Mary, and seen what Jesus did, believed on him.
 46 *But some of them repaired to the pharisees, and*
told them what Jesus had done.
 47 *Whereupon the chief priests and the pharisees*
assembled the sanhedrim, and said, What are
 48 *we doing ? for this man worketh many miracles.*
If we let him go on thus, every body will be-
lieve on him, and the Romans will come and
 49 *destroy both our place and nation. One of them* ch. 13 ; 14.
named Caiaphas, who was high priest that year,
 50 *said to them, Ye are utterly at a loss, and do*
not consider, that it is better for us that one
man die for the people, than that the whole na-
 51 *tion should be ruined. This he spake, not of*
himself, but being high priest that year, he pro-
phesied that Jesus should die for the nation ;
 52 *and not for that nation only, but that he should*
assemble into one body, the dispersed children
 53 *of God. From that day, therefore, they concert-*
 54 *ed how they might destroy him. For this rea-*
son Jesus appeared no longer publicly among
the Jews, but retired to the country, near the de-
sert, to a city called Ephraim, and continued
there with his disciples.

55 *Meantime the Jewish passover approached,*
and many went to Jerusalem from the country,
 56 *before the passover, to purify themselves. These*
inquired after Jesus, and said one to another, as
they stood in the temple, What think ye? Will
 57 *he not come to the festival? Now the chief*
priests and the pharisees had issued an order
that whosoever knew where he was, should dis-
cover it, that they might apprehend him.

XII. *SIX days before the passover Jesus came to*
Bethany, where Lazarus was, whom he had
 2 *raised from the dead. There they made him a*
sapper, and Martha served: but Lazarus was
 3 *one of those who were at table with him. Then*
Mary taking a pound of the balsam of spikenard,
which was very valuable, anointed the feet of
Jesus, and wiped them with her hair, so that the
house was filled with the odour of the balsam.
 4 *Whereupon one of his disciples, Judas Iscariot,*
 5 *Simon's son, who was to betray him, said, Why*
was not this balsam sold for three hundred
*denarii*⁵⁰*, which might have been given to the*
 6 *poor? This he said, not that he cared for the*
poor, but because he was a thief, and had the
 7 *purse, and carried what was put therein. Then*
Jesus said, Let her alone. She hath reserved
this to embalm me against the day of my burial.
 8 *For ye will always have the poor amongst you ;*
but me ye will not always have.

Mat. 26 ; 6.
 Mar. 14 ; 3.
 ch. 11 ; 2.

⁵⁰ Above 9l. sterling.

SECT. IX.

CH. 12.

9 *A great number of the Jews, knowing where
he was, flocked thither, not on account of Jesus
only, but likewise to see Lazarus whom he had*
10 *raised from the dead. The chief priests, there-*
11 *fore, determined to kill Lazarus also; because
he proved the occasion that many Jews forsook
them, and believed on Jesus.*

SECTION IX.

THE ENTRY INTO JERUSALEM.

12 *ON the morrow a great multitude who were* Mat. 21; 6.
come to the festival, hearing that Jesus was on Mar. 11; 7.
13 *the road to Jerusalem, took branches of palm-* Lu. 19; 35.
*trees, and went to meet him, crying, Hosanna*⁵¹,
blessed be Israel's King who cometh in the
14 *name of the Lord*⁵². *Now Jesus having found*
a young ass, was riding thereon, agreeably to
15 *what is written, "Fear not, daughter of Zion;* Zech. 9; 9.
"behold thy king cometh, sitting on an ass's
16 *"colt." These things the disciples did not un-*
derstand at first; but after Jesus was glorified,
they remembered that thus it had been written

⁵¹ Save now I pray.⁵² Jehovah.

- concerning him, and that thus they had done unto him. And the people who had been present attested that he called Lazarus out of the tomb, and raised him from the dead. It was the rumour that he had wrought this miracle, which made the people crowd to meet him. The pharisees therefore said among themselves, Are ye not sensible that ye have no influence? Behold the world is gone after him.
- 20 Now among those who came to worship at the 21 festival, there were some Greeks. These applied to Philip of Bethsaida in Galilee, making 22 this request, Sir, we wish to see Jesus. Philip went and told Andrew: then Andrew and Philip told Jesus.
- 23 Jesus answered them, saying, The time is come when the Son of Man must be glorified. 24 Verily verily I say unto you, when a grain of wheat is thrown into the ground, unless it die, 25 it remaineth single; but if it die, it becometh very fruitful. He who loveth his life, shall lose it; and he who hateth his life in this world, 26 shall preserve it eternally in the next. Would any man serve me, let him follow me; and where I am, there shall my servant also be. If any man serve me, my Father will reward him.
- 27 Now is my soul troubled, and what shall I say? [Shall I say] 'Father, save me from this hour?' But I came on purpose for this hour. 28 Father, glorify thy name. Then came a voice from heaven, which said, I have both glorified, 29 and will again glorify it. The people present heard the sound, and said, It thundered: others

Mar. 10; 39.
& 26; 25.
Mar. 8; 35.
Lu. 9; 24.
& 17; 33.

SECT. IX.

CH. 12.

30 *said, An angel spake to him. Jesus said, This voice came not for my sake, but for yours.*
 31 *Now must this world be judged. Now must*
 32 *the prince of this world be cast out. As for me, when I shall be lifted up from the earth, I*
 33 *will draw all men to myself. This he said al-*
 34 *luding to the death which he was to suffer. The people answered, We have learnt from the law*
 that the Messiah will live for ever. How sayest thou then that the Son of Man must be lifted
 35 up? Who is this, the Son of Man? *Jesus said to them, Yet a little while the light continueth with you; walk, while ye have it, lest darkness overtake you: for he that walketh in darkness*
 36 *knoweth not whither he goeth. Confide in the light, while ye enjoy it, that ye may be sons of light. Having spoken these words, he withdrew himself privately from them.*

Ps. 110; 4.
Ez. 37; 25.

37 *But though he had performed so many mira-*
 38 *cles before them, they believed not on him; so that the word of the Prophet Isaiah was verified,*
“Lord, who hath believed our report?” and “To
whom is the arm of the Lord⁵³ discovered?”

Is. 53; 1.
Ro. 10; 16.

39 *For this reason they could not believe; Isaiah*
 40 *having said also, “He hath blinded their eyes, and*
“blunted their understanding, that they might not
“see with their eyes, comprehend with their un-
“derstanding, and repent, that I might reclaim
 41 *“them.” These things said Isaiah, when he saw his*

Is. 6; 9.
Mat. 13; 14.
Mar. 4; 12.
Lu. 8; 10.
Acts, 28; 26.
Ro. 11; 8.

⁵³ Jehovah.

CH. 13.

SECT. IX.

ch. 5 ; 44.

42 *glory and spake concerning him. Nevertheless there were several even of the magistrates who believed on him, but, for fear of the pharisees, did not avow it, lest they should be expelled the*
 43 *synagogue ; for they preferred the approbation of men to the approbation of God.*

ch. 1 ; 4.

44 *Then Jesus raising his voice, said, He who believeth on me, it is not on me he believeth,*
 45 *but on him who sent me. And he who behold-*
 46 *eth me, beholdeth him who sent me. I am come a light into the world, that whosoever be-*
 lieveth on me, may not remain in darkness.

ch. 3 ; 17.
Mar. 16 ; 16.

47 *And if any man hear my words, but do not observe them ; it is not I who condemn him ; for I came, not to condemn the world, but to save*
 48 *the world. He who despiseth me and rejecteth my instructions, hath what condemneth him. The doctrine which I have taught will condemn*
 49 *him at the last day. For I have not said any thing from myself, but the Father who sent me, hath commanded me, what I should enjoin, and*
 50 *what I should teach. And I know that his commandment is eternal life. Whatever therefore I say, I speak as the Father hath given me in charge.*

Mat. 26 ; 2.
Mar. 14 ; 1.
Lu. 22 ; 1.

XIII. *Jesus having, before the feast of the pass-over, perceived that his time to remove out of this world to his Father was come, and having loved his own who were in the world, loved them*
 2 *to the last. Now while they were at supper (the devil having already put into the heart of*

SECT. IX.

CH. 13.

Judas Iscariot, Simon's son, to betray him,)
 3 *Jesus, though he knew that the Father had sub-*
jected every thing to him, and that he came from
 4 *God, and was returning to God, arose from sup-*
per, and laying aside his mantle, girt himself
 5 *about with a towel. Then he poured water into*
the bason, and began to wash the feet of the dis-
ciples, and to wipe them with the towel where-
with he was girded.
 6 *When he came to Simon Peter, Peter said to*
 7 *him, Master, wouldst thou wash my feet? Jesus*
answered, At present thou dost not comprehend
what I am doing; but thou shalt know hereaf-
 8 *ter. Peter replied, Thou shalt never wash my*
feet. Jesus answered, Unless I wash thee, thou
 9 *canst have no part with me. Simon Peter said*
to him, Master, not my feet only, but also my
 10 *hands and my head. Jesus replied, He who*
hath been bathing, needeth only to wash his
feet; the rest of his body being clean. Ye are
 11 *clean, but not all. For he knew who would be-*
tray him; therefore he said, 'Ye are not all
'clean.'
 12 *After he had washed their feet, he put on his*
mantle, and replacing himself at the table, said
to them, Do ye understand what I have been
 13 *doing to you? Ye call me the Teacher and the*
 14 *Master; and ye say right; for so I am. If I*
then, the Master and the Teacher, have washed
your feet, ye also ought to wash one another's
 15 *feet. For I have given you an example that*
 16 *ye should do as I have done unto you. Verily*
verily I say unto you, the servant is not greater

Mat. 10 ; 24.
 Lu. 6 ; 40.
 ch. 15 ; 20.

CH. 13.

SECT. IX.

than his master, nor the apostle greater than he
 17 who sendeth him. Happy are ye who know
 these things, provided ye practise them.

Ps. 41 ; 9.

18 I speak not of you all. I know whom I have
 chosen ; but that Scripture must be fulfilled,
 “ He that eateth at my table, has lifted his heel

Mat. 10 ; 40.
Lu. 10 ; 16.

19 “ against me.” I tell you this now before it
 happen, that when it happeneth, ye may be-
 20 lieve that I am the person. Verily verily I say
 unto you, He that receiveth whomsoever I
 send, receiveth me ; and he that receiveth me,
 receiveth him who sent me.

Mat. 26 ; 21.
Mar. 14 ; 18.
Lu. 22 ; 21.

21 *After uttering these words, Jesus was troubled
 in spirit, and declared, saying, Verily verily I
 say unto you, that one of you will betray me.*

22 *Then the disciples looked one upon another,
 23 doubting of whom he spake. Now one of his*

disciples, one whom Jesus loved, was lying close

24 *to his breast : Simon Peter, therefore, beckoned*

25 *to him to inquire whom he meant. He then re-
 clining on Jesus’ bosom, said to him, Master,*

26 *who is it ? Jesus answered, It is he to whom I
 shall give this morsel, after I have dipped it.*

And having dipped the morsel, he gave it to

27 *Judas Iscariot, Simon’s son. After receiv-
 ing the morsel, Satan entered into him. Then*

Jesus said to him, What thou dost, do quick-

28 *ly. But none at the table knew why he gave*

29 *this order. Some imagined, because Judas
 had the purse, that Jesus had signified to him*

to buy necessities for the festival, or to give

30 *something to the poor. When Judas had*

CH. 13.

SECT. IX.

taken the morsel, he immediately went out : and it was night.

31 *When he was gone, Jesus said, The Son of Man is now glorified, and God is glorified by*
 32 *him. If God be glorified by him, God also will glorify him by himself, and that without delay.*

33 *My children, I have now but a little time to be with you. Ye will seek me ; and what I said to the Jews, " Whither I go, ye cannot come,"*

34 *I say at present to you. A new commandment I give you, that ye love one another ; that as I*

35 *have loved you, ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.*

36 *Simon Peter said to him, Master, whither art thou going ? Jesus answered, Whither I am going thou canst not follow me now, but after-*
 37 *wards thou shalt follow me. Peter replied, Master, why cannot I follow thee presently ?*

38 *I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake ? Verily verily I say unto thee, the cock shall not crow, until thou hast disowned me thrice.*

ch. 7 ; 34.
 ch. 15 ; 12.
 17.
 Eph. 5 ; 2.

Mat. 26 ; 34.
 Mar. 14 ; 30.
 Lu. 22 ; 33.

SECTION X.

CONSOLATION TO THE DISCIPLES.

XIV. LET not your heart be troubled ; believe
2 on God, and believe on me. In my Father's
house are many mansions. If it were other-
wise, I would have told you. I go to prepare
3 a place for you : and after I shall have gone
and prepared a place for you, I will return and
take you with me, that where I am, there ye
4 also may be. And whither I am going ye
5 know, and the way ye know. *Thomas said to*
him, Master, we know not whither thou art go-
6 ing. How, then, can we know the way ? *Jesus*
answered, I am the way, and the truth, and the
life : no man cometh unto the Father, but by
7 me. Had ye known me, ye would have known
my Father also ; and henceforth ye know him,
and have seen him.
8 *Philip said unto him*, Master, show us the
9 Father, and it sufficeth us. *Jesus replied*,
Have I been with you so long, and dost thou
not yet know me, Philip ? He that hath seen
me, hath seen the Father. How sayest thou
10 then, " Show us the Father ? " Dost thou not
believe that I am in the Father, and the Fa-
ther is in me ? The words which I speak to

SECT. X.

CH. 14.

- you, proceed not from myself : as to the works, it is the Father dwelling in me who doth them.
- 11 Believe that I am in the Father, and the Father is in me ; if not on my testimony, be con-
- 12 vinced by the works themselves. Verily verily I say unto you, He who believeth on me, shall himself do such works as I do ; nay
- 13 even greater than these he shall do ; because I go to my Father, and will do whatsoever ye shall ask in my name. That the Father may
- 14 be glorified in the Son, whatsoever ye shall ask in my name, I will do.
- 15 If ye love me, keep my commandments ;
- 16 and I will entreat the Father, and he will give you another Monitor to continue with you for
- 17 ever, even the Spirit of Truth, whom the world cannot receive, because it neither seeth him, nor knoweth him ; but ye shall know him, because he will abide with you, and be in you.
- 18 I will not leave you orphans ; I will return
- 19 unto you. Yet a little while, and the world shall see me no more ; but ye shall see me ;
- 20 because I shall live, ye also shall live. On that day ye shall know that I am in my Father,
- 21 and ye are in me, and I am in you. He that hath my commandments and keepeth them, he it is who loveth me ; and he who loveth me will be loved of my Father, and I will love
- 22 him, and discover myself unto him. *Judas (not Iscariot) said to him, Master, wherefore wilt thou discover thyself to us, and not unto*
- 23 *the world ? Jesus answering, said unto him, If a man love me, he will observe my word ; and my Father will love him ; and we will come to*

Mat. 7 ; 7.
& 21 ; 22.
Mar. 11 ; 23.
ch. 16 ; 23

24 him, and dwell with him. He who loveth me not, disregardeth my words; yet the word which ye hear is not mine, but the Father's who sent me.

25 I tell you these things while I remain with
 26 you. But the Monitor, the Holy Spirit, whom the Father will send in my name; he will teach you all things, and remind you of all that
 27 I have told you. Peace I leave you, my peace I give you; not as the world giveth, do I give unto you. Be not disheartened; be not intimidated. Ye have heard me say, 'I go away
 'and will return to you.' If ye loved me, ye would rejoice that I go to the Father; because
 29 my Father is greater than I. This I tell you now before it happen, that when it happeneth,
 30 ye may believe. I shall not henceforth have much conversation with you; for the prince of the world is coming, though he will find
 31 nothing in me; but this must be, that the world may know that I love the Father, and do whatsoever he commandeth me. Arise, let us go hence.

XV. I AM the true vine, and my Father is the
 2 vine-dresser. Every barren branch in me he loppeth off: every fruitful branch he cleaneth
 3 by pruning, to render it more fruitful. As for you, ye are already clean through the instruc-
 4 tions I have given you. Abide in me, and I will abide in you: as the branch cannot bear fruit of itself, unless it adhere to the vine; no
 5 more can ye, unless ye adhere to me. I am the vine; ye are the branches. He who abid-

SECT. X.

CH. 15.

- eth in me, and in whom I abide, produceth much fruit: for severed from me ye can do
 6 nothing. If any man adhere not to me, he is cast forth like the withered branches which are
 7 gathered for fewel, and burnt. If ye abide by me, and my words abide in you, ye may ask what ye will, and it shall be granted you.
- 8 Herein is my Father glorified, that ye produce much fruit; so shall ye be my disciples.
- 9 As the Father loveth me, so love I you: continue in my love. If ye keep my commandments, ye shall continue in my love; as I have kept my Father's commandments, and continue
 11 in his love. I give you these admonitions, that I may continue to have joy in you, and that
 12 your joy may be complete: this is my commandment, that ye love one another, as I love
 13 you. Greater love hath not any man than this, ch. 13; 34. Eph. 5; 2. 1 Th. 4; 9.
 14 to lay down his life for his friends. Ye are my friends, if ye do whatever I command you.
- 15 Henceforth I call not you servants; for the servant knoweth not what his master will do; but I name you friends: for whatever I have
 16 learnt from my Father, I impart unto you. It Mar. 3; 13. Lu. 6; 13. is not you who have chosen me; but it is I who have chosen you, and ordained you to go and bear fruit, fruit which will prove permanent, that the Father may give you whatsoever ye shall ask him in my name.
- 17 This I command you, that ye love one another.
 18 If the world hate you, consider that it 1 Jo. 3; 11. & 4; 7. hated me before it hated you. If ye were of the world, the world would love its own. But

Mat. 10 ; 24.
Lu. 6 ; 40.
ch. 13 ; 16.

because ye are not of the world, I having selected you from the world; the world hateth you. Remember what I said to you, 'The servant is not greater than his master.' If they have persecuted me, they will also persecute you; if they have observed my word, they will also observe yours. But all this treatment they will give you, on my account, because they know not him who sent me. If I had not come and spoken unto them, they had not had sin; but now they have no excuse for their sin. He that hateth me, hateth my Father also. If I had not done among them such works as none other ever did, they had not had sin; but now they have seen them, and yet hated both me and my Father. Thus they verify that passage in their law, "They hated me without cause." But when the Monitor is come, whom I will send you from the Father, the Spirit of Truth who proceedeth from the Father, he will testify concerning me. And ye also will testify, because ye have been with me from the beginning.

Ps. 35 ; 19.
Lu. 24 ; 49.

XVI. These things I tell you, that ye may not be ensnared. They will expel you the synagogue; nay, the time is coming, when whosoever killeth you, will think he offereth sacrifice to God. And these things they will do because they know not the Father nor me. These things I now warn you of, that when the time shall come, ye may remember that I mentioned them to you. I did not indeed mention them at the beginning, because I was with you myself.

SECT. X.

CH. 16.

- 5 And now that I go to him who sent me, none of
6 you asketh me, ' Whither goest thou ? ' But be-
cause of those things which I have foretold
you, ye are overwhelmed with grief.
- 7 Nevertheless I tell you the truth ; it is for
your good that I depart ; for if I do not depart,
the Monitor will not come to you ; but if I go
8 away, I will send him to you. And when he is
come, he will convince the world concerning
sin, and concerning righteousness, and concern-
9 ing judgment : concerning sin, because they
10 believe not on me ; concerning righteousness,
because I go to my Father, and ye see me
11 no longer ; concerning judgment, because the
prince of this world is judged.
- 12 I have many things still to tell you, but ye
13 cannot yet bear them. But when the Spirit of
Truth is come, he will conduct you into all the
truth : for his words will not proceed from him-
self : but whatsoever he shall have heard, he
14 will speak, and show you things to come. He
will glorify me : for he will receive of mine what
15 he shall communicate to you. Whatsoever
is the Father's is mine ; therefore I say that he
will receive of mine to communicate to you.
- 16 Within a little while ye shall not see me ; a
little while after ye shall see me ; because I go
17 to the Father. *Some of his disciples said
among themselves,* What meaneth he by this,
" Within a little while ye shall not see me : a
" little while after ye shall see me : because I go
18 " to the Father ? " What meaneth this little
while of which he speaketh ? We do not com-
19prehend it. *Jesus perceiving that they were*

- desirous to ask him, said to them,* Do ye inquire amongst yourselves about this that I said, "With-
" in a little while ye shall not see me : a little
20 " while after ye shall see me ?" Verily verily I say unto you, ye will weep and lament, but the world will rejoice : ye will be sorrowful ; but
21 your sorrow shall be turned into joy. A woman in travail hath sorrow, because her hour is come. But when her son is born, she remembereth her anguish no longer, for joy that she
22 hath brought a man into the world. So ye at present are in grief ; but I will visit you again, and your hearts shall be joyful, and none shall
23 rob you of your joy. On that day ye will put no questions to me. Verily verily I say unto you ; whatsoever ye shall ask the Father
24 in my name, he will give you. Hitherto ye have asked nothing in my name ; ask and ye shall receive, that your joy may be complete.
25 These things I have spoken to you in figures : the time approacheth when I shall no more discourse to you in figures, but instruct
26 you plainly concerning the Father. Then ye will ask in my name, and I say not that I
27 will entreat the Father for you : for the Father himself loveth you, because ye love me, and
28 believe that I came from God. From the presence of the Father I came into the world. Again I leave the world, and return to the
29 Father. *His disciples replied,* Now indeed thou speakest plainly, and without a figure.
30 Now we are convinced that thou knowest all things, and needest not that any should put

questions to thee. By this we believe that
 31 thou camest forth from God. *Jesus answered* Mat. 26 ; 31.
Mar. 14 ; 27.
 32 *them*, Do ye now believe? Behold the time
 cometh, or rather is come, when ye shall dis-
 perse, every one to his own, and shall leave
 me alone ; yet I am not alone, because the Fa-
 33 ther is with me. These things I have spoken
 unto you, that in me ye may have peace. In
 the world ye shall have tribulation. But take
 courage ! I have overcome the world.

XVII. *WHEN Jesus had ended this discourse, he
 said, lifting up his eyes to heaven, Father, the
 hour is come ; glorify thy Son, that thy Son*
 2 *also may glorify thee ; that being endowed by* Mat. 28 ; 18.
 thee with authority over all men, he may be-
 stow eternal life on all those whom thou hast
 3 given him. Now this is the life eternal, to
 know thee the only true God, and Jesus the
 4 Messiah thy apostle. I have glorified thee
 upon the earth ; I have finished the work which
 5 thou gavest me to do. And now, Father, glo-
 rify thou me in thine own presence with that
 glory which I enjoyed with thee before the
 world was.
 6 I have made known thy name to the men
 whom thou hast given me out of the world.
 They were thine ; and thou gavest them me ;
 7 and they have kept thy word. Whatsoever
 thou hast given me, they now know to have
 8 come from thee ; and that thou hast imparted
 unto me the doctrine which I have imparted
 unto them. They have received it [as such,] ch. 16 ; 27.

knowing for certain, that I came forth from thee,
9 and am commissioned by thee. It is for them
that I pray. I pray not for the world, but for
those whom thou hast given me, because they
10 are thine. And all mine are thine, and thine
11 mine, and I am glorified in them. I continue
no longer in the world ; but these continue in
the world, and I come to thee. Holy Father,
preserve them in thy name which thou hast
given me, that they may be one as we are.
12 While I was with them in the world, I kept
them in thy name ; those whom thou hast given
me I have preserved. None of them is lost,
except the son of perdition, as the Scripture
13 foretold. But now that I am coming to thee, I
speak these things in the world, that their joy
14 in me may be complete. I have delivered thy
word to them, and the world hateth them, be-
cause they are not of the world, even as I am
15 not of the world. I do not pray thee to re-
move them out of the world, but to preserve
16 them from evil. Of the world they are not,
17 as I am not of the world. Consecrate them by
18 the truth ; thy word is the truth. As thou hast
made me thy apostle to the world, I have made
19 them my apostles to the world. And I conse-
crate myself for them, that they may be conse-
crated through the truth.
20 Nor do I pray for these alone, but for those
also who shall believe on me through their
21 teaching ; that all may be one ; that as thou Fa-
ther art in me, and I am in thee, they also may
be one in us, that the world may believe that
22 thou hast sent me ; and that thou gavest me the

SECT. XI.

CH. 18.

glory which I have given them ; that they may
 23 be one as we are one ; I in them, and thou in
 me, that their union may be perfected, and that
 the world may know that thou hast sent me,
 and that thou lovest them as thou lovest me.
 24 Father, I would that where I shall be, those ch. 12 ; 26
 whom thou hast given me may be with me, that
 they may behold my glory which thou gavest
 me, because thou lovedst me before the forma-
 25 tion of the world. Righteous Father, though
 the world knoweth not thee, I know thee ; and
 26 these know that I have thy commission. And
 to them I have communicated, and will commu-
 nicate, thy name, that I being in them, they may
 share in the love wherewith thou lovest me.

SECTION XI.

THE CRUCIFIXION.

XVIII. *WHEN* Jesus had spoken these words, he
 passed with his disciples over the brook Kidron,
 where was a garden, into which he entered and
 2 his disciples. Now Judas who betrayed him
 knew the place, because Jesus often resorted
 3 thither with his disciples. Then Judas having
 gotten the cohort⁵⁴, and officers from the chief Mat. 26 ; 47.
Mar. 14 ; 43.
Lu. 22 ; 47.
 priests and the pharisees, came thither with

⁵⁴ A Roman troop of soldiers, containing about five hundred.

CH. 18.

SECT. XI.

4 lanterns and torches, and arms. But Jesus, who knew all that was coming upon him, went
 5 forth and said to them, whom seek ye? They answered him, Jesus the Nazarene. Jesus replied, I am he. Now Judas who betrayed him
 6 was with them. He had no sooner said to them, "I am he," than they going backwards fell to
 7 the ground. He therefore asked them again, Whom seek ye? They said, Jesus the Naza-
 8 rene. Jesus answered, I have told you that I am he. If, therefore, ye seek me, let these go
 9 away. Thus was that which he had spoken verified, "of those whom thou gavest me I have
 10 "lost none." Then Simon Peter, who had a sword, drew it, and smote the high priest's servant, and cut off his right ear. Now the servant's name was Malchus. Jesus then said to Peter, Put up the sword into the scabbard. Shall I not drink the cup which the Father hath given me?

12 Then the cohort⁵⁴ and their commander, and
 13 the Jewish officers, apprehended Jesus, and having bound him, brought him first to Annas⁵⁵, because he was father-in-law to Caiaphas who was
 14 high priest that year. Now it was Caiaphas who had said in council to the Jews, "It is expedient that one man die for the people."

15 Meantime Simon Peter and another disciple followed Jesus. That disciple being known to the high priest, entered his court-yard with

ch. 17; 12.

ch. 11; 50.

Mat. 26; 58.
 Mar. 14; 54.
 Lu. 22; 54.

⁵⁴ A Roman troop of soldiers, containing about five hundred.

⁵⁵ Called by Josephus *Ananus*.

SECT. XI.

CH. 18.

- 16 *Jesus. But Peter stood without at the door. Therefore the other disciple who was known to the high priest, went out and spoke to the portress, and brought in Peter. Then this maid the portress, said to Peter, Art not thou also one of this man's disciples? He answered, I am*
- 17 *not. Now the servants and the officers stood near a fire which they had made, because it was cold, and warmed themselves. And Peter was standing with them, and warming himself.*
- 18 *Then the high priest interrogated Jesus concerning his disciples and his doctrine. Jesus answered, I spake openly to the world; I always taught in the synagogues and in the temple, whither the Jews constantly resort. I said nothing in secret. Why examinest thou me? Examine them who heard me teach.*
- 19 *They know what I said. When he had spoken thus, one of the officers who attended, gave him a blow and said, Answerest thou thus the high priest? Jesus replied, If I have spoken amiss, show wherein it is amiss; if well, why smitest thou me? Now Annas⁵⁵ had sent him bound to Caiaphas the high priest.*
- 20 *As Peter stood warming himself, they asked him, Art not thou also one of his disciples? He denied it and said, I am not. One of the servants of the high priest, a kinsman to him, whose ear Peter had cut off, said, Did not I see thee*

Mat. 26 ; 57.
Mar. 14 ; 53.

Mat. 26 ; 69.
Mar. 14 ; 67.
Lu. 22 ; 55.

⁵⁵ Called by Josephus *Ananus*.

27 in the garden with him? *Peter denied again, and immediately the cock crew.*

Mat. 27 ; 1.
Mar. 15 ; 1.
Lu. 23 ; 1.
Acts. 10 ; 28.
& 11 ; 3.

28 *THEN they led Jesus from the house of Caiaphas to the pretorium⁵⁶ : it was now morning ; but the Jews entered not the pretorium⁵⁶, lest they should be defiled, and so not in a con-*

29 *dition to eat the passover. Pilate, therefore, went out to them and said, Of what do ye ac-*

30 *cuse this man? They answered, If he were not a criminal, we would not have delivered him to*

31 *thee. Pilate, therefore, said, Take him yourselves then, and judge him according to your law. The Jews replied, We are not permitted*

Mat. 20 ; 19.

32 *to put any man to death. And thus what Jesus had spoken, signifying what death he should die, was accomplished.*

Mat. 27 ; 11.
Mar. 15 ; 2.
Lu. 23 ; 3.

33 *Then Pilate returned to the pretorium⁵⁶, and having called Jesus, said to him, Thou art*

34 *the king of the Jews? Jesus answered, Sayest thou this of thyself? or did others tell thee so*

35 *concerning me? Pilate replied, Am I a Jew? Thine own nation, yea, the chief priests have delivered thee to me. What hast thou done?*

36 *Jesus answered, My kingdom is not of this world. If my kingdom were of this world, my adherents would have fought to prevent my falling into the hands of the Jews ; but my king-*

37 *dom is not hence. Pilate thereupon said, Thou art king then? Jesus answered, Thou sayest that I am king. For this I was born ; and for*

⁵⁶ Procurator's palace, or hall of audience.

SECT. XI.

CH. 19.

this I came into the world, to give testimony to the truth. Whosoever is of the truth, harken-
 38 eth to me. *Pilate asked him, What is truth? and so saying, went out again to the Jews, and said to them, For my part, I find nothing culpa-*
 39 *ble in this man. But, since it is customary that* Mat. 27 ; 15.
I release to you one at the passover, will ye Mar. 15 ; 6.
that I release to you the king of the Jews? Lu. 23 ; 17.
 40 *Then they all cried, saying, Not this man, but* Acts. 3 ; 4.
Barabbas. Now Barabbas was a robber.

XIX. *Then Pilate caused him to be scourged. And* Mat. 27 ; 27.
the soldiers crowned him with a wreath of thorn Mar. 15 ; 15.
which they had platted ; and having thrown a
 3 *purple mantle about him, said, Hail ! king of the*
 4 *Jews, and gave him blows on the face. Pilate,*
therefore, went out again and said to them, Lo,
I bring him forth to you, that ye may know that
 5 *I find in him nothing culpable. Jesus then went*
forth wearing the crown of thorns and the purple
 6 *mantle ; and Pilate said to them, Behold the*
man ! When the chief priests and the officers saw
him, they cried, saying, Crucify, Crucify him.
Pilate said to them, Take him yourselves and
 7 *crucify him ; as for me, I find no fault in him.*
The Jews answered, We have a law, and by that
law he ought to die, because he assumed the
title of Son of God.
 8 *When Pilate heard this, he was the more*
 9 *afraid, and having returned to the pretorium,*
said to Jesus, Whence art thou ? But Jesus
 10 *gave him no answer. Then Pilate said to him,*
Wilt thou not speak unto me ? Knowest thou

- not that I have power to crucify thee, and power to release thee? *Jesus replied*, Thou couldst have no power over me, unless it were given thee from above; wherefore he who delivered me unto thee hath the greater sin. *Thenceforth Pilate sought to release him; but the Jews exclaimed*, If thou release this man, thou art not Cesar's friend. Whoever calleth himself king, opposeth Cesar.
- 13 *Pilate, on hearing these words, ordered Jesus to be brought forth, and sat down on the tribunal in a place named the pavement, in Hebrew Gabbatha*⁵⁷. (Now it was the preparation⁵⁸ of the paschal Sabbath, about the sixth hour⁵⁹.) And
- 14 he said to the Jews, Behold your king. But they cried out, Away, away with him, crucify him.
- 15 *Pilate said to them*, Shall I crucify your king? *The chief priests answered*, We have no king but Cesar. *He delivered him, therefore, to them to be crucified.*
- 16 *Then they took Jesus and led him away. And he carrying his cross, went out to a place called the place of skulls*⁶⁰, which is in Hebrew Golgotha, where they crucified him and two others with him, one on each side, and Jesus in the middle. *Pilate also wrote a title, and put it upon the cross. The words were, JESUS THE NAZARENE, THE KING OF THE JEWS.*
- 17 *And many of the Jews read this title (for the place*

Mat. 27 ; 33.
Mar. 15 ; 22.
Lu. 23 ; 33.

⁵⁷ A raised place.

⁵⁸ Friday.

⁵⁹ Twelve o'clock noon.

⁶⁰ Vul. Calvary.

SECT. XI.

CH. 19.

- where Jesus was crucified was nigh the city ;
and it was written in Hebrew, Greek, and
21 Latin ;) whereupon the chief priests said to Pi-
late, Write not " the king of the Jews," but
22 " who calleth himself king of the Jews." Pi-
late answered, What I have written, I have
written.
- 23 When the soldiers had nailed Jesus to the Mat. 27 ; 35.
Mat. 15 ; 24.
Lu. 23 ; 34.
cross, they took his mantle, and divided it into
four parts, one to every soldier : they also took
the coat, which was seamless, woven from the
24 top throughout, and said among themselves, Let
us not tear it, but determine by lot whose it
shall be ; thereby verifying the Scripture which
saith, " They shared my mantle among them, Ps. 22 ; 18.
" and cast lots for my vesture." Thus there-
fore acted the soldiers.
- 25 Now there stood near the cross of Jesus, his
mother, and her sister Mary the wife of Cleo-
26 phas, and Mary Magdalene. Then Jesus ob-
serving his mother, and the disciple whom he
loved standing by, said to his mother, Woman,
27 behold thy son. Then he said to the disciple,
Behold thy mother. And from that hour the
disciple took her to his own home.
- 28 After this Jesus, knowing that all was now
accomplished ; that the Scripture might be ful-
29 filled, said, I thirst. As there was a vessel Ps. 69 ; 21.
there full of vinegar, they filled a sponge with
vinegar, and having fastened it to a twig of
30 hyssop, held it to his mouth. When Jesus had
received the vinegar, he said, It is finished, and
bowing his head, yielded up his spirit.

- 31 *The Jews, therefore, lest the bodies should remain on the cross on the Sabbath⁶¹, for it was the preparation⁶² (and that Sabbath was a great day,) besought Pilate that their legs might be broken, and the bodies might be removed.*
- 32 *Accordingly the soldiers came and broke the legs of the first, and of the other who were crucified with him. But when they came to Jesus, and found that he was already dead, they did*
- 33 *not break his legs. But one of the soldiers with a spear pierced his side, whence blood and wa-*
- 34 *ter immediately issued. He was an eye-witness who attesteth this, and his testimony deserveth credit: nay, he is conscious that he speaketh*
- 35 *truth, that ye may believe. For these things happened that the Scripture might be verified,*
- 36 *“None of his bones shall be broken.” Again, the Scripture saith elsewhere, “They shall look*
- 37 *“on him whom they have pierced.”*

Ex. 12; 46.
Num. 9; 12.
Zec. 12; 10.

SECTION XII.

THE RESURRECTION.

Mat. 27; 57.
Mar. 15; 43.
Lu. 23; 50.
ch. 3; 1.

- 38 *AFTER this Joseph the Arimathean, who was a disciple of Jesus, but a concealed disciple, for fear of the Jews, asked permission of Pilate to*

⁶¹ Saturday:

⁶² Friday:

SECT. XII.

CH. 20.

take away the body of Jesus; which Pilate having granted, he went and took the body of
 39 Jesus. Nicodemus also, who had formerly repaired to Jesus by night, came and brought a mixture of myrrh and aloes, weighing about a
 40 hundred pounds. These men took the body of Jesus, and wound it in linen rollers with the spices, which is the Jewish manner of embalming.
 41 Now in the place where he was crucified there was a garden, and in the garden a new monument wherein no one had ever yet been laid.
 42 There they deposited Jesus on account of the Jewish preparation⁶³, the monument being near.

XX. The first day of the week⁶⁴ Mary Magdalene went early to the monument, while it was yet dark, and saw that the stone had been re-
 2 moved from the entrance. Then she came running to Simon Peter, and to that other disciple whom Jesus loved, and said to them, They have taken the Master out of the monument, and
 3 we know not where they have laid him. Immediately Peter went out, and the other disciple
 4 ple, to go to the monument. And both ran together, but the other disciple out-ran Peter, and
 5 came first to the monument; and stooping down, he saw the linen rollers lying, but went not in.
 6 Then came Simon Peter, who followed him,
 7 and went into the monument, where he observed the rollers lying, and the handkerchief which had been wrapped about his head, not laid beside them, but folded up in a place by itself.

Mat. 28; 1.
 Mar. 16; 1.
 Lu. 24; 1.

⁶³ Friday.⁶⁴ Sunday.

8 *Then the other disciple, who came first to the monument, entered also ; and he saw and believed [the report.] For as yet they did not understand from the Scriptures that he was to rise from the dead. Then the disciples returned to their companions.*

11 *But Mary stood without near the monument weeping. As she wept, stooping down to look into the monument, she saw two angels in white, sitting where the body of Jesus had lain, one at the head, the other at the feet. And they said to her, Woman, why weepest thou ? She answered, Because they have taken away my Master, and I know not where they have laid him. Having said this, she turned about and saw Jesus standing, but knew not that it was Jesus. Jesus said to her, Woman, why weepest thou ? whom seekest thou ? She supposing him to be the gardener, answered, Sir, if thou have conveyed him hence, tell me where thou hast laid him, and I will take him away. Jesus said to her, Mary. She turning said to him, Rabboni, that is, Doctor. Jesus said to her, Lay not hands on me, for I have not yet ascended to my Father ; but go to my brethren, and say unto them, ‘ I ascend to my Father, and your Father, my God and your God.’ Mary Magdalene went and informed the disciples that she had seen the Master, and that he had spoken these things to her.*

Mar. 16 ; 14.
Lu. 24 ; 36.

19 *In the evening of that day, the first of the week⁶⁵, Jesus came where the disciples were con-*

SECT. XII.

CH. 20.

- vened (*the doors having been shut for fear of the Jews,*) and stood in the midst, and said to them,
 20 Peace be unto you. *Having said this, he shewed them his hands and his side. The disciples, therefore, rejoiced when they saw it was their*
 21 *Master. Jesus said again to them, Peace be unto you. As the Father hath sent me, so*
 22 *send I you. After these words he breathed on them, and said unto them, Receive the Holy*
 23 *Ghost. Whose sins soever ye remit, are re-* Mat. 18; 18.
mitted to them; and whose sins soever ye retain, are retained.
 24 *Now Thomas⁶⁶, that is Didymus⁶⁶, one of the twelve, was not with them when Jesus came.*
 25 *The other disciples, therefore, said to him, We have seen the Master. But he answered, Un-*
less I see in his hands the print of the nails, and put my finger to the print of the nails, and my
 26 *hand to his side, I will not believe. Eight days after, the disciples being again in the house, and Thomas with them, Jesus came, the*
doors having been shut, and stood in the midst,
 27 *and said, Peace be unto you. Then turning to Thomas, Reach hither thy finger, he said, and look at my hands; reach also thy hand and feel my side, and be not incredulous, but be-*
 28 *lieve. And Thomas answered, and said unto*
 29 *him, My Lord and my God. Jesus replied, Because thou seest me, Thomas, thou believest: happy they who, having never seen, shall nevertheless believe.*

⁶⁶ See ch. xi: 16.

ch. 21; 5.

30 *Many other miracles Jesus likewise performed in the presence of his disciples, which are not*
 31 *recorded in this book. But these are recorded that ye may believe, that Jesus is the Messiah the Son of God, and that believing ye may have life through his name.*

XXI. *AFTERWARDS* Jesus again appeared to the disciples at the sea of Tiberias, and in this
 2 manner he appeared. Simon Peter and Thomas⁶⁷, that is, Didymus⁶⁷, Nathanael of Cana in
 3 Galilee, the sons of Zebedee, and two other disciples of Jesus being together, Simon Peter said, I go a-fishing. They answered, We will go with thee. Immediately they went, and got aboard a bark, but that night caught nothing.
 4 In the morning Jesus stood on the shore; the disciples, however, knew not that it was Jesus.
 5 Jesus said to them, My lads, have ye any victuals? They answered, No. Cast the net, cried he, on the right side of the bark, and ye will find. They did so, but were not able to draw it,
 7 by reason of the multitude of fishes. Then that disciple whom Jesus loved, said to Peter, It is the Master. Simon Peter hearing that it was the Master, girt on his upper garment (which he had laid aside) and threw himself into the sea.
 8 But the other disciples came in the boat (for they were not farther from land than about two hundred cubits,) dragging the net with the fish-
 9 es. When they came ashore they saw a fire burning and fish laid thereon and bread. Jesus

⁶⁷ See ch. xi. 16.

SECT. XII.

CH. 21.

said to them, Bring of the fishes which ye have
 11 *now taken. Simon Peter went back and drew*
the net to land, full of large fishes, a hundred
and fifty three; and the net was not rent, not-
 12 *withstanding the number. Jesus said to them,*
Come and dine. Meantime none of the disci-
 13 *ples ventured to ask him, Who art thou? know-*
 14 *ing that it was the Master. Jesus then drew*
near, and taking bread and fish, distributed
 15 *among them. This is the third time that Jesus*
appeared to his disciples after his resurrection.
 16 *When they had dined, Jesus said to Simon*
Peter, Simon son of Jonas, lovest thou me more
than these? He answered, Yes, Lord, thou
knowest that I love thee. Jesus replied, Feed
 17 *my lambs. A second time he said, Simon son of*
Jonas, lovest thou me? He answered, Yes,
Lord, thou knowest that I love thee. Jesus re-
 18 *plied, Tend my sheep. A third time he said,*
Simon son of Jonas, lovest thou me? Peter
grieved at his asking this question a third time,
answered, Lord, thou knowest all things, thou
 19 *knowest that I love thee. Jesus replied, Feed*
my sheep. Verily verily I say unto thee, 2 Pet. 1; 14.
in thy youth thou girtest thyself, and wentest
whither thou wouldst; but in thine old age,
thou shalt stretch out thy hands; and another
will gird thee, and carry thee whither thou
 20 *wouldst not. This he spake, signifying by*
what death he should glorify God. After these
words he said to him, Follow me.

ch. 13 ; 23.

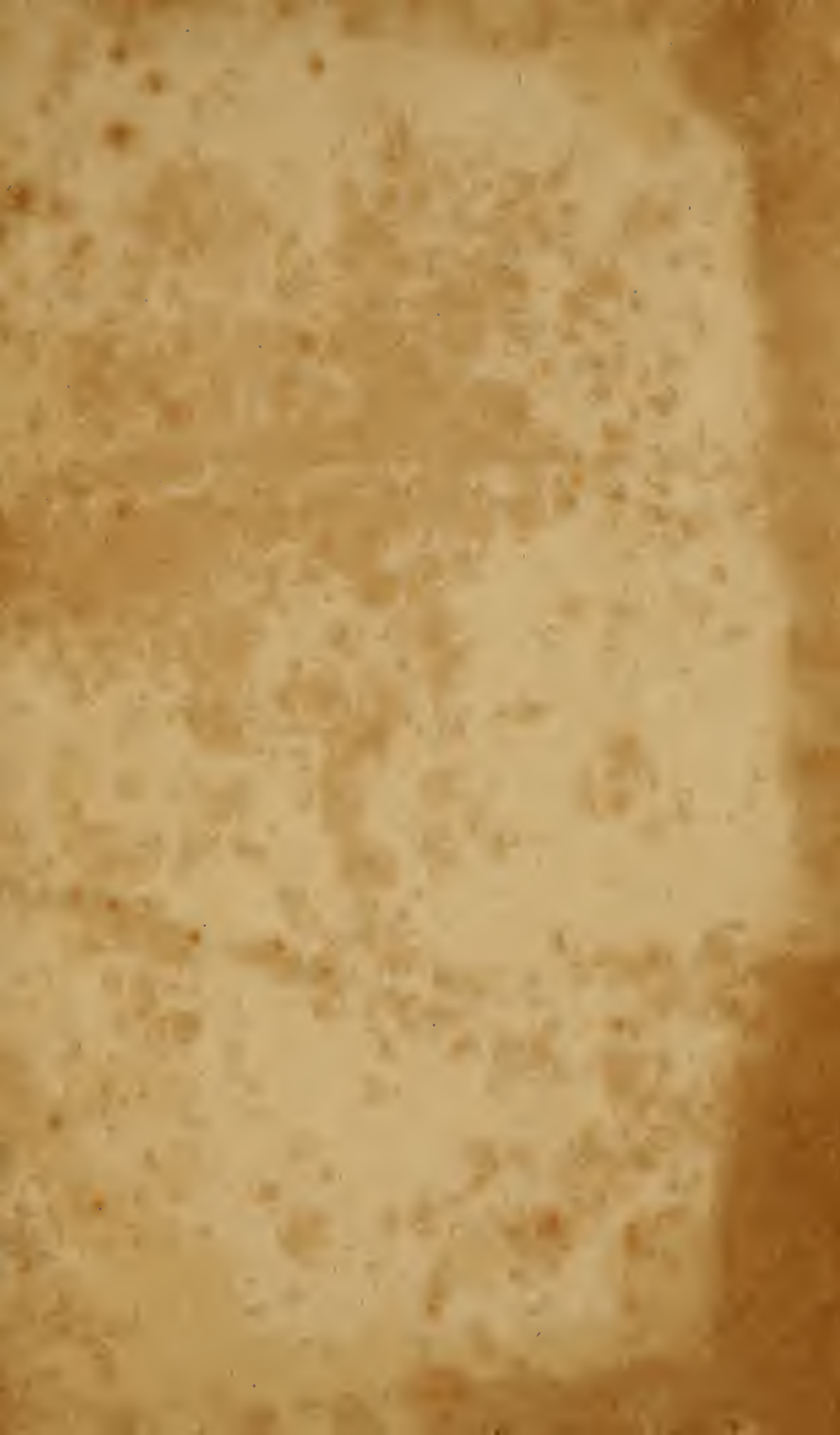
20 *And Peter turning about saw the disciple whom Jesus loved following (the same who leaning on his breast at the supper, had asked who it was that would betray him.) Peter seeing him, said to Jesus, And what, Lord, shall become of this man? Jesus answered, If I will, that he wait my return, what is that to thee, follow thou me. Hence arose the rumour among the brethren, that that disciple should not die; nevertheless Jesus said not that he should not die, but "If I will, that he wait my return, what is that to thee?"*

ch. 20 ; 30.

24 *It is this disciple who attesteth these things, and wrote this account; and we know that his testimony deserveth credit. There were many other things also performed by Jesus, which, were they to be severally related, I imagine the world itself could not contain the volumes that would be written. Amen.*











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