

The NEW TESTAMENT  
LIFE OF CHRIST

W. B. EARP







1913.

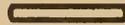


Bible, N.T. gospels, English, Harmonies, 1913.

# The New Testament Life of Christ



The Four Gospels  
In One Narrative



Compiled by  
**REV. W. R. EARP, A. B.,**  
Pastor of Coggin Avenue Baptist Church  
Brownwood, Texas

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## PREFACE.

This volume is the result of several years' study of the Life of Christ as it is given by the New Testament writers. It is prepared for the average Bible student with little spare time, for the Sunday School teacher, and for all who desire a more perfect knowledge of the life and works of the Savior. The volume itself is a consecutive narrative of the Life of Christ taken verbatim from the four Gospels. The author has endeavored to give a true account from the record of the Evangelists, using the exact language of the Gospel writers, adding no words except a few connectives and omitting nothing of significance. Repetitions have been made when necessary to bring out the various shades of thought of the different writers.

The author has brought together the testimony of the several witnesses in one composite narrative. The Revised Version, commonly known as the Canterbury or Anglo-American Revision, has been used as a basis for this volume, and, in a few instances, where some of the most ancient manuscripts give a fuller statement, such facts have been included. Due acknowledgment is made to the Harmony of the Gospels by John A. Broadus, the chronological order of which has been followed. Dr. Broadus' great work has been of inestimable value in the preparation of this book.

A noticeable feature of the present volume is the arrangement of the different events in the life of Christ into separate chapters, which will at once enable the writer to locate any event and find at once all that is said in the Sacred Writings on that subject.

Trusting that this volume may be of service to many who are anxious to know more of the life and works of the Savior, I send it forth in the name of him whose life and deeds are herein recorded.

W. R. EARP.

Brownwood, Texas, May the 8th, 1913.

## INTRODUCTION.

*By A. E. Baten, D.D.*

The continuous gospel narrative, in the very words of the four evangelists, compiled by Rev. W. R. Earp, is the product of a vast amount of painstaking labor. It is altogether different from any other life of Christ, and wholly unlike any other complete harmony of the Gospels, yet it is most truly a life of Christ, and an excellent Gospel harmony.

A striking feature of this work is the fact that there is not in it one single foot-note from first to last. Any one unwilling that the Old Book should tell its own story in its own way could not possibly have written this book. To such a person the temptation to try to fix up the record in some places would have been irresistible.

That Peter denied his Lord three times there can be no doubt. If all that is said in the parallel accounts be put together, it would appear, on the surface, that there might have been additional denials. There is absolutely no difficulty here, and any apparent discrepancy may be easily disposed of by means of an explanatory foot-note.

The case of the two malefactors on Calvary is another in which it would be very agreeable to append a marginal remark. It must have been that both robbers began railing at Jesus, and that one of them soon became convicted and actually defended the sufferer on the middle cross, and then offered a prayer to him.

Another point at which one would love to "harmonize" is in the matter of the several visits to the tomb of Jesus and his many appearances to his disciples. But in all these places, and everywhere else, the author has printed just what the evangelists actually said. There is really no discrepancy anywhere, but in many instances the beauty and strength of the record are marvelously intensified, reminding a thoughtful student of the parallelisms of

Hebrew poetry in which a thought is taken up and carried forward step by step, resulting in a climax. Take, for example, the two builders at the conclusion of the Sermon on the Mount:

Matt. 7:24-29. Luke 6:47-49.

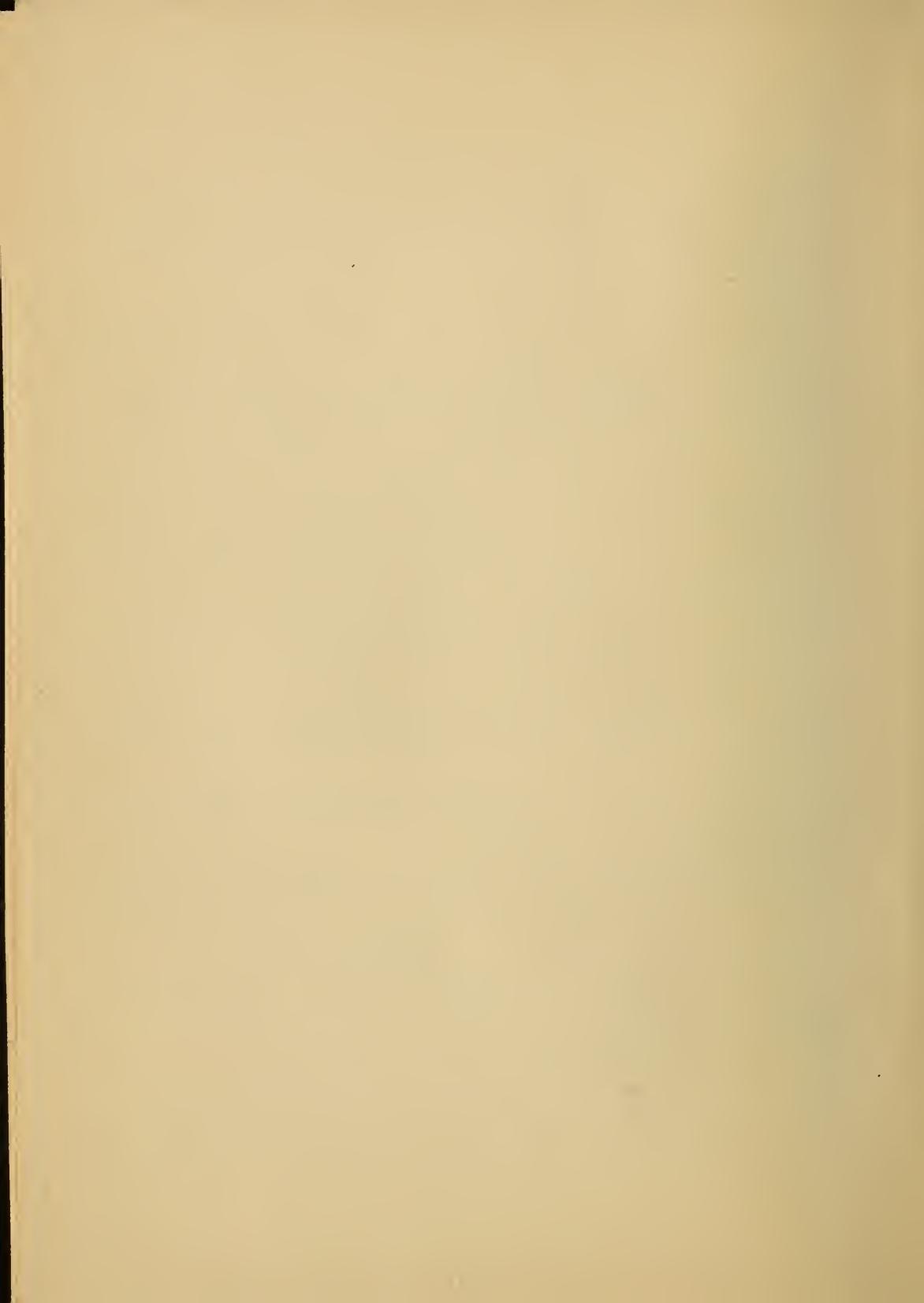
“Everyone therefore that cometh unto me, and heareth my words, and doeth them, I will show you to whom he is like: he shall be likened unto a wise man building a house, who digged and went deep, and laid a foundation upon the rock, and who built his house upon the rock: and when the rain descended and the floods came, and a flood arose, the stream brake against that house and the winds blew, and beat upon it and could not shake it, and it fell not; because it had been well builded, for it was founded upon the rock. But everyone that heareth these words of mine and doeth them not, shall be likened unto a foolish man which built his house upon the sand, the earth without a foundation; and the rain descended, and the winds blew, and smote upon that house; against which the stream brake, and straightway it fell in; and it fell: and great was the fall thereof; and the ruin of that house was great.”

A single passage in the story of the healing of a leper as recorded by the synoptists is unsurpassed, within my knowledge, in simple pathos:

“Behold a leper, a man full of leprosy; came unto him, and when he saw Jesus, he, kneeling down to him, fell on his face, and worshipped him and besought him saying, Lord if thou wilt, thou canst make me clean.”

Unless I am greatly mistaken, W. R. Earp has rendered an invaluable service to all persons interested in Gospel harmony and the life of Christ.

Blackwell, Oklahoma, May 22, 1913.



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# PART ONE

## MATTERS CONNECTED WITH THE BIRTH AND CHILDHOOD OF CHRIST.

### CHAPTER I.

#### *Introductory Portions of the Several Gospels.*

*Matthew, writing for Jewish readers, begins with a genealogy. Luke, writing like a Greek historian, begins with a dedication to a friend. John begins in a thoroughly unique manner, not with the birth of the subject, but with his eternal pre-existence, and the fact that the entire universe owes its existence to him; adding that he finally became incarnate, and we knew him well. See 1 John 1:1. Mark begins his narrative without any formal introduction.*

#### *Dedication of Luke's Gospel.*

Luke 1:1-4.

For as much as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word, it has seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty concerning the things wherein thou wast instructed.

#### *Introduction to John's Gospel.*

John 1:1-18.

In the beginning was the Word and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that hath been made. In him was life; and the life was the light of men. And

the light shineth in the darkness; and the darkness apprehended it not. There came a man, sent from God, whose name was John. The same came for a witness, that he might bear witness of the light, that all might believe through him. He was not that light, but came that he might bear witness of the light. There was the true light, even the light which lighteth every man, coming into the world. He was in the world and the world was made by him, and the world knew him not. He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become the children of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh, and dwelt among us, (and we beheld his glory, glory, as of the only begotten from the Father), full of grace and truth. John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me. For of his fulness we all received, and grace for grace. For the law was given by Moses; grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

### *The Genealogy in Matthew.*

Matt. 1:1-17.

The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren; and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat Ram; and Ram begat Amminadab; and Amminadab begat Nahshon. And Nahshon begat Salmon; and Salmon begat Boaz of Rahab; and Boaz begat Obed

of Ruth; and Obed begat Jesse; and Jesse begat David the king.

And David begat Solomon of her that had been the wife of Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa; and Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah; and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah; and Hezekiah begat Manasseh; and Manasseh begat Amon; and Amon begat Josiah; and Josiah begat Jechoniah and his brethren, at the time of the carrying away to Babylon.

And after the carrying away to Babylon Jechoniah begat Shealtiel; and Shealtiel begat Zerubbabel; and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

So all the generations from Abraham unto David are fourteen generations; and from David to the carrying away to Babylon is fourteen generations; and from the carrying away to Babylon unto the Christ fourteen generations.

### *The Genealogy in Luke.*

Luke 3:23-38.

Being the son (as was supposed) of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, the son of Matathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, the son of Jesus, the son of Eliezer, the son of

Jorim, the son of Matthat, the son of Levi, the son of Symeon, the son of Judas, the son of Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, the son of Amminadab, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of God.

## CHAPTER II.

### *Annunciation of the Birth of John the Baptist.*

Jerusalem, in the Temple. Probably B. C. 6.

Luke 1:5-25.

There was in the days of Herod, king of Judea, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

Now it came to pass, while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to enter into the temple of the Lord to burn incense. And the

whole multitude of the people were praying without at the hour of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And Zacharias was troubled when he saw him, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall be turned to the Lord their God. And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the father's to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him. And Zacharias said unto the angel, Whereby shall I know this? For I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. And behold, thou shalt be silent and not able to speak until the day these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. And the people were waiting for Zacharias, and they marvelled while he tarried in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them and remained dumb. And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

And after these days Elisabeth his wife conceived; and she hid herself five months, saying, Thus hath the Lord done unto me in the days he looked upon me, to take away my reproach among men.

## CHAPTER III.

*Annunciation to the Virgin Mary of the Birth of Jesus.*

Nazareth. Probably B. C. 5.

Luke 1:26-38.

Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph of the house of David; and the virgin's name was Mary. And he came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and he shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God. And behold, Elisabeth thy kinswoman, she also has conceived a son in her old age: and this is the sixth month with her that was called barren. For no word from God shall be void of power. And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

## CHAPTER IV.

*The Visit of Mary to Elisabeth.*

Hill Country of Judea.

Luke 1:39-56.

And Mary arose in these days and went into the hill country with haste, into a city of Judah; and entered into the house of Zacharias and saluted Elisabeth. And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost; and she lifted up her voice with a loud cry, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come unto me? For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. And blessed is she that believed; for there shall be a fulfilment of the things that have been spoken to her from the Lord. And Mary said,

My soul doth magnify the Lord,  
And my spirit hath rejoiced in God my Savior.  
For he hath looked upon the low estate of his handmaiden:  
For behold, from hence forth all generations shall call  
me blessed.

For he that is mighty hath done to me great things;  
And holy is his name.

And his mercy is unto generations and generations  
On them that fear him.

He hath showed strength with his arm;

He hath scattered the proud in the imagination of their  
heart.

He hath put down princes from their thrones.

And hath exalted them of low degree.

The hungry he hath filled with good things;

And the rich he hath sent empty away.

He hath holpen Israel his servant,

That he might remember mercy  
(As he spake unto our fathers)  
Toward Abraham and his seed forever.

And Mary abode with her about three months, and returned unto her house.

## CHAPTER V.

### *The Birth of John the Baptist and His Desert Life.*

Hill country of Judea.

Luke 1:57-80.

Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son. And her neighbors and her kinsfolk heard that the Lord had magnified his mercy toward her; and they rejoiced with her. And it came to pass on the eighth day, that they came to circumcise the child, and they would have called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, what he would have him called. And he asked for a writing tablet, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue was loosed, and he spake, blessing God. And fear came on all that dwelt round about them: and all these sayings were noised abroad through the hill country of Judea. And all that heard them laid them up in their hearts, saying, What then shall this child be? For the hand of the Lord was with him.

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,  
Blessed be the Lord, the God of Israel;  
For he hath visited and wrought redemption for his people,

And hath raised up a horn of salvation for us  
 In the house of his servant David  
 (As he spake by the mouth of his holy prophets which  
     have been since the world began),  
 Salvation from our enemies, and from the hand of all that  
     hate us;  
 To shew mercy towards our fathers,  
 And to remember his holy covenant;  
 The oath which he sware unto Abraham our father,  
 To grant unto us that we being delivered out of the hands  
     of our enemies  
 Should serve him without fear,  
 In holiness and righteousness before him all our days.  
 Yea and thou, child, shalt be called the prophet of the  
     Most High:  
 For thou shalt go before the face of the Lord to make  
     ready his ways;  
 To give knowledge of salvation unto his people  
 In the remission of their sins,  
 Because of the tender mercy of our God,  
 Whereby the day-spring from on high shall visit us,  
 To shine upon them that sit in darkness and the shadow  
     of death;  
 To guide our feet into the way of peace.

And the child grew, and waxed strong in the spirit,  
 and was in the deserts till the day of his shewing unto  
 Israel.

## CHAPTER VI.

### *Annunciation to Joseph of the Birth of Jesus.*

Nazareth.

Matt. I:18-25.

Now the birth of Jesus Christ was on this wise: When  
 his mother Mary had been betrothed to Joseph, before

they came together she was found with child of the Holy Ghost. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

Behold, the virgin shall be with child, and shall bring forth a son,

And they shall call his name Immanuel; which is, being interpreted, God with us. And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; and knew her not till she had brought forth a son.

## CHAPTER VII.

### *The Birth of Jesus.*

Bethlehem. Probably B. C. 5.

Luke 2:1-7.

Now it came to pass in those days, there went out a decree from Caesar Augustus, that all the world should be enrolled. This was the first enrolment when Quirinius was governor of Syria. And all went to enrol themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea to the city of David, which is called Bethlehem, because he was of the house and family of David; to enrol himself with Mary, who was betrothed to him, being great with

child. And it came to pass, while they were there, the days were fulfilled that she should be delivered. And she brought forth her first born son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

## CHAPTER VIII.

### *Angels Proclaim to the Shepherds that the Savior is Born at Bethlehem.*

Near Bethlehem.

Luke 2:8-20.

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David, a Savior which is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,

And on earth peace among men in whom he is well pleased.

And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known to us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known concerning the saying which was

spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these sayings, pondering them in her heart. And the shepherds returned glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

## CHAPTER IX.

### *The Circumcision of Jesus, and Presentation in the Temple.*

Bethlehem and Jerusalem.

Luke 2:21-38.

And when eight days were fulfilled for circumcising him, his name was called JESUS, which was so called by the angel before he was conceived in the womb.

And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord (as it is written in the law of the Lord, Every male that openeth the womb, shall be called holy to the Lord), and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death before he had seen the Lord's Christ. And he came in the Spirit into the temple: and when the parents brought in the child Jesus that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God and said, Now lettest thou thy servant depart, O Lord, According to thy word, in peace;

For mine eyes have seen thy salvation,  
Which thou hast prepared before the face of all the  
peoples:

A light for revelation to the Gentiles,  
And the glory of thy people Israel.

And his father and his mother were marvelling at the things which were spoken concerning him; and Simeon blessed them, and said unto Mary, his mother, Behold, this child is set for the falling and rising up of many in Israel; and for a sign which is spoken against; yea, and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with her husband seven years from her virginity, and she had been a widow even for four score and four years), which departed not from the temple, worshipping with fastings and supplications night and day. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem.

## CHAPTER X.

### *The Magi Visit the New Born King of the Jews.*

Jerusalem and Bethlehem.

Matt. 2:1-12.

Now when Jesus was born in Bethlehem of Judea in the days of Herod, the king, behold, wise men from the East came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his star in the East, and are come to worship him. And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be

born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet:  
And thou Bethlehem, land of Judah,  
Art in no wise least among the princes of Judah;  
For out of thee shall come forth a governor,  
Which shall be shepherd of my people Israel.

Then Herod privily called the wise men, and learned of them carefully what time the star appeared. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child: and when ye have found him, bring me word, that I also may come and worship him. And they, having heard the king, went their way; and lo, the star, which they saw in the East went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold, and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

## CHAPTER XI.

### *The Child Jesus Carried to Egypt and the Children of Bethlehem Slain.*

Probably B. C. 4.

Matt. 2:13-18.

Now when they were departed, behold an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee; for Herod will seek the young child to destroy him. And he arose and took the

young child and his mother by night, and departed into Egypt; and was there until the death of Herod; that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying:

A voice was heard in Ramah,

Weeping and great mourning,

Rachel weeping for her children;

And she would not be comforted, because they are not.

## CHAPTER XII.

### *The Child Jesus Brought from Egypt to Nazareth.*

Probably B. C. 4.

Matt. 2:19-23. Luke 2:39.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel; for they are dead that sought the young child's life. And when they had accomplished all things according to the law of the Lord, he arose and took the young child and his mother, and they returned, and came into the land of Israel. But when he heard that Archelaus was reigning over Judea in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in their own city called Nazareth; that it might be fulfilled, which was spoken by the prophets, that he should be called a Nazarene.

## CHAPTER XIII.

*Jesus Lives at Nazareth and Visits Jerusalem When Twelve Years Old.*

Probably A. D. 7 or 8.

Luke 2:40-52.

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

And his parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old, they went up after the custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: and when they found him not, they returned to Jerusalem, seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions: and all that heard him were amazed at his understanding and his answers. And when they saw him they were astonished: and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I sought thee sorrowing. And he said unto them, How is it that ye sought me? Wist ye not that I must be in my Father's house? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart.

And Jesus advanced in wisdom and stature, and in favor with God and men.

## PART TWO

### ***BEGINNING OF THE FORERUNNER'S MINISTRY.***

*Several Months. Probably A. D. 25 or 26.*

*In the Wilderness of Judea, and beside the Jordan.*

#### CHAPTER XIV.

### ***John the Baptist Preaches the near Approach of the Messianic Reign, and Baptizes in the Jordan Those Who Repent and Believe.***

Matt. 3:1-12. Mark 1:1-8. Luke 3:1-18.

The beginning of the gospel of Jesus Christ, the Son of God.

Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being Governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the reign of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, in the high priesthood of Annas and Caiaphas, the Word of God came unto John the son of Zacharias in the wilderness. And in those days came John the Baptist preaching in the wilderness of Judea, saying, Repent ye; for the kingdom of heaven is at hand. And he came into the region round about preaching the baptism of repentance unto the remission of sins; as it is written in the book of the word of Isaiah the prophet; for this is he that was spoken of by Isaiah the prophet, saying,

Behold, I send my messenger before thy face, who shall declare thy way;

The voice of one crying in the wilderness, make ye ready the way of the Lord,

Make his paths straight; every valley shall be filled,

And every mountain and hill shall be brought low ;  
And the crooked shall be made straight,  
And the rough ways smooth ;  
And all flesh shall see the salvation of God.

John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins ; Now John himself was clothed with raiment of camel's hair, and had a leathern girdle about his loins ; and the food which he did eat was locusts and wild honey. And then there went out to him all they of Jerusalem, and all the country of Judea, and all the region round about Jordan ; And they were baptized of him in the river Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees coming to his baptism he said unto them, and therefore he said, to the multitude that went out to be baptized of him, Ye offspring of vipers who warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance: and think not within yourselves, and begin not to say within yourselves, We have Abraham to our father ; for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now is the axe also laid unto the root of the trees: every tree therefore that bringeth not good fruit is hewn down, and cast into the fire. And the multitudes asked him, saying, What then must we do? And he answered and said unto them, He that hath two coats, let him impart to him that hath none ; and he that hath food, let him do likewise. And there came also Publicans to be baptized, and they said unto him, Master, What must we do? And he said unto them, Extort no more than that which is appointed you. And soldiers also asked him, saying, And we, what must we do? And he said unto them, Do violence to no man, neither exact anything wrongfully: and be content with your wages.

And as the people were in expectation, and all men

reasoned in their hearts concerning John, whether haply he were the Christ: John answering, preached unto them, saying unto them all; I indeed baptize you with water unto repentance, but there cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, throughly to cleanse his threshing floor; and will gather his wheat into his garner; but the chaff he will burn up with unquenchable fire.

With many other exhortations therefore preached he good tidings unto the people.

## PART THREE

### *THE BEGINNING OF OUR LORD'S MINISTRY.*

*In all parts of the Holy Land, lasting several months. For the most part, probably A. D. 27.*

#### CHAPTER XV.

##### *Jesus Baptized by John in the Jordan.*

Bethany beyond Jordan.

Matt. 3:13-17. Mark 1:9-11. Luke 3:21, 22.

Then it came to pass in those days that Jesus came from Nazareth of Galilee, and cometh to the Jordan, unto John to be baptized of him, and was baptized of John in the Jordan. But John would have hindered him, saying, I have need to be baptized of thee, And comest thou to me? But Jesus answering, said unto him, Suffer it now; for thus it becometh us to fulfill all righteousness. Then he suffereth him. Now it came to pass, when all the people were baptized, that Jesus also having been baptized, and straightway coming up out of the water, and praying, the heavens were opened unto him, and he saw the heavens rent asunder, and he saw the Spirit of God descending as a dove, and coming upon him; and, lo, a voice out of the heavens, saying, This is my beloved Son in whom I am well pleased. And the Holy Ghost descended in a bodily form as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased. And Jesus himself, when he began to teach, was about thirty years of age.

## CHAPTER XVI.

*Jesus Tempted in the Wilderness.*

Matt. 4:1-11. Mark 1:12, 13. Luke 4:1-13.

And Jesus full of the Holy Spirit, returned from the Jordan, and straightway the Spirit driveth him forth into the wilderness. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil; and he was led by the Spirit and was in the wilderness during forty days, being tempted of Satan, the devil. And he was with the wild beasts, and he did eat nothing in those days; and he fasted forty days and forty nights; and when they were completed he afterwards hungered. And the tempter, the devil, came unto him and said: Command this stone that it become bread if thou art the Son of God. And if thou art the Son of God command that these stones become bread. And Jesus answered and said unto him, But, it is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him, and he was led into the holy city, Jerusalem, and he set him upon the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence; for it is written, He shall give his angels charge concerning thee to guard thee; and on their hands they shall bear thee up, Lest haply thou dash thy foot against a stone.

Jesus answering, said unto him: It is again said in the writings, Thou shalt not tempt the Lord thy God. Again, the devil taketh him, and led him into an exceeding high mountain, and showed him all the kingdoms of the world and the glory of them in a moment of time. And the devil said unto him, To thee I will give all this authority, and all these things, and the glory of them: If thou wilt fall down, and worship me. For it has been

delivered unto me; and to whomsoever I will give it. If thou therefore wilt worship before me, it shall all be thine. And Jesus answered and said unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

And when the devil had completed every temptation, he departed, and leaveth him for a season; and behold, angels came and ministered unto him.

## CHAPTER XVII.

### *John Testifies to Jesus.*

At Bethany beyond the Jordan.

John 1:19-34.

And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? And he confessed, and denied not; and he confessed, I am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. They said therefore unto him, Who art thou? That we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. And they had been sent from the Pharisees. And they asked him, and said unto him, Why then baptizeth thou, if thou art not the Christ, neither Elijah, neither the prophet? John answered them, saying, I baptize with water: in the midst of you standeth one whom ye know not, even he that cometh after me, the latchet of whose shoes I am not worthy to unloose. These things were done in Bethany beyond Jordan, where John was baptizing.

On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which taketh away the

sin of the world! This is he of whom I said, After me cometh a man which is become before me: for he was before me. And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing with water. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not; but he that sent me to baptize with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.

## CHAPTER XVIII.

### *Jesus makes his first Disciples.*

At Bethany beyond the Jordan.

John 1:35-51.

Again on the morrow John was standing, and two of his disciples; and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! And the two disciples heard him speak, and they followed Jesus. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Master), where abidest thou? He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. One of the two that heard John speak, and followed him, was Andrew Simon Peter's brother. He findeth his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, the Christ). He brought him unto Jesus. Jesus looked upon him, and said, Thou art

Simon the son of John; thou shalt be called Cephas (which is by interpretation, Peter).

On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me. Now Philip was from Bethsaida, of the city of Andrew and Peter. Philip findeth Nathaniel, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathaniel said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathaniel coming unto him, and saith of him, Behold, an Israelite indeed, in whom is no guile! Nathaniel saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. Nathaniel answered him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? Thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

## CHAPTER XIX.

### *Jesus Works His First Miracle.*

At Cana in Galilee.

John 2:1-11.

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and Jesus also was bidden, and his disciples, to the marriage. And when the wine failed, the mother of Jesus said unto him, They have no wine. And Jesus saith unto her, Woman, what

have I to do with thee? Mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. Now there were six water pots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. Jesus saith unto them, Fill the water pots with water. And they filled them up to the brim. And he saith unto them, Draw out now and bear unto the ruler of the feast. And they bare it. And when the ruler of the feast tasted the water, now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast calleth the bridegroom, and saith unto him, Every man setteth on first the good wine; and when men have drunk freely, then that which is worse: thou hast kept the good wine until now. This beginning of his signs did Jesus in Cana of Galilee and manifested his glory and his disciples believed on him.

## CHAPTER XX.

*Jesus Makes His First Sojourn at Capernaum, Accompanied by His Kindred and His Early Disciples.  
Capernaum Will Become His Home.*

John 2:12.

After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and there they abode not many days.

## CHAPTER XXI.

*Jesus Attends the First Passover During His Ministry.*

Jerusalem. Probably A. D. 27.

He cleanses the Temple.

John 2:13-22.

And the passover of the Jews was at hand, and Jesus went up to Jerusalem. And he found in the temple those who sold oxen and sheep and doves, and the changers of money, sitting: and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; and to them that sold doves he said, Take these things hence; make not my Father's house a house of merchandise. His disciples remembered that it was written, The zeal of thine house shall eat me up. The Jews therefore answered and said unto him, What sign showest thou unto us, seeing thou doest these things. Jesus answered and said unto them, Destroy this temple and in three days I will raise it up. The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days? But he spake of the temple of his body, When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture and the word which Jesus had said.

*During the Passover, Many Believe on Jesus, Including the Ruler Nicodemus. Conversation With Nicodemus.*

John 2:23 to 3:21.

Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did. But Jesus did not trust himself unto them for that he knew all men and because he needed not that

any one should bear witness concerning man: for he himself knew what was in man.

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these signs which thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter a second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, Ye must be born anew. The wind bloweth where it listeth and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth; so is every one that is born of the spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things? Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen; and ye receive not our witness. If I told you earthly things, and ye believed not, how shall ye believe, if I tell you heavenly things? And no man hath ascended into heaven, but he that descended out of heaven, even the Son of man, which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth, may in him have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world

should be saved through him. He that believeth on him is not judged; he that believeth not has been judged already, because he hath not believed on the name of the only begotten Son of God. And this is the judgment, that the light is come into the world, and men loved darkness rather than the light, for their works were evil. For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reprovèd. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

## CHAPTER XXII.

### *His Early Ministry in Judea, and John's Renewed Testimony.*

Judea and Aenon.

John 3:22-36.

After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptized. And John also was baptizing in Aenon near to Salim, because there was much water there; and they came, and were baptized. For John was not yet cast into prison. There arose therefore a questioning on the part of John's disciples with a Jew about purifying. And they came unto John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him. And John answered and said, A man can receive nothing, except it have been given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but, I am sent before him, He that hath the bride is the bridegroom: but the friend of the bridegroom which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease.

He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: he that cometh from heaven is above all. What he hath seen and heard, of that he beareth witness; and no man receiveth his witness. He that hath received his witness, hath set his seal to this, that God is true. For he whom God has sent speaketh the words of God: for he giveth not the spirit by measure. The Father loveth the Son, and hath given all things into his hands. He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him.

### CHAPTER XXIII.

#### *Jesus Removes From Judea Through Samaria to Galilee.*

Reasons for leaving Judea. Conversation at Jacob's well, and sojourn at Sichar.

John 4:1-45. Luke 3:19, 20. Matt. 4:12. Mark 1:14.  
Luke 4:14.

When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus himself baptized not, but his disciples), he left Judea, and departed again into Galilee. And he must needs pass through Samaria.

But Herod, the tetrarch, being reproved by him for Herodias, his brother's wife, and for all the evil things which Herod had done, added yet this above all, that he shut up John in prison.

Now after John was delivered up, and when Jesus heard that John was delivered up, he withdrew and he returned in the power of the spirit into Galilee.

So he cometh to a city of Samaria, called Sichar, near

to the parcel of ground that Jacob gave to his son Joseph; and Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. For his disciples were gone away into the city to buy food. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, which am a Samaritan woman? (For Jews have no dealings with Samaritans). Jesus answered and said unto her, If thou knewest the gift of God, and who it is that sayest to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle? Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall become in him a well of water springing up into eternal life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw. Jesus saith unto her, Go, call thy husband and come hither. The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not; we worship that which we know: for salvation is from the

Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for such doth the father seek to be his worshippers. God is a spirit: and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messiah cometh (which is called Christ): when he is come, he will declare unto us all things. Jesus saith unto her, I that speak unto thee am he.

And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? Or, Why speakest thou with her? So the woman left her water pot and went away into the city, and saith to the men, Come, see a man, which told me all things that ever I did: can this be the Christ? They went out of the city, and were coming to him. In the meanwhile the disciples prayed him, saying, Rabbi, Eat. But he said to them, I have meat to eat that ye know not. The disciples therefore said one to another, Hath any man brought him aught to eat? Jesus saith unto them, My meat is to do the will of him that sent me and to accomplish his work. Say not ye, There are yet four months and then cometh the harvest? Behold, I say unto you, Lift up your eyes and look on the field, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein is the saying true, One soweth and another reapeth. I sent you to reap that whereon ye have not labored: others have labored and ye are entered into their labor.

And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that ever I did. So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days. And many more believed because of his word; and they said to the woman, Now we believe, not because of thy speaking: for we have

heard for ourselves and know that this is indeed the Savior of the world.

And after the two days he went forth from thence into Galilee. For Jesus himself testified, that a prophet hath no honor in his own country. So when he came into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.

## PART FOUR

### OUR LORD'S GREAT MINISTRY IN GALILEE.

Probably more than a year, in A. D. 27 and 28.

1. *He revisits Cana and Nazareth, then settles at Capernaum and recalls four disciples.* 2. *He makes a journey about Galilee, teaching and healing on a large scale; afterwards performing various miracles at Capernaum, and calls Matthew.* 3. *While attending a feast at Jerusalem he heals on the Sabbath and afterwards does the same in Galilee, in both cases awakening a desire to kill him.* 4. *Great crowds now attend his ministry in Galilee and he chooses the twelve disciples, giving them and the multitude the sermon on the mount.* 5. *Various miracles, which spread his fame over the land and then comes a message of inquiry from John which occasions special discourses.* 6. *Again, he makes a journey about Galilee and meets with the blasphemous accusation of being in league with Satan, and meets with opposition of his mother and brethren.* 7. *Then comes the first great group of parables, after which he crosses the lake, heals the Gadarene demoniacs, and, returning to Galilee, revisits Nazareth. He makes the third journey about Galilee with the twelve sent in advance. Here his miracles excite the jealous fears of Herod Antipas.*

### CHAPTER XXIV.

#### *General Account of His Teaching in Galilee.*

Matt. 4:17. Mark 1:14, 15. Luke 4:14, 15.

(And after John was delivered up, Jesus returned in the power of the spirit, and came into Galilee). From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand. And a fame went out concerning him to all the region round about. And being glorified of all, he taught in their synagogues, saying, The time

is fulfilled, and the kingdom of God is at hand; repent ye, and believe in the gospel.

## CHAPTER XXV.

### *Jesus Heals at Cana the Son of a Nobleman of Capernaum.*

John 4:46-54.

He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death. Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way. And as he was now going down, his servants met him, saying, That his son lived. So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. So the father knew it was at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second sign that Jesus did, having come out of Judea into Galilee.

## CHAPTER XXVI.

### *Rejected at Nazareth, He makes Capernaum His Residence.*

Luke 4:16-31. Matt. 4:13-16.

And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue

on the Sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written:

The Spirit of the Lord is upon me,  
Because he anointed me to preach good tidings to the  
poor:

He hath sent me to proclaim release to the captives,  
And recovering of sight to the blind,  
To set at liberty them that are bruised,  
To proclaim the acceptable year of the Lord.

And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. And he began to say unto them, Today hath this scripture been fulfilled in your ears. And all bear him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son? And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country. And he said, Verily, I say unto you, No prophet is acceptable in his own country. But of a truth I say unto you, there were many widows in Israel in the days of Elijah, when the heaven was shut up for three years and six months, when there came a great famine over all the land; and unto none of them was Elijah sent, but unto Zarephath, in the land of Sidon, unto a woman that was a widow. And there were lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. And they were all filled with wrath in the synagogue, as they heard these things; and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. But he passing through the midst of them, went his way. And he came down to Capernaum, a city of Galilee.

And leaving Nazareth, he came and dwelt in Capernaum which is by the sea, in the borders of Zebulon and Naphtali; that it might be fulfilled which is spoken by Isaiah the prophet, saying:

The land of Zebulon and the land of Naphtali

Toward the sea beyond Jordan,

Galilee of the Gentiles,

The people which sat in darkness

Saw a great light,

And to them which sat in the region and shadow of death,

To them did light spring up.

## CHAPTER XXVII.

### *Jesus Calls Four Fishermen to Follow Him.*

By the Sea of Galilee, near Capernaum.

Matt. 4:18-22. Mark 1:16-20. Luke 5:1-11.

And passing, walking along by the Sea of Galilee, he saw two brethren, Simon, who is called Peter, and Andrew, his brother, casting a net into the sea; for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And they straightway left their nets and followed him. And going on from thence a little farther he saw two other brethren, James the son of Zebedee, and John his brother, who were also with their father in the boat mending their nets. And straightway he called them. And straightway they left their boat and their father Zebedee in the boat with the hired servants and went after him and followed him. Now it came to pass, while the multitude pressed upon him, and heard the word of God, that he was standing by the Lake of Gennesaret; and he saw two boats standing by the lake; but the fishermen had gone out of them and were washing their nets. And he entered into one of the boats, which

was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitude out of the boat. And when he had left speaking, he said unto Simon, Put out into the deep and let down your nets for a draught. And Simon said, Master, we toiled all night and took nothing; but at thy word I will let down the nets. And when they had done this, they inclosed a great multitude of fishes; and their nets were breaking; and they beckoned unto their partners in the other boat, that they should come and help them. And they came and filled both boats, so they were about to sink. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was amazed and all that were with him, at the draught of fishes which they had taken; and so were also James and John, sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their boats to land, they left all, and followed him.

## CHAPTER XXVIII.

### *Jesus Heals a Demoniac in the Synagogue at Capernaum.*

Mark 1:21-28. Luke 4:31-37.

And he came down to Capernaum, a city of Galilee. And they go into Capernaum; and straightway on the Sabbath day he entered into the synagogue and taught; and he was teaching them on the Sabbath day, and they were astonished at his teaching; for his word was with authority. For he taught them as having authority and not as the scribes. And straightway there was in their synagogue a man with an unclean spirit, which had a spirit of an unclean devil; and he cried out with a loud voice, saying, Ah, What have we to do with thee, thou Jesus of

Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him down in the midst, and the unclean spirit, tearing him and crying with a loud voice, he came out of him, having done him no hurt. And amazement came upon all and they were all amazed in so much that they questioned among themselves and they spake together, one with another, saying, what is this word? A new teaching! For with authority and power he commandeth even the unclean spirits and they obey him, and they come out. And there went forth a rumour concerning him into every place, and the report of him went out straightway everywhere into all the regions of Galilee round about.

## CHAPTER XXIX.

### *He Heals Peter's Mother-in-Law and Many Others.*

Capernaum.

Matt. 8:14-17. Mark 1:29-34. Luke 4:38-41.

And he rose up from the synagogue, and straightway when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. Now Simon's wife's mother lay sick of a fever, and was holden of a great fever; and they besought him for her, and straightway they tell him of her. And when Jesus was come into Peters' house, he saw his wife's mother lying sick of a fever; and he came and stood over her, and rebuked the fever; and he touched her hand and took her by the hand and raised her up; and the fever left her; and immediately she rose up and ministered unto them.

And at even, when even was come, and when the sun was setting, all they that had any sick with divers dis-

eases brought them unto him: and when the sun was set, they brought unto him all that was sick, and many possessed of devils: and all the city was gathered together at the door. And he laid his hands on everyone of them and he cast out the spirits with the word and he healed all the many that were sick with divers diseases: that it might be fulfilled which was spoken by Isaiah the prophet saying:

Himself took our infirmities,  
And bare our diseases.

And devils also came out of many, crying out, and saying, Thou art the Son of God. And he rebuked them, and he suffered the devils, not to speak because they knew him, that he was the Christ.

## CHAPTER XXX.

### *He Journeys About Galilee, Preaching and Healing.*

Matt. 4:23-25. Mark 1:35-39. Luke 4:42-44.

And in the morning a great while before day, he rose up and went out and departed into a desert place, and there prayed. And when it was day, Simon and they that were with him, followed after him, and they found him, and say unto him, All are seeking thee. And the multitudes sought after him and came into a desert place unto him, and would have stayed him, that he should not go from them. But he said unto them, I must preach the good tidings of the kingdom of God to the other cities also, for therefore was I sent. And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also, because for this end came I forth. For Jesus went about in all Galilee, and he went into their synagogues and was teaching and preaching the gospel of the kingdom, in all the synagogues throughout Galilee, and casting out devils and healing all

manner of disease, and all manner of sickness among the people. And the report of him went forth into all Syria; and they brought unto him all that were sick, holden with divers diseases, and torments, possessed with devils, and epileptic, and palsied; and he healed them. And there followed him great multitudes from Galilee, and Decapolis, and Jerusalem, and Judea, and beyond Jordan.

## CHAPTER XXXI.

### *A Leper Healed and Much Excitement.*

Matt. 8:2-4. Mark 1:40-45. Luke 5:12-16.

And it came to pass, while he was in one of the cities, behold, a leper, a man full of leprosy; came unto him, and when he saw Jesus, he kneeling down to him, fell on his face, and worshipped him, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean. And straightway the leprosy departed from him, and his leprosy was cleansed, and he was made clean.

And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift for thy cleansing according as Moses commanded for a testimony unto him. And he strictly charged him, and saith unto him, See thou say nothing to any man; but go thy way and show thyself to the priest and offer for thy cleansing the things which Moses commanded for a testimony unto them, and he straightway sent him out. But he went out, and began to publish it much, and to spread abroad the matter; and so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities in so much that Jesus could no more openly enter into the city, but

he withdrew himself into the deserts, and prayed and was without in desert places: and they came to him from every quarter.

## CHAPTER XXXII.

### *Thronged in Capernaum, He Heals a Paralytic that was borne of Four and Lowered Through the Roof.*

Matt. 9:2-8. Mark 2:1-12. Luke 5:17-26.

And when he entered again into Capernaum, after some days, it was noised that he was in the house. And many were gathered together, so that there was no longer room for them, no, not even about the door; and he spake the word unto them. And it came to pass on one of these days, that he was teaching; and there were Pharisees and doctors of the law sitting by which were come out of Galilee and Judea and Jerusalem; and the power of the Lord was with him to heal.

And, behold, men come bringing unto him a man sick of the palsy, lying on a bed; borne of four. And they brought the man that was palsied; and they sought to bring him in, and to lay him before Jesus. And when they could not come nigh unto him for the crowd, and not finding by what way they might bring him in, they went up to the housetop and uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay, through the tiles with his couch into the midst before Jesus. And Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven thee. And, behold, there were certain of the scribes and Pharisees sitting there who began to reason, and reasoning in their hearts, saith within themselves, Who is this that speaketh blasphemies? Why doth this man thus speak? He blasphemeth. Who can forgive sins, but

one, even God alone? But straightway Jesus, perceiving in his spirit that they so reasoned, within themselves, and knowing their thoughts answered and said unto them, Why reason ye these things in your hearts? Wherefore think ye evil in your hearts? For whether is easier to say to the sick of the palsy, Thy sins are forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, he saith unto him that was sick of the palsy, I say unto thee, Arise, take up thy bed, and go unto thy house. And immediately, he rose up before them, and straightway took up the bed, whereon he lay, and went forth before them all; and departed to his house glorifying God. When the multitude saw it, they were afraid, and amazement took hold on all of them; in so much that they were all amazed, and glorified God, which had given such power to men, and they were filled with fear, saying, We never saw it on this fashion. We have seen strange things today.

### CHAPTER XXXIII.

#### *The Call of Matthew, Who Makes Him a Great Feast.*

Capernaum.

Matt. 9:9-13. Mark 2:13-17. Luke 5:27-32.

And after these things Jesus went forth again by the seaside; and all the multitude resorted unto him, and he taught them. And as he passed by from thence, he saw, and beheld a man named Levi, called Matthew, the son of Alphaeus, sitting at the place of toll, and he said unto him, Follow me. And he forsook all, and rose up and followed him. And Levi made him a great feast in his house: and there was a great multitude of publicans and many others that were sitting at meat with them. And it came to pass, when he was sitting at meat in his house, that

many publicans and sinners sat down with Jesus and his disciples; for there were many, and they followed him. And when the Pharisees and their scribes saw that he was eating with sinners and publicans, they murmured against his disciples, and said, Why do ye, and your master eat, and drink with publicans and sinners? But when Jesus heard it, he answered and said unto them, They that are whole have no need of a physician, but they that are sick. But, go, and learn what this meaneth, I desire mercy and not sacrifice: for I am not come to call the righteous but sinners to repentance.

#### CHAPTER XXXIV.

##### *Jesus Discourses on Fasting.*

Matt. 9:14-17. Mark 2:18-22. Luke 5:33-39.

And John's disciples and the Pharisees were fasting: and then came to him the disciples of John saying unto him, Why do we, John's disciples and the disciples of the Pharisees, fast often and make supplication; but thy disciples fast not? But thine eat and drink. And Jesus said unto them, Can ye make the sons of the bride chamber fast while the bridegroom is with them? Can they mourn as long as the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then will they fast in those days.

And he spake also a parable unto them, No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old. And no man seweth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, the new from the old, and a worse rent is made. Neither

do men put new wine into old wine skins. No man putteth new wine into old wine skins; else the wine will burst the skins, and the wine itself is spilled and the skins perisheth. But new wine must be put into fresh wine skins. Then they both are preserved. And no man having drunk old wine desireth new; for he saith, The old is good.

## CHAPTER XXXV.

### *Jesus Raiseth Jairus' Daughter and Heals a Woman Who Only Touched His Garment.*

Matt. 9:18-26. Mark 5:22-43. Luke 8:41-56.

While he spake these things unto them, behold, there cometh one of the rulers of the synagogue, a man by the name of Jairus, and he came and fell down at Jesus' feet and worshipped him, and besought him to come into his house; for he had an only daughter, about twelve years of age, and she lay a dying. And he falleth at his feet and beseecheth him much, saying, My little daughter is at the point of death; she is even now dead: but I pray thee that thou come and lay thy hands upon her, that she may be made whole, and she shall live. And Jesus arose and went with him, and followed him and so did his disciples. But as he went a great multitude followed him, and the multitudes thronged him. And behold, a woman who had an issue of blood twelve years, which had suffered many things of many physicians, and had spent all her living that she had upon physicians, and could not be healed of any, and was nothing bettered, but rather grew worse; and having heard the things concerning Jesus, came in the crowd behind him, and touched the border of his garment; for she said within herself, If I do but touch his garment, I shall be made whole. And immediately the issue of her blood stancheth. And straightway the fountain of her

blood was dried up; and she felt in her body that she was healed of her plague. And straightway Jesus, perceiving in himself that the power proceeding from him had gone forth, turned him about in the crowd and said, Who is it that touched me? Who touched my garments? And when all denied; his disciples, Peter and they that were with him, said: Master, thou seest the multitude thronging thee, and sayest thou, Who touched me? The multitudes press thee and crush thee. But Jesus said, Some one did touch me; for I perceived that power had gone forth from me. And when the woman saw that she was not hid, but knowing what had been done in her, she came fearing and trembling, and falling down before him, told him all the truth, and declared in the presence of all the people, for what cause she touched him, and how she was healed immediately. And he looked round about to see her that had done this thing. And he said unto her, Daughter, be of good cheer, thy faith hath made thee whole of thy plague; and the woman was made whole from that hour.

While he yet spake there cometh one from the ruler of the synagogue's house, saying, Thy daughter is dead: trouble not the Master. Why trouble the Master any further? But Jesus hearing it, but not heeding the words spoken, answered the ruler of the synagogue, and saith unto him, Fear not; only believe, and she shall be made whole. And when Jesus came to the house, he suffered no man to follow with him to enter into the house, except Peter, and James, and John the brother of James, and the father of the maiden and her mother. And all were weeping, and bewailing her: but he said, Weep not; for she is not dead, but sleepeth. And Jesus came, and when he was entered in, into the ruler of the synagogue's house, and saw the flute players, and a crowd making a tumult, he said, Why make ye a tumult and weep? Give place; the damsel is not dead. The child sleepeth. And they laughed

him to scorn, knowing that she was dead. But he put them all forth, and when the crowd was put forth, he taketh the father of the child and her mother, and them that were with him, and entered in, and goeth in where the child was. And he took the child by the hand and he called, saying unto her, Talitha cumi; which is being interpreted, Damsel, I say unto thee, Arise. And her spirit returned, and immediately the damsel rose up and walked straightway, for she was twelve years old. And he commanded that something be given her to eat. And they were amazed straightway with a great amazement, and her parents were amazed. And that no one should know this, he charged them much to tell no man what had been done. But the fame thereof went forth into all the land.

## CHAPTER XXXVI.

### *He Heals Two Blind Men and a Dumb Demoniac.*

Matt. 9:27-34.

As Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it done unto you. And their eyes were opened. And Jesus strictly charged them, saying, See that no man know it. But they went forth and spread abroad his fame in all that land.

And as they went forth, behold there was brought to him a dumb man possessed of a devil. And when the devil was cast out the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, By the prince of the devils casteth he out devils.

## CHAPTER XXXVII.

*He Attends a feast in Jerusalem, Probably the Passover.*

Jesus Heals a Man on the Sabbath and Defends This  
Action.

John 5:1-47.

After these things there was a feast of the Jews, and Jesus went up to Jerusalem.

Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew, Bethesda, having five porches. In these lay a multitude of them that were sick, blind, halt, withered. And a certain man was there, which had been thirty and eight years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, Wouldst thou be made whole? The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me. Jesus saith unto him, Arise, take up thy bed and walk. And straightway the man was made whole, and took up his bed and walked.

Now it was the Sabbath on that day. So the Jews said unto him that was cured, It is the Sabbath, and it is not lawful for thee to take up thy bed. But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. They asked him, Who is the man that said unto thee, Take up thy bed and walk? But he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in the place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole; sin no more, lest a worse thing befall thee. The man went away, and told the Jews that it was Jesus which had made him whole. And for this cause did the Jews persecute Jesus because he did these

things on the Sabbath. But Jesus answered them, My Father worketh even until now, and I work. For this cause therefore the Jews sought the more to kill him because he not only brake the Sabbath, but also called God his own Father, making himself equal with God.

Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and sheweth him all things that himself doeth; and greater works than these will he shew him, that ye may marvel. For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will. For neither doth the Father judge any man, but he hath given all judgment to the Son; that all may honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father which sent him. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. Verily, verily, I say unto you, The hour cometh and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself; and he gave him authority to execute judgment because he was the Son of Man. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment.

I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me. If I bear witness of myself, my witness is not true. It is another that beareth witness of me; and I know that the witness which he

witnesseth of me is true. Ye have sent unto John, and he hath borne witness unto the truth. But the witness which I received is not from me, howbeit I say these things, that ye may be saved. He was the lamp that burneth and shineth: and ye were willing to rejoice for a season in his light. But the witness which I have is greater than that of John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And the Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. And ye have not his word abiding in you: for whom he sent, him ye believe not. Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me that ye may have life. I receive not glory from men. But I know you, that ye have not the love of God in yourselves. I am come in my Father's name, and ye received me not; if another shall come in his own name, him will ye receive. How can ye believe if ye receive glory one of another, and the glory that cometh from the only God ye seek not? Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me, for he wrote of me. But if ye believe not his writings, how shall ye believe my word?

## CHAPTER XXXVIII.

### *The Disciples Pluck Ears of Grain on the Sabbath and He Defends Them.*

Matt. 12:1-8. Mark 2:23-28. Luke 6:1-5.

Now it came to pass, at that season, Jesus was going on a Sabbath day through the corn fields; and his disciples

were an hungered, and began, as they went, to pluck the ears of corn and to eat. And his disciples did eat, rubbing the ears of corn in their hands. But when the Pharisees saw it, they said unto him, Behold, thy disciples, they do that which is not lawful to do on the Sabbath. Why do ye that which is unlawful to do on the Sabbath day? And Jesus answering them said unto them, Have ye never read what David did, when he was an hungered, and they that were with him? Did ye never read this, How he and they that were with him entered into the house of God when Abiathar was high priest, and he did take and eat the shew bread, and give also to them that were with him: and which was not lawful for him to eat, neither for them that were with him; and which is not lawful to eat save for the priest only? Or, have ye not read in the law, how that on the Sabbath day the priests in the temple profane the Sabbath and are guiltless? But I say unto you that one greater than the temple is here. But if ye had known what this meaneth, I desire mercy and not sacrifice, ye would not have condemned the guiltless. And he said unto them, The Sabbath was made for man, and not man for the Sabbath. For the Son of man is lord even of the Sabbath.

## CHAPTER XXXIX.

### *Jesus Heals a Withered Hand on the Sabbath and Defends It.*

Matt. 12:9-14. Mark 3:1-6. Luke 6:6-11.

And he departed thence, and it came to pass on another Sabbath, that he entered again into their synagogues and taught; and behold there was a man there which had a withered hand, and his right hand was withered. And the scribes and the Pharisees watched him, whether he

would heal him on the Sabbath day; that they might find how they might accuse him. And they asked him, saying, Is it lawful to heal on the Sabbath day? And he saith unto them, What man shall there be of you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do good on the Sabbath day. And Jesus said unto them, I ask you, Is it lawful on the Sabbath day to do good or to do harm? To save life or to kill, and to destroy life? But they held their peace. But he knew their thoughts; and when he had looked round about on them with anger, being grieved at the hardening of their hearts, he then said unto the man that had his hand withered, Stretch forth thy hand, and rise up, and stand forth in the midst. And he did so; he stretched it forth; and his hand was restored whole as the other and he arose and stood forth.

But the Pharisees were filled with madness; and they went out, and communed one with another what they might do to Jesus. And they went straightway, and took counsel with the Herodians against him, how they might destroy him.

## CHAPTER XL.

### *Great Multitudes Attend Him Beside the Sea of Galilee.*

Mat. 12:15-21. Mark 3:7-12.

And Jesus perceiving it, withdrew, with his disciples from thence to the sea: and many from Galilee, a great multitude, followed him. And from Judea, and from Jerusalem, and from Idumea, and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him. And he spake to his disciples, that a little boat should wait on him because of the

crowd, lest they should throng him, for he had healed many; in so much that many that had plagues pressed upon him that they might touch him. And he healed them all. And the unclean spirits, whensoever they beheld him, fell down before him and cried, saying, Thou art the Son of God. And he charged them much that they should not make him known: that it might be fulfilled which was spoken by Isaiah the prophet, saying:  
 Behold, my servant whom I have chosen;  
 My beloved in whom my soul is well pleased:  
 I will put my spirit upon him,  
 And he shall declare judgment to the Gentiles.  
 He shall not strive, nor cry aloud;  
 Neither shall any one hear his voice in the streets.  
 A bruised reed shall he not break,  
 And smoking flax shall he not quench,  
 Till he send forth judgment unto victory.  
 And in his name shall the Gentiles hope.

## CHAPTER XLI.

*After a Night of Prayer Jesus Selects Twelve Apostles.*

Matt. 3:13-19. Luke 6:12-16.

And it came to pass in those days, that he went out into the mountain to pray; and he goeth up into the mountain, and he continued all night in prayer to God. And when it was day, he called unto him his disciples, whom he himself would; and they went unto him. And he chose from them twelve whom he also named Apostles; and he appointed the twelve, that he might send them forth to preach, and to have authority to cast out devils. Now the names of the twelve Apostles are these: Simon, whom he also surnamed Peter, and Andrew, his brother, and James, the son of Zebedee, and John, the brother of James; and

them he surnamed Boanerges, which is, sons of thunder: and Philip, and Bartholomew, and Matthew, and Thomas, and James, the son of Alphaeus, and Thaddaeus, and Simon, the Canaanite, which was called the zealot, and Judas, the son of James, and Judas Iscariot, which was the traitor, and which also betrayed him.

## CHAPTER XLII.

### *The Sermon on the Mount. The Privileges and Requirements of the Messianic Reign.*

Matthew, Chapters 5 to 7. Luke 6:17-49 and Luke 7:11-17.

A level place on a mountain not far from Capernaum.

Introductory Statements.

Matt. 5:1, 2. Luke 6:17-19.

And he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were troubled with unclean spirits were healed. And all the multitude sought to touch him; for power came forth from him, and healed them all. And seeing the multitudes, he went up into the mountain: and when he sat down, his disciples came unto him: and he lifted up his eyes on his disciples, and he opened his mouth, and taught them, saying,

Blessed are ye, the poor in spirit: for yours is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that now hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye that weep now: for ye shall laugh.

Blessed are ye, when men shall hate you, and reproach you, and separate you from their company, and persecute you, and cast out your name as evil, and say all manner of evil against you falsely for my sake, the sake of the Son of man. Rejoice in that day, and leap for joy, and be exceeding glad: for behold, your reward is great in heaven: for so persecuted they the prophets which were before you. And in the same manner did their fathers unto the prophets. But woe unto you that are rich! For ye have received your consolation. Woe unto you, ye that are full now! For ye shall hunger. Woe unto you, ye that laugh now! For ye shall mourn and weep. Woe unto you, when all men shall speak well of you! For in the same manner did their fathers to the false prophets.

*The influence and responsibility of the Messiah's subjects.*

Matt. 5:13-16.

Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp and put it under the bushel, but on the stand, and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your father which is in heaven.

*The relation of the Master's teaching to the Law, and to the current teaching.*

Matt. 5:17-48. Luke 6:27-36.

Think not that I came to destroy the law or the prophets; I came not to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in nowise pass away from the law till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in nowise enter into the kingdom of heaven.

Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That every one who is angry with his brother shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave thy gift before the altar and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, Thou shalt by no means come out thence; till thou hast paid the last farthing.

Ye have heard that it was said, Thou shalt not commit adultery; but I say unto you, that everyone that looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye cause

thee to stumble, pluck it out, and cast it from thee; for it is profitable for thee, that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell. It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that everyone that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oath: but I say unto you, swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the Great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; and Nay, nay: and whatsoever is more than these is of the evil one.

Ye have heard that it was said, An eye for an eye; and a tooth for a tooth: but I say unto you, Resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and would take away thy cloke, let him have thy coat also. And whosoever shall compel thee to go one mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee, turn thou not away.

Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you which hear, Love your enemies, do good to them that hate you, bless them that curse you, and pray for them which despitefully use you, and persecute you. To him that smiteth

thee on the one cheek offer also the other; and from him that taketh away thy cloke withhold not thy coat also. Give to everyone that asketh thee; and of him that taketh away thy goods, ask them not again. For if ye love them that love you, what thank have ye? What reward have ye? Do not even the publicans the same? For even sinners love those that love them. And if you salute your brethren only, what do ye more than others? Do not even the Gentiles the same? And if ye do good to them that do good to you, what thank have you? For even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? Even sinners lend to sinners, to receive again as much. But love your enemies, and do them good, and lend, never despairing; that ye may be sons of your Father which is in heaven: and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Be ye merciful, even as your Father is merciful. Ye therefore shall be perfect, as your heavenly Father is perfect.

*Good works must not be performed ostentatiously, for example, prayer, fasting, etc.*

Matt. 6:1-18.

Take heed that ye do not your righteousness before men to be seen of them: else ye have no reward of your Father which is in heaven.

When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets that they may have glory of men. Verily, I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee.

And when ye pray, ye shall not be as the hypocrites, for they love to stand and pray in the synagogues and in the corners of the streets that they may be seen of men. Verily, I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. And in praying use not vain repetitions as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye, Our Father which art in heaven, Hallowed be thy name, Thy kingdom come. Thy will be done as in heaven so on earth, Give us this day our daily bread. And forgive us our debts as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one, For thine is the kingdom, and the power, and the glory, forever, Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

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

*Single Hearted devotion to God as opposed to worldly aims and anxieties.*

Matt. 6:19-34.

Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves

break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also. The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore, the light that is in thee be full of darkness, how great is the darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold, the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit to his stature? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Where-withal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness, and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

*About judging others.*

Matt. 7:1-6. Luke 6:37-42.

Judge not and ye shall not be judged. And condemn not, and ye shall not be condemned: for with what judgment ye judge, ye shall be judged: release and ye shall be released. Give, and it shall be given unto you; good measure, pressed down and shaken together, running over, shall they give into your bosom. For with what measure ye mete, it shall be measured to you again.

And he spake also a parable unto them, Can the blind guide the blind? Shall they not both fall into the pit? The disciple is not above his master; but every one when he is perfected shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how canst thou say to thy brother, Let me cast out the mote that is in thine eye: when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye.

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

*Prayer, and the Golden Rule.*

Matt. 7:7-12. Luke 6:31.

Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that seeketh findeth; and to him that knocketh it shall be opened. For what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then being evil, know how to give good gifts unto your children, how much more then shall your Father which is in

heaven give good things to them which ask him? All things therefore whatsoever ye would that men should do unto you, do ye also unto them likewise, even as ye would that men should do unto you; for this is the law and the prophets.

*The way of Salvation hard to find and follow.*

Matt. 7:13-23.

Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straightened the way, that leadeth unto life, and few be they that find it.

Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them. Not everyone that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

*Conclusion of the Sermon on the Mount; the two builders.*

Matt. 7:24-29. Luke 6:47-49.

Everyone therefore that cometh unto me, and heareth my words, and doeth them, I will show you to whom he is like: he shall be likened unto a wise man building a house,

who digged and went deep, and laid a foundation upon the rock, and who built his house upon the rock: and when the rain descended and the floods came, and a flood arose, the stream brake against that house and the winds blew, and beat upon it and could not shake it, and it fell not; because it had been well builded, for it was founded upon the rock. But everyone that heareth these words of mine and doeth them not, shall be likened unto a foolish man which built his house upon the sand, the earth without a foundation; and the rain descended, and the winds blew, and smote upon that house; against which the stream brake, and straightway it fell in; and it fell: and great was the fall thereof; and the ruin of that house was great.

And it came to pass, when Jesus ended these words, the multitudes were astonished at his teaching: for he taught them as one having authority, and not as the scribes.

## CHAPTER XLIII.

### *Jesus Heals a Centurion's Servant at Capernaum.*

Matt. 8:1, 5-13. Luke 7:1-10.

After he had ended all of his sayings in the ears of the people, and when he was come down from the mountain, he entered into Capernaum and great multitudes followed him. And when he was entered into Capernaum, a certain centurion's servant, who was dear unto him, was sick, and at the point of death. And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come, and save his servant. And they when they came to Jesus, besought him earnestly, saying, He is worthy that thou should do this for him: for he loveth our nation, and himself built us our synagogue. And Jesus went with them. And when he was not far from the house, the centurion sent friends to him, saying, Lord,

trouble not thyself; for I am not worthy that thou shouldest come under my roof. And there came the centurion unto him, beseeching him, and saying Lord, my servant lieth in the house, sick of the palsy, grievously tormented. And he saith unto him, I will come and heal him. And the centurion answered and said: Lord, I am not worthy that thou shouldest come under my roof; wherefore neither thought I myself worthy to come unto thee; but only say the word, and my servant shall be healed. For I also am a man set under authority, having unto myself soldiers; and I say to this one, Go, and he goeth; and to another, to my servant, Do this, and he doeth it. And when Jesus heard these things, he marveled at him, and turned and said unto them, the multitudes that followed him, Verily I say unto you, that I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east, and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast forth into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it unto thee. And the servant was healed in that hour. And they that were sent, returning to the house, found the servant whole.

## CHAPTER XLIV.

### *He Raises a Widow's Son at Nain.*

Luke 7:11-17.

And it came to pass soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and

much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he gave him to his mother. And fear took hold on all: and they glorified God, saying, A great prophet is risen among us: and, God hath visited his people. And this report went forth concerning him in the whole of Judea, and the region round about.

## CHAPTER XLV.

### *A Message Comes from John the Baptist, and Jesus Discourses as to John and Various Other Matters Suggested.*

Galilee.

Matt. 11:2-30. Luke 7:18-35.

And the disciples of John told him all these things. And now when John heard in the prison the works of the Christ, he called unto him two of his disciples, and sent by them to the Lord, and said unto him saying, Art thou he that cometh, or look we for another? And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? In that hour he cured many of diseases, and plagues, and evil spirits; and on many that were blind he bestowed sight. And Jesus answered and said unto them, Go your way and tell John the things which ye do hear and see; and tell him what things ye have seen and heard; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached unto

them. And blessed is he, whosoever shall find none occasion of stumbling in me.

And when the messengers of John departed, and as they went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? A reed shaken by the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and wear soft raiment, are in kings' houses, and in kings' courts. But wherefore went ye out? What went ye out to see? A prophet? Yea, I say unto you, and much more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, Who shall prepare thy way before thee.

Verily I say unto you, among them that are born of women there hath not arisen a greater than John the Baptist. There is none greater than John: yet he that is but little (even the least) in the kingdom of God is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. For all the prophets and the law prophesied until John. And if ye are willing to receive it, this is Elijah, which is to come. He that hath ears to hear, let him hear.

And all the people, when they heard it, even the publicans, justified God, being baptized with the baptism of John. But the Pharisees rejected for themselves the counsel of God, being not baptized of him.

But whereunto then shall I liken the men of this generation, and to what are they like? They are like unto children that are sitting in the market places which call unto their fellows, and which say to one another, We piped unto you and ye did not dance; we wailed, and ye did not weep, and mourn. For John the Baptist came neither eating nor drinking, for he came eating no bread nor drinking wine, and ye say, He hath a devil. The Son

of man is come eating, and drinking, and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! And wisdom is justified of her works, of all her children.

Then began he to upbraid the cities where most of his mighty works were done because they repented not. Woe unto thee, Chorazin! Woe unto thee, Bathsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sack cloth and ashes. Howbeit, I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou, Capernaum, shalt thou be exalted unto heaven? Thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. Howbeit, I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well pleasing in thy sight. All things have been delivered unto me of my Father; and no one knoweth the Son, save the Father: neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

## CHAPTER XLVI.

*The Woman That Was a Sinner Anointed the Savior's Feet.*

Galilee.

Luke 7:36-50.

And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. And behold, a woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruise of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wipe them with the hair of her head, and kiss his feet, and anoint them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were the prophet, would have perceived, who and what manner of woman this is which touched him, that she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. A certain lender had two debtors: the one owed five hundred pence, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most? Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house. Thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint, but she hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven: for she loved much; but to whom little is forgiven, the same loveth little. And he said unto her, Thy

sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that even forgiveth sins? And he said unto the woman, Thy faith hath saved thee; go in peace.

## CHAPTER XLVII.

### *Jesus' Further Journeying About Galilee.*

Luke 8:1-3.

And it came to pass soon afterward, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve and certain women which had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven devils had gone out, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto them of their substance.

## CHAPTER XLVIII.

### *Jesus Is Blasphemously Accused of Being in League With Beelzebub.*

Galilee.

Matt. 12:22-37. Mark 3:19-30.

And he cometh into a house. And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard it, They went out to lay hold on him: for they said, He is beside himself.

Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, in so much that the dumb man spake and saw. And all the multitudes were

amazed, and said, Is this the son of David? But when the Pharisees heard it, they said, This man doth not cast out devils, but by Beelzebub the prince of the devils. And the scribes which came down from Jerusalem said, He hath Beelzebub, and, By the prince of the devils casteth he out the devils. And knowing their thoughts he called them unto him, and said unto them in parables, How can Satan cast out Satan? And every kingdom that is divided against itself, is brought to desolation, and that kingdom cannot stand. And every city or house, if it be divided against itself, that city or house will not be able to stand: and if Satan casteth out Satan, he is risen up against himself, he is divided against himself, and his kingdom cannot stand, but hath an end. And if I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall they be your judges. But if I by the spirit of God cast out devils, then is the kingdom of God come upon you. Or how can one enter into the house of a strong man, and spoil his goods, except he first bind the strong man? No one can enter into the house of the strong man, and spoil his goods, except he first bind the strong man; and then he will spoil his house. He that is not with me is against me: and he that gathereth not with me, scattereth. Therefore, I say unto you, Every sin and blasphemy, shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. Verily, I say unto you, All their sins shall be forgiven unto the sons of men and their blasphemies wherewithsoever they shall blaspheme; but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin: because they said, He hath an unclean spirit. And whosoever shall speak a word against the Son of man it shall be forgiven him; but whosoever shall speak against the Holy Spirit it shall not be forgiven him, neither in this world, nor in that which is to come. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt;

for the tree is known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart, the mouth speaketh. The good man out of his own good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

## CHAPTER XLIX.

### *Scribes and Pharisees Demand a Sign.*

The same day in Galilee.

Matt. 12:38,45.

Then certain of the scribes and Pharisees answered him, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall stand up in the judgment with this generation and shall condemn it: for they repented at the preaching of Jonah; and behold a greater than Jonah is here. The Queen of the South shall rise up in the judgment with this generation and shall condemn it for she came from the ends of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here. But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house whence I came out, And when he is come, he findeth it empty, swept and gar-

nished. Then goeth he, and taketh with himself seven other spirits, more evil than himself, and they enter in and dwell there; and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

## CHAPTER L.

### *The Mother and Brethren of Christ.*

The same day, Galilee.

Matt. 12:46-50. Mark 3:31-35. Luke 8:19-21.

While he was yet speaking to the multitudes, behold there came to him his mother and his brethren, and they could not come at him for the crowd. And they stood without seeking to speak to him: and standing without they sent unto him, calling him. And one said unto him, Behold, thy mother and thy brethren stand without seeking thee. But he answered and said unto him that told him, Who is my mother? And who are my brethren? And a multitude was sitting about him, and they told him, saying unto him, Behold, thy mother and thy brethren stand without and seek thee, desiring to see thee. But he answered and said unto them, Who is my mother and my brethren? And looking round on them which sat round about him, he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! My mother and my brethren are these which hear the word of God and do it. For whosoever shall do the will of God, my Father, the same is my brother and my sister and my mother.

## CHAPTER LI.

*The First Great Group of Parables.*

The same day beside the Sea of Galilee.

Matt. 13:1-3. Mark 4:1, 2. Luke 8:4.

On that day went Jesus out of the house, and sat by the seaside and again he began to teach. And when a great multitude came together, and they of every city resorted unto him; and there were gathered unto him a very great multitude, so that he entered into a boat and sat in the sea, and all the multitude, stood on the beach, were by the sea on the land. And he spake to them many things in parables, and taught them, and said unto them in his teaching, Hearken:

*The Parable of the Sower.*

Matt. 13:3-23. Mark 4:3-25. Luke 8:5-18.

Behold, the sower went forth to sow his seed; and it came to pass, as he sowed, some seeds fell by the wayside; and was trodden under foot, and the birds of heaven came, and devoured them. And others fell on the rock, in rocky places, where the ground was rocky, and they had not much earth; and straightway they sprang up because they had no deepness of earth: and as soon as it grew, and when the sun was risen, they were scorched and withered away, because they had no root and no moisture. And others fell among thorns, and the thorns grew up with them and choked them, and they yielded no fruit. And some others fell among good ground, and grew, and yielded fruit, and increasing, brought forth some thirty, some sixty, and some a hundred-fold. And as he said these things, he cried, and said, He who hath ears to hear, let him hear.

And when he was alone, the disciples came, and said

unto him, Why speakest thou unto them in parables? And his disciples, they that were about him with the twelve, asked of him the parables, what this parable might be. And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of God; but to them it is not given; for unto the rest, to them that are without, all things are done in parables. For whosoever hath, to him shall be given, and he shall have abundance; but whosoever hath not, from him shall be taken away even that which he hath. Therefore, spake I unto them in parables; because that seeing, they may see, and may not perceive; and hearing they may hear, and not understand. They hear not, neither do they understand; lest haply they should turn again and it should be forgiven them.

And unto them, is fulfilled the prophecy of Isaiah, which saith:

By hearing ye shall hear, and shall in no wise understand;  
And seeing ye shall see, and shall in no wise perceive:  
For this people's heart is waxed gross.  
And their ears are dull of hearing,  
And their eyes they have closed;  
Lest haply they should perceive with their eyes,  
And hear with their ears,  
And understand with their hearts,  
And should turn again,  
And I should heal them.

But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men desired to see the things ye see, and saw them not; and to hear the things which ye hear, and heard them not.

And he saith unto them, Know ye not this parable? And how shall ye know all the parables? Hear then ye the parable of the sower. Now the parable is this: The seed is the word of God. The sower soweth the word. When anyone heareth the word of the kingdom, and under-

standeth it not, these are they by the wayside, where the word was sown; and when they have heard, then straightway cometh Satan, the devil, and snatcheth and taketh the word which hath been sown in them away from their hearts, that they may not believe and be saved. This is that which was sown by the wayside. And these in like manner are they that are sown upon the rock, in rocky places. These are they that heareth the word, and when they have heard the word, straightway receiveth it with joy and yet these hath no root in themselves which a while believe and endure for a while, but when tribulation, or persecution ariseth because of the word, straightway they stumble; and in time of temptation fall away.

And others are they that are sown and fell among the thorns: these are they that have heard the word, and go on their way, and the cares of this life, of the world, and the deceitfulness of riches, and the pleasures of life, the lusts of other things enter in and choke the word, and it becometh unfruitful and bring no fruit to perfection.

And those are they that are sown upon the good ground; they are such as hear the word and understandeth it, and accept it in an honest and good heart; and they hold it fast: who verily beareth fruit, and bringeth forth with patience, some bear thirty, some sixty, and some a hundred fold.

### *How to Manifest Light.*

Mark 4:21-25. Luke 8:16-18.

And he said unto them, Is the lamp brought to be put under a bushel, or under the bed, and not to be put on the stand? No man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed, but putteth it on a stand, that they which enter in may see the light. For there is nothing hid that shall not be made manifest; neither anything made secret, that shall not be known, and it shall come to light. If any man hath ears to hear, let

him hear. And he said unto them, Take heed therefore, how ye hear, and what ye hear: with what measure ye mete it shall be measured unto you: and more shall be given unto you. For whosoever hath, to him shall be given: and he that hath not, from him shall be taken away even that which he thinketh he hath.

*The Parable of the Seed Growing of Itself.*

Mark 4:26-29.

And he said, So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself: first the blade, then the ear, then the full corn in the ear. But when the fruit is ripe, straightway he putteth forth the sickle because the harvest is come.

*Parable of the Tares.*

Matt. 13:24-30.

Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field; but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? Whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? But he sayeth, Nay; lest haply while ye gather up the tares ye root up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

*Parables of the Mustard Seed and the Leaven.*

Matt. 13:31-35. Mark 4:30-34.

Another parable set he before them, and he said, How shall we liken the kingdom of God? Or in what parable shall we set it forth? The kingdom of heaven is like unto a grain of mustard seed which a man took and sowed in his field: which indeed is less than all the seeds that are upon the earth, but, yet when it is sown upon the earth and groweth up, when it is grown, it becometh greater than all the herbs, and becometh a tree, and putteth out great branches; so that the birds of the heaven come, and can lodge under the shadow and in the branches thereof.

Another parable spake he unto them; The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal until it was all leavened.

All these things spake Jesus in parables, and with many such parables spake he the word unto the multitudes; and without a parable spake he nothing unto them; that it might be fulfilled which was spoken by the prophet, saying:

I will open my mouth in parables;

I will utter things hidden from the foundation of the world.

But privately to his disciples he expounded all things.

*Parable of Tares explained, and Similar Parable of the Net Added, Parables of the Hid Treasure and the Pearl of Great Price.*

Matt. 13:36-53.

Then he left the multitudes and went into the house; and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. And he answered and said, He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the

sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling and them that do iniquity, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

The kingdom of heaven is like unto a treasure hid in a field, which a man found, and hid; and in his joy he goeth and selleth all that he hath and buyeth that field.

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

Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down and gathered the good into vessels, but the bad they cast away. So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

Have ye understood all these things? They say unto him, Yea, And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

And it came to pass, when Jesus had finished these parables, he departed thence.

## CHAPTER LII.

*In Crossing the Lake, Jesus Stills the Tempest.*

Same day, Sea of Galilee.

Matt. 8:18, 23-27. Mark 4:35-41. Luke 8:22-25.

Now it came to pass on one of those days, that he entered into a boat and his disciples followed him. And when even was come, and when Jesus saw great multitudes about him, he gave commandment to depart, and he saith, Let us go over unto the other side of the lake; and leaving the multitude, they take him with them even as he was, in the boat; and they launched forth. And other boats were with him. But as they sailed he fell asleep. And behold, a storm of wind came down upon the lake, and there arose a great tempest in the sea, in so much that the boat was covered with the waves, in so much that the waves beat into the boat and the boat was filling with water, and they were in jeopardy. But he himself was in the stern asleep on a cushion: and they came to him, and awoke him, saying, Master, Master, we perish. Carest thou not that we perish? Save, Lord; we perish. And he awoke, and he said unto them, Why are ye fearful, O ye of little faith. Then he arose and rebuked the winds, and the raging of the water; and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye fearful? Have ye not yet faith? Where is your faith? And being afraid, they feared exceedingly, and the men marveled and said one to another, What manner of man is this that even the winds and the sea obey him? Who then is this that commandeth even the wind and the waters, and they obey him?

## CHAPTER LIII.

*Beyond the Lake, He Heals Two Gadarene Demoniacs.*

Gerasa (Khera).

Matt. 8:28-34. Mark 5:1-20. Luke 8:26-39.

And they came to the other side of the sea, into the country of the Gadarenes, and they arrived at the country of the Gerasenes, which is over against Galilee. And when he had come forth out of the boat, upon the land, straightway, there met him, coming out of the tombs, two possessed with devils, exceeding fierce, so that no man could pass by that way. And one of the men who came out of the tombs and met him, was a certain man out of the city, who had devils; and for a long time he wore no clothes, and abode not in any house, but had his dwelling in the tombs. And no man could any more bind him, no, not with chains; because that he had often been bound with fetters, and chains, and the chains had been rent asunder by him, and the fetters broken in pieces; and no man had strength to chain him. Always night and day, in the tombs, and in the mountains, he was crying out and cutting himself with stones. And when he saw Jesus, Behold they cried out with a loud voice, saying, What have we to do with thee, Jesus, thou Son of the Most High God? Art thou come hither to torment us before the time? I beseech thee, I adjure thee, by God, torment me not. For he commanded the unclean spirit to come out of the man. He said, Come forth, thou unclean spirit. For oftentimes it had seized him: and he was kept under guard and bound with chains and fetters; and breaking the bands asunder he was driven of the devil into the deserts. And Jesus asked him, What is thy name? And he said unto him, My name is Legion: for we are many. For many devils were entered into him. And they besought him much, and en-

treated him that he would not send them away out of the country, and he commanded them to depart into the Abyss. Now there was afar off from them on the mountain side a great herd of many swine feeding. And the devils besought him; saying, If thou cast us out, send us away into the herd of swine; and they entreated him that he would give them leave to enter into them. And he gave them leave, and he said, Go. And the unclean spirits, the devils, came out from the man, and went and entered into the swine; and behold, the whole herd rushed down the steep into the sea, in number about two thousand; and were choked in the sea, and perished in the water. And when they that fed them saw what had come to pass, they fled and went away into the city, and told in the city and in the country everything, and what was befallen to them that were possessed of devils. And they went out to see what had come to pass: and behold, all the city came out to meet Jesus; and they found the man that was possessed of devils, even he that had the legion: from whom the devils had gone out, sitting at the feet of Jesus, clothed and in his right mind, and they were afraid. And they that saw it declared unto them how it befell him, and concerning the swine. And told them how he that was possessed with devils was made whole. And when they saw him, all the people of the country of the Gerasenes round about, asked him to depart from them for they were holden with great fear; and they besought him that he would depart from their borders; and he entered into a boat and returned. And as he was entering into the boat, the man that had been possessed with devils, from whom the devils were gone out, prayed him that he might be with him, but he suffered him not, but he sent him away, saying unto him, Go, return unto thy house, unto thy friends, and tell them how great things the Lord, God, hath done for thee, and how he had mercy on thee. And he went his way, and began to publish it in Decapolis, and he published through-

out the whole city, how great things Jesus had done for him: and all men did marvel.

## CHAPTER LIV.

### *Returning, He Visits Nazareth, and Is Again Rejected.*

Matt. 9:1. Matt. 13:54-58. Mark 5:21. Mark 6:1-6.  
Luke 8:40.

And Jesus entered into a boat, and when he had crossed over again in the boat unto the other side, he came into his own city, and a great multitude was gathered unto him, and welcomed him; for they were all waiting for him, and he was by the sea. And he went out from thence; and coming into his own country, his disciples followed him. And when the Sabbath was come, he began to teach in their synagogues, and he taught them in so much that they were astonished; and many hearing him were astonished, saying, Whence hath this man these things, this wisdom, and these mighty works? What is the wisdom that is given unto this man, and what means such mighty works wrought by his hands? Is not this the carpenter, the son of the carpenter, the son of Mary? Is not his mother called Mary, and his brethren, James, and Joseph, and Judas, and Simon? And are not his sisters all here with us? And they were offended in him. But Jesus saith unto them, A prophet is not without honor, save in his own country, and among his own kin, and in his own house. And he did not many mighty works there because of their unbelief. And he could there do no mighty works, save that he laid his hands upon a few sick folks and healed them. And he marveled at their unbelief.

## CHAPTER LV.

*Jesus Yet Again Journeys About Galilee and Now Sends the Twelve Before Him After Instructing Them.*

Matt. 9:35-38. Matt. 10:1-42. Matt. 11:1. Mark 6:6-13.  
Luke 9:1-6.

And Jesus went round about all the cities, and the villages, teaching in their synagogues, and teaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. But when he saw the multitude, he was moved with compassion, because they were distressed and scattered as sheep not having a shepherd. Then saith he unto his disciples, The harvest truly is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

And he called unto him his twelve disciples. And having called the twelve together, he began to send them forth by two and two; and he gave them power and authority over the unclean spirits, all devils, to cast them out, and to heal all manner of disease, and all manner of sickness. And he sent them forth to preach the kingdom of God, and to heal the sick. Now the names of the twelve Apostles are these: The first, Simon, who was called Peter, and Andrew, his brother; and James, the son of Zebedee, and John, his brother; Philip, and Bartholomew; Thomas, and Matthew, the publican; James, the son of Alphaeus, and Thaddaeus; Simon, the Canaanite, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans, but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The Kingdom of heaven is at hand. Heal the sick, raise the dead, cast out devils: freely ye have received, freely give. And he said unto them,

Take nothing for your journey, save a staff only: Get you no gold, nor silver, nor brass, in your purses, no bread nor wallet for your journey, neither two coats, nor staves nor shoes, but go shod with sandals · for the laborer is worthy of his food. And into whatsoever city or village ye shall enter, search out who is worthy; and there abide, and whatsoever house ye enter, there abide till ye go forth and thence depart. And as ye enter into the house salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whatsoever place, and whosoever shall not receive you nor hear your words, as you go forth thence out of the house or city, shake off the dust from your feet, the dust that is under your feet, for a testimony against them. Verily, I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the council, and in their synagogues they will scourge you; yea, and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you. And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved. But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

A disciple is not above his master, nor a servant above

his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the housetops. And be not afraid of them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? And not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered. Fear not, therefore; ye are of more value than many sparrows. Every one therefore who shall confess me before men, him will I confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on the earth: I came not to send peace but a sword. For I came to set a man at variance against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

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

And it came to pass, when Jesus had made an end of commanding his twelve disciples he departed thence to teach and to preach in their cities. And they departed, and went throughout the villages, preaching the gospel, and healing everywhere; and they preached that men should repent. And they cast out many devils, and anointed' with oil many that were sick, and healed them.

## CHAPTER LVI.

*Herod Antipas Supposes Jesus to Be John the Baptist Risen, Whom He Had Beheaded.*

Matt. 14:1-12. Mark 6:14-29. Luke 9:7-9.

At that season King Herod, the tetrarch, heard the report concerning Jesus, for his name, and all that was done had become known. And he was much perplexed, because it was said by some, that John was risen from the dead; and by some that Elijah had appeared, and by others that one of the old prophets was risen again. But Herod when he heard thereof, said, John I beheaded: but whom is this about whom I hear such things? And he sought to see him. And he said unto his servants, This is John the Baptist whom I beheaded, he is risen from the dead; and therefore do these powers work in him.

For Herod himself had sent forth, and laid hold upon John and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife; for he had married her. For John said, unto Herod, It is not lawful for thee to have her who is thy brother's wife. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But Herodias set herself against him, and desired to kill him; and she could not; for Herod feared John, knowing that he was a righteous man and holy, and kept him safe. And he heard him

gladly and when he heard him, he was much perplexed.

But when Herod's birthday came, a convenient day was come; that Herod on his birthday made a supper to his lords and high captains, and the chief men of Galilee: the daughter of Herodias herself came in and danced in the midst, and she pleased Herod, and them that sat at meat with him. Whereupon the king promised with an oath to give her whatsoever she would ask; and he said unto the damsel, Ask of me whatsoever thou wilt, and I will give it to thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it to thee, unto the half of the kingdom. And she went out, and said to her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, being put forward by her mother, and asked, saying, I will that thou forthwith give me here in a charger the head of John the Baptist. And the king was grieved, and was exceeding sorry: but for the sake of his oath, and them that sat at meat with him, he would not reject her; and he commanded it to be given. And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded John in prison, and brought his head in a charger, and gave it to the damsel, and the damsel brought it, and gave it to her mother. And when his disciples heard thereof, they came and took up his corpse, and laid it in a tomb, and buried him, and they went and told Jesus.

## PART FIVE

### PART FIVE.

#### SEASON OF RETIREMENT INTO DISTRICTS AROUND GALILEE.

*Six months beginning a year before the Crucifixion, and thus probably from Spring to Autumn, A. D. 28 or 29.*

*Four separate withdrawals from Galilee are given, in Chapters Fifty-Seven, Sixty-One, Sixty-Two, Sixty-Three to Sixty-Seven.*

*Notice that in every case he keeps out of Herod's territory, and in every case he goes to the mountains.*

### CHAPTER LVII.

#### *The Twelve Return, and Jesus Retires With Them Beyond the Lake to Rest. Feeding of the Five Thousand.*

Matt. 14:13-21. Mark 6:30-44. Luke 9:10-17. John 6:1-14.

Now when Jesus heard it he withdrew from thence in a boat, to a desert place apart. And the Apostles, when they were returned, gathered themselves unto Jesus, and they told him all things whatsoever they had done, and whatsoever they had taught. And he said unto them, Come ye yourselves apart into a desert place and rest a while. For there were many coming and going and they had no leisure so much as to eat. Now he withdrew from thence and they went away in a boat to a desert place apart. After these things Jesus went away to the other side of the Sea of Galilee, which is the Sea of Tiberias, and he took them and withdrew apart to a city called Bethsaida. And the people saw them going, and many knew them,

and ran there together, and when the multitude heard thereof, they followed him on foot from the cities and outwent them. And he came forth and saw the great multitude, he welcomed them, and had compassion on them, because they were as sheep having no shepherd, and he began to teach them many things. And he spake to them of the kingdom of God, and them that had need of healing, he healed their sick. And a great multitude followed him, because they beheld the signs which he did on them that were sick. And Jesus went up into the mountain and there he sat with his disciples. And the day began to wear away, and was far spent, and when even was now come; his twelve disciples came unto him, and said, The place is desert, the day is spent, and the time is already past; send the multitudes away that they may go into the country and villages round about and lodge and get victuals and buy for themselves some food to eat: for we are here in a desert place.

Now the passover, the feast of the Jews, was at hand. Jesus therefore lifted up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them that everyone may take a little. But Jesus answered and said unto them, They have no need to go away; give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread and give them to eat? One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two fishes: but what are these among so many? Jesus saith unto them, How many loaves have ye? Go and see. And they said, We have no more than five loaves and two fishes, except we should go and buy food for all these people. And when they knew, they said unto him, We have here five loaves,

and two fishes. Jesus said, Bring them hither to me. And he commanded his disciples to make the multitude of people sit down upon the grass. Now there was much green grass in the place; and he commanded that all should sit down by companies about fifty each. And they did so, and made them all sit down. So the men sat down, in number about five thousand. And Jesus therefore took the loaves, and the two fishes, and looking up to heaven, he blessed them, and having given thanks, he brake the loaves, and gave to the disciples to set before the multitude, and the disciples distributed to them that were set down: and likewise the two fishes also he divided among them all as much as they would. And they did all eat and were filled. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over that nothing be lost. And they gathered them up, And they took up that which remained over of the broken pieces from the five barley loaves, and the two fishes, twelve baskets full. And they that did eat were about five thousand men. When therefore the people saw the sign which he did, they said, This is of a truth the prophet which cometh into the world.

## CHAPTER LVIII.

### *The Twelve Try to Row Back and Jesus Comes Walking on the Water.*

Matt. 14:22-36. Mark 6:45-56. John 6:15-21.

And straightway he constrained his disciples to enter into the boat, and to go before him unto the other side to Bethsaida, while he himself should send the multitude away. And after Jesus had sent the multitude away, and he had taken leave of them, he perceived that they were about to come and take him by force, to make him king.

He therefore withdrew himself again, and departed, and went up into the mountain alone to pray. And when even was come, he was there alone. But his disciples went down into the sea; and they entered into a boat and were going over the sea to Capernaum. And it was now dark, and Jesus had not yet come to them, and the sea was rising by reason of a great wind that blew. The boat was now in the midst of the sea, distressed by the waves; for the wind was contrary. And Jesus was alone on the land. And seeing them distressed in rowing, about the fourth watch in the night, when therefore they had rowed about five and twenty or thirty furlongs, he came unto them walking upon the sea. And he would have passed by them, but the disciples when they saw him walking on the sea supposed that it was an apparition, and cried out: for they all saw him and were troubled. They said, It is a spirit: and they behold him walking on the sea, and drawing nigh unto the boat and they were afraid and cried out with fear. But Jesus straightway spake unto them and saith unto them, Be of good cheer; it is I; be not afraid. And Peter answered him, and said, Lord, if it be thou, bid me come unto thee upon the waters. And he said, Come. And Peter went down from the boat and walked on the waters to come to Jesus. But when he saw the winds, he was afraid, and beginning to sink, he cried out, saying, Lord, save me. And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? They were willing therefore to receive him into the boat; and he went up to them into the boat; and when they were gone up into the boat, the wind ceased. And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God. And they were sore amazed in themselves; for they understood not concerning the loaves, but their heart was hardened. And straightway, the boat was at the land whither they were going.

And when they had crossed over, they came to the land of Gennesaret, and moored to the shore. And when they were come out of the boat, straightway the people knew him, and ran about that whole region, and began to carry about on their beds those that were sick, where they heard he was. And when the men of that place knew him, they sent unto all that region round about; and wheresoever he entered, into villages, or into cities or into the country; they brought unto him all that were sick, and they laid the sick into market places, and besought him that they might touch if it were but the border of his garment; and as many as touched him were made whole.

## CHAPTER LIX.

*He Discourses in the Crowded Synagogue at Capernaum, on Eating Spiritual Food, and on the Necessity of a Divine Teaching and Drawing in Order to True Discipleship.*

John 6:22-71.

On the morrow the multitude which stood on the other side of the sea saw that there was none other boat there, save one, and that Jesus entered not with his disciples into the boat, but that his disciples went away alone (howbeit there came boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks): When the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus. And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves and were filled. Work not for the meat which perisheth,

but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed. They said therefore unto him, What must we do that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? What workest thou? Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat. Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven: but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven and giveth life unto the world. They said therefore unto him, Lord, evermore give us this bread. Jesus saith unto them, I am the Bread of Life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst. But I said unto you, that ye have seen me, and yet believe not. All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. For I am come down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me that of all that which he hath given me I should lose nothing but should raise it up at the last day. For this is the will of my Father, that everyone that beholdeth the Son and believeth on him, should have eternal life; and I will raise him up at the last day.

The Jews therefore murmured concerning him, because he said, I am the bread which came down out of heaven. And they said, Is not this Jesus, the Son of Joseph, whose father and mother we know? How doth he now say, I am come down out of heaven? Jesus answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which sent me draw him: and I will raise him up in the last day.

It is written in the prophets, And they shall all be taught of God. Everyone that hath heard from the Father, And hath learned, cometh unto me. Not that any man hath seen the Father, save he which is from God, he hath seen the Father. Verily, verily, I say unto you, He that believeth hath eternal life. I am the bread of life. Your fathers did eat the manna in the wilderness and they died. This is the bread which cometh down out of heaven, that a man may eat thereof and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever: yea, and the bread which I will give is my flesh, for the life of the world.

The Jews therefore strove one with another, saying, How can this man give us his flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. This is the bread which came down out of heaven; not as the fathers did eat and died, he that eateth this bread shall live forever. These things said he in the synagogue as he taught in Capernaum.

Many therefore of his disciples, when they heard this, said, This is a hard saying; who can hear it? But Jesus knowing himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? What then if ye should behold the Son of man ascending where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. But there are some of you that believe not. For Jesus knew from the beginning who they

were that believed not, and who it was that should betray him. And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.

Upon this many of the disciples went back, and walked no more with him. Jesus said therefore unto the twelve, Would ye also go away? Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and know that thou art the holy one of God. Jesus answered them, Did not I choose you, the twelve, and one of you is a devil? Now he spake of Judas, the son of Simon Iscariot, for he it was that should betray him, being one of the twelve.

## CHAPTER LX.

### *Emissaries From Jerusalem Reproach Jesus for Disregarding Tradition.*

In Galilee, probably at Capernaum.

Matt. 15:1-20. Mark 7:1-23. John 7:1.

And after these things Jesus walked in Galilee: for he would not walk in Judea, because the Jews sought to kill him. Then there are gathered unto Jesus the Pharisees, and certain of the scribes, which had come from Jerusalem, and had seen that some of his disciples ate their bread with defiled, that is unwashed, hands. For the Pharisees and all the Jews except they wash their hands diligently, eat not, holding the tradition of the elders: and when they come from the market place, except they wash themselves, they eat not. And many other things there be, which they have received to hold, washing of cups, and pots, and brazen vessels. And the Pharisees and the scribes asked him, saying, Why do thy disciples transgress, and walk not according to the tradition of the elders? For

they eat their bread with defiled hands, for they wash not their hands when they eat their bread. And he answered, and said unto them, Ye hypocrites, well did Isaiah prophesy of you, saying, as it is written :

This people honoreth me with their lips,  
But their heart is far from me.  
But in vain do they worship me,  
Teaching as their doctrine the precepts of men.

Why do ye also transgress the commandments of God, because of your tradition? Ye leave the commandment of God, and hold fast the tradition of men. And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition. For God said, by his servant Moses: Honor thy father, and thy mother; and, he that speaketh evil of father or mother, let him die the death. But ye say, If any man, whosoever, shall say to his father or his mother, That wherewith thou mightest been profited by me is Corban, that is to say, Given to God: he shall not honor his father or mother. Ye no longer suffer him to do aught for his father or mother. And ye have made void the word of God because of your tradition which ye have delivered; and many such like things ye do. And he called to him the multitude again, and said unto them, Hear me all of you, and understand; there is nothing from without the man, that entereth into the mouth, going into him can defile him: but the things which proceed out of the mouth of man are those that defile the man. And when he was entered into the house from the multitude, his disciples came unto him and asked of him the parable. And his disciples said unto him, Knowest thou that the Pharisees were offended when they heard this saying? But he answered, and said, Every plant which my heavenly Father planted not shall be rooted up. Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit. And Peter said unto him, Declare unto us the parable. And Jesus said

unto them, Are you even yet without understanding also? Perceive ye not, that whatsoever from without goeth into the mouth, and goeth into the man cannot defile him; because it goeth not into his heart, but passeth into the belly and is cast out into the draught. This he said, making all meats clean. And he said, The things which proceed out of the heart of man, they defile the man. For from within, out of the heart of men come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings, covetings, wickedness, deceit, lasciviousness, an evil eye, pride, foolishness; all these evil things proceed from within, and these are the things that defile the man; but to eat with unwashed hands defileth not the man.

## CHAPTER LXI.

### *Jesus Retires to the Region of Tyre and Sidon and Heals the Phoenician Woman's Daughter.*

Matt. 15:21-28. Mark 7:24-30.

And Jesus arose, and went out from thence, and withdrew, and went away into the borders, parts, of Tyre and Sidon. And he entered into a house and would have no man know it: and he could not be hid. But behold, straightway a Canaanitish woman whose little daughter had an unclean spirit, having heard of him, came out from those borders and fell down at his feet, and cried, Have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a devil. And she besought him that he would cast forth the devil out of her daughter. But he answered her not a word. Now the woman was a Greek, a Syrophenician by race. And his disciples came and besought him, saying, Send her away: for she crieth after us. But he answered, and said, I was not sent but to the lost sheep of the house of Israel. But she came and worshipped him,

saying, Lord, help me. And he answered and said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs. But she answered and said unto him, Yea, Lord; but even the dogs under the table eat of the children's crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith; be it done unto thee even as thou wilt. For this saying, go thy way; the devil is gone out of thy daughter. And she went away unto her house and found the child laid upon the bed and the devil gone out; and her daughter was healed from that hour.

## CHAPTER LXII.

### *He Goes Farther North, and Then East and South Into Decapolis, He Heals Multitudes and Feeds the Four Thousand.*

Matt. 15:29-38. Mark 7:31 to 8:9.

And again Jesus went out from the borders of Tyre and departed thence, and came through Sidon, through the midst of the borders of Decapolis, and came nigh unto Galilee: and he went up into the mountain, and sat there. And they bring unto him one that was deaf and had an impediment in his speech; and they beseech him to lay his hand upon him. And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And his ears were opened, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it. And they were astonished, saying, He hath done all things well: he maketh even the deaf to hear

and the dumb to speak. And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them, in so much that the multitude wondered when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the Lord of Israel.

In those days, when there was again a great multitude, and they had nothing to eat, Jesus called unto him his disciples, and said unto them, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat; and I would not send them away fasting, lest haply, if I send them away fasting to their homes, they will faint on the way; and some of them are come from far. And his disciples answered him, and say, whence shall we have so many loaves here in a desert place, to be able to fill so great a multitude of men with bread? And Jesus asked them, How many loaves have ye? And they said, Seven, and a few small fishes. And he commanded the multitude to sit down on the ground; and he took the seven loaves and the fishes; and he gave thanks, and he brake, and gave to his disciples, to set before them, and the disciples set them before the multitude. And they did all eat, and were filled. And they took up that which remained over of the broken pieces, seven baskets full. And they that did eat were about four thousand men, beside women and children: and he sent them away.

## CHAPTER LXIII.

*After Crossing to Galilee He Again Retires Into the Tetrarchy of Philip. A Blind Man Healed.*

Magadan and Bethsaida.

Matt. 15:39 to 16:12. Mark 8:10-26.

And he sent away the multitude and straightway he entered into the boat with his disciples, and came into the borders of Magadan, the parts of Dalmanutha.

And the Pharisees and Sadducees came forth and began to question him, seeking of him a sign from heaven, tempting him, asked him to shew them a sign from heaven. But he answered and said unto them, When it is evening, ye say, It will be fair weather; for the heaven is red. And in the morning, It will be foul weather today: for the heaven is red and lowering. Ye know how to discern the face of the heavens; but ye cannot discern the signs of the times. And he sighed deeply in his spirit, and said, An evil, and adulterous generation seeketh after a sign. Why doth this generation seek after a sign? Verily, I say unto you, there shall no sign be given unto this generation, but the sign of Jonah. And he left them, and again entered into a boat, and departed to the other side.

And the disciples came to the other side, and forgot to take bread; and they had not in the boat with them more than one loaf. And Jesus charged them, and said unto them, Take heed, and beware of the leaven of the Pharisees, and the Sadducees, and the leaven of Herod. And they reasoned among themselves, one with another, saying, We have taken no bread. And Jesus perceiving it, said unto them, O ye of little faith, why reason ye among yourselves, because ye have no bread? Do you not yet perceive, neither understand? Have ye your hearts hardened? Having eyes, see ye not? And having ears, hear ye not? And do ye not remember? When I brake

the five loaves among the five thousand, how many basketfuls of broken pieces took ye up? They say unto him, Twelve. And when the seven among four thousand, how many basketfuls of broken pieces took ye up? And they say unto him, Seven. And he said unto them, Do ye not yet understand? How is it that ye do not perceive that I spake not to you concerning bread? But beware of the leaven of the Pharisees and Sadducees. Then they understand how that he bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

And they come unto Bethsaida. And they bring to him a blind man, beseeching him to touch him. And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? And he looked up, and said, I see men; for I behold them as trees walking. Then again he laid his hands upon his eyes; and he looked steadfastly, and was restored, and saw all things clearly. And he sent him away to his home, saying, Do not even enter into the village.

#### CHAPTER LXIV.

*In the Neighborhood of Caesarea Philippi, the Twelve Avow (Through Peter) Their Belief That He Is the Messiah.*

Matt. 16:13-20. Mark 8:27-30. Luke 9:18-21.

And Jesus went forth, and when he came into the villages, into the parts of Caesarea Philippi, he was praying alone, the disciples were with him: and he asked them, saying, Who do men say that I, the Son of Man, am? And they answering him, said, Some say John the Baptist; but others say, Elijah; and others, Jeremiah, or one of the old

prophets is risen again. He asked them and saith unto them, But whom say ye that I am? And Simon Peter answered, and said, Thou art the Christ, the Son of the Living God. And Jesus answered and said unto him, Blessed art thou, Simon-Barjonah; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shall bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven. Then he charged his disciples and commanded them to tell this, of him, to no man, that he was the Christ.

## CHAPTER LXV.

### *Jesus Distinctly Foretells That He Will Be Rejected and Killed and Will Rise the Third Day.*

Matt. 16:21-28. Mark 8:31-38. Mark 9:1. Luke 9:22-27.

From that time Jesus began to show unto his disciples, and to teach them how that he, the Son of man, must go unto Jerusalem and suffer many things, and be rejected by the elders, and the chief priests, and scribes, and be killed, and after three days rise again, being raised up the third day. And he spake the saying openly.

And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee. But he turning about, and seeing his disciples, he rebuked Peter, and said unto him, Get thee behind me, Satan: thou art a stumbling block unto me: for thou mindest not the things of God, but the things of men. And he called unto him the multitude with his disciples, and said unto them all, If any man would come after me, let him deny him-

self, and take up his cross daily, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake and the gospel's shall save it. For what is a man profited, if he shall gain the whole world, and lose, or forfeit, his own life? Or what shall a man give in exchange for his life? For whosoever shall be ashamed of me and my words in this adulterous and sinful generation, of him shall the Son of man be ashamed, when he cometh in his own glory, and in the glory of his Father and of the holy angels. For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds. And he said unto them, Verily, I say unto you, I tell you of a truth, there be some of them that stand here which shall in no wise taste of death till they see the Son of man coming in his kingdom, and the kingdom of God come with power.

## CHAPTER LXVI.

### *The Transfiguration and Discourse in Descending.*

On a mountain in the region of Caesarea Philippi.

Matt. 17:1-13. Mark 9:2-13. Luke 9:28-36.

And after six days, it came to pass about eight days after these sayings, Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart by themselves, and went up into the mountain to pray. And as he was praying he was transfigured before them; the fashion of his countenance was altered, and his face did shine as the sun, and his garments became white as the light, dazzling, and exceeding white; so as no fuller on earth can whiten them. And behold, there appeared unto them, two men which were Moses and Elijah; who appeared in glory, and they were

talking with Jesus; and spake of his decease which he was about to accomplish at Jerusalem. Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him. And it came to pass, as they were parting from him, Peter said unto Jesus, Lord, it is good for us to be here; and let us make three tabernacles: one for thee, and one for Moses, and one for Elijah. If thou wilt, I will make here three tabernacles, one for thee, one for Moses, and one for Elijah. For he knew not what he said; for they became sore afraid. And while he was yet speaking these things, there came along a bright cloud which overshadowed them, and they feared as they entered into the cloud. And behold, there came a voice out of the cloud, saying, This is my beloved Son, my chosen, in whom I am well pleased; hear ye him. And when the voice came; and the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And suddenly lifting up their eyes, and looking round about they saw no one any more save Jesus only, and they found Jesus alone with themselves.

And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man until the Son of man be risen from the dead. And he charged them that they should tell no man what things they had seen save when the Son of man should have risen from the dead. And they held their peace, and told no man in those days, any of the things which they had seen. And they kept the saying, questioning among themselves what the rising from the dead should mean. And his disciples asked him, saying, Why then say the scribes that Elijah must first come? And he answered and said unto them, Elijah indeed cometh first, and shall restore all things: but I say unto you, that Elijah is come already, and they knew him not, but they have also done unto him whatsoever they listed, even as it is written of him. And even

so shall the Son of man suffer many things of them, and be set at nought as it is written of him. Then understood the disciples that he spake unto them of John the Baptist.

## CHAPTER LXVII.

### *The Demoniac Boy Whom the Disciples Could Not Heal.*

In the region of Caesarea Philippi.

Matt. 17:14-20. Mark 9:14-29. Luke 9:37-43.

And it came to pass, on the next day, when they came down from the mountain, they came unto the disciples; and they saw a great multitude about them, and the scribes questioning them. And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him. And he asked them, What question ye with them? And behold there came to him a man, one of the multitude, kneeling to him, answered him, and cried, saying, Master, I brought unto thee my son, which hath a dumb spirit; Master, I beseech thee to look upon my son: for he is epileptic, and suffereth grievously; for oftentimes he falleth into the fire, and oftentimes into the water; for wheresoever a spirit taketh him, he crieth out, and it dasheth him down; and it teareth him, that he foameth, and grindeth his teeth, and pineth away; and it hardly departeth from him, bruising him sorely. And I brought him to thy disciples, and besought them to cast it out, and they were not able, and they could not cure him. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring thy son hither to me. And they brought him, unto him: and as he was yet coming, and when he saw him, straightway the devils dasheth him down and tear him grievously, and he fell on the ground and wallowed, foaming. And he asked his father, How long time is it

since this hath come unto him? And he said from a child. And oftentimes it hath cast him both into the fire and into the water to destroy him: but if thou canst do anything, have compassion on us, and help us. And Jesus said unto him, If thou canst, all things are possible to him that believeth. Straightway the father of the child cried out, and said, I believe, help thou mine unbelief. And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, come out of him, and enter no more into him. And having cried out, and torn him much, the devil went out from him: and the child became as one dead; in so much that the more part said, He is dead. But Jesus took him by the hand, and raised him up; and he arose. And Jesus healed the boy, and gave him back to his father, and he was cured from that hour. And they were all astonished at the majesty of God. And when Jesus was come into the house, then his disciples came to him apart, and asked him privately, saying, Why could we not cast it out? And he said unto them, Because of your little faith. This kind can come out by nothing, save by prayer. For verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

## CHAPTER LXVIII.

### *Returning Privately Through Galilee, He Again Foretells His Death and Resurrection.*

Matt. 17:22, 23. Mark 9:30-32. Luke 9:43-45.

And they went forth from thence and passed through Galilee; and he would not that any man should know it. But while they abode in Galilee and all were marveling

at all the things which he did, Jesus called his disciples and said unto them, Let these words sink into your ears: for the Son of man shall be delivered up into the hands of men. And they shall kill him, and when he is killed, after three days he shall rise again. The third day he shall be raised up. They were exceeding sorry; but they understood not the saying, and it was concealed from them, that they should not perceive it; and they were afraid to ask him about this saying.

## CHAPTER LXIX.

### *Jesus the Messiah Pays the Half Shekel for the Temple.*

Capernaum.

Matt. 17:24-27.

And when they were come to Capernaum, they that received the half shekel came to Peter and said, Doth not your Master pay the half shekel, he saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon, the kings of the earth, from whom do they receive toll or tribute? From their sons or from strangers? And when he said, From strangers, Jesus said unto him, Therefore the sons are free. But lest we cause them to stumble, go thou to the sea and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel; that take and give unto them for me and thee.

## CHAPTER LXX.

*The Twelve Contend as to Who Shall Be the Greatest Under the Messiah's Reign. His Subjects Must Be Childlike.*

Capernaum.

Matt. 18:1-14. Mark 9:33-50. Luke 9:46-50.

And they came to Capernaum. And there arose a reasoning among the disciples, which of them should be greatest, saying, Who then is greatest in the kingdom of heaven? And in that hour the disciples came to Jesus. And when he was in the house he asked them, What were ye reasoning in the way? But they held their peace: for they had disputed one with another in the way who should be greatest. And he sat down and called the twelve; and he saith unto them, If any man will be first, he shall be last of all, and minister of all. But when Jesus saw the reasoning of their hearts, he called to him a little child and took, and set him in the midst of them; and taking him in his arms, he said unto them, Verily, I say unto you, Except you turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whosoever shall receive one such as this little child, in my name, receiveth me; and whosoever receiveth me, receiveth not me, but him that sent me: for he that is least among you all, the same is great.

John answered and said unto him, Master, we saw one casting out devils in thy name; and we forbade him, because he followed not with us. But Jesus said unto him, Forbid him not: for there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us. For

whosoever shall give you a cup of water to drink, because ye are Christ's, verily, I say unto you, he shall in no wise lose his reward. But whosoever shall cause one of these little ones who believe in me to stumble, it were better for him if a great mill stone were hanged about his neck, and he were cast into the sea, and sunk in the depth of the sea. Woe unto the world because of occasions of stumbling! For it must needs be that the occasions come: but woe unto that man through whom the occasion cometh! And if thy hand causeth thee to stumble, cut it off, and cast it from thee; it is good for thee to enter into life maimed, rather than having two hands, to go into hell, into the unquenchable fire. And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having two feet to be cast into hell, the eternal fire. And if thine eye cause thee to stumble, pluck it out and cast it from thee: it is good for thee to enter into life, in the kingdom of God with one eye, rather than having two eyes to be cast into the hell of fire, where their worm dieth not and the fire is not quenched. For everyone shall be salted with fire. Salt is good: but if the salt have lost its saltness, wherewith will ye season it. Have salt in yourselves, and be at peace one with another. See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. How think ye? If any man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? And if so be that he find it, verily, I say unto you, He rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not the will of your Father which is in heaven that one of these little ones should perish.

## CHAPTER LXXI.

*The Right Treatment of a Brother Who Has Sinned and the Duty of Patiently Forgiving a Brother.*

Matt. 18:15-35.

And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three, every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican. Verily, I say unto you, What thingsoever ye shall bind on earth shall be bound in heaven: and what thingsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Then came Peter, and said to him, Lord, how oft shall my brother sin against me and I forgive him? Until seven times? Jesus saith unto him, I say not unto thee until seven times; but, until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king which would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But for as much as he had not wherewith to pay his lord commanded him to be sold, and his wife, and his children, and all that he had and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. And the lord of that servant, being moved with compassion, released him and forgave him the debt. But that servant went out, and found one of his fellow

servants, which owed him a hundred pence : and he laid hold on him and took him by the throat, saying, Pay what thou owest. So his fellow servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not : but went and cast him into prison till he should pay that which was due. So when his fellow servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith unto him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me : shouldest not thou also have had mercy on thy fellow servant, even as I had mercy on thee ? And his lord was wroth and delivered him to the tormentors till he should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not everyone his brother from your hearts.

## CHAPTER LXXII.

### *The Messiah's Followers Must Give Up Everything for His Service.*

Matt. 8:19-22. Luke 9:57-62.

And as they went in the way, there came a certain man, a scribe, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus said unto him, the foxes have holes, and the birds of the heavens have nests : but the Son of man hath not where to lay his head. And another one of his disciples said unto him, Lord, suffer me first to go bury my father, but Jesus said unto him, Follow me, and leave the dead to bury their own dead ; but go thou, and publish abroad the kingdom of God. And another also said, I will follow thee, Lord ; but first suffer me to bid farewell to them that are at my house. But Jesus said unto him, No man having put his hand to the plow, and looking back, is fit for the kingdom of God.

## CHAPTER LXXIII.

*The Unbelieving Brothers of Jesus Counsel Him to Exhibit Himself in Judea and He Rejects the Advice.*

John 7:2-9.

Now the feast of the Jews, the feast of tabernacles, was at hand. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may behold thy works, which thou doest. For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world. For even his brethren did not believe on him. Jesus therefore saith unto him, My time is not yet come; but your time is always ready. The world cannot hate you; but me it hateth because I testify of it, that its works are evil. Go ye up unto the feast. I go not up yet unto this feast, because my time is not yet fulfilled. And having said these things unto them, he abode still in Galilee.

## CHAPTER LXXIV.

*Jesus Goes Privately to Jerusalem Through Samaria.*

Luke 9:51-56. John 7:10.

And it came to pass, when the days were well nigh come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face, and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he were going to Jerusalem. And when James and John saw this, they said, Lord, wilt thou that we bid fire to come down from heaven and consume them? But he turned and rebuked them. And they went to another village. But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret.

## PART SIX

### *HIS CLOSING MINISTRY, IN ALL PARTS OF THE HOLY LAND. SIX MONTHS PRECEDING THE CRUCIFIXION (NOT INCLUDING THE LAST WEEK).*

Time, probably Autumn A. D. 29 to the Spring of A. D. 30.

*This comprises Chapters Seventy-Five to One Hundred and Three, of which Chapters Seventy-Five to Seventy-Nine contain discourses at the Feast of Tabernacles given by John only.*

#### CHAPTER LXXV.

*At the Feast of Tabernacles, Jesus Teaches in the Temple and People Wonder Whether He Is the Messiah. The Rulers Attempt to Arrest Him.*

John 7:11-52.

The Jews therefore sought him at the feast, and said, Where is he? And there was much murmuring among the multitude concerning him. Some said, that, He is a good man; others said, Nay, but he leads the multitude astray. Yet no one spoke openly concerning him for fear of the Jews.

But when it was nigh unto the midst of the feast Jesus went up into the temple, and taught. The Jews therefore marveled, saying, How knoweth this man letters, having never learned? Jesus therefore answered them, and said, My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself. He

that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you doeth the law? Why seek ye to kill me? The multitude answered, Thou hast a devil: who seeketh to kill thee? Jesus answered and said unto them, I did one work and ye all marveled. For this cause hath Moses given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken, are ye wroth with me because I made a man every whit whole on the Sabbath? Judge not a man according to appearance, but judge righteous judgment.

Some therefore of them of Jerusalem said, Is not this he whom they seek to kill? and lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ? Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is. Jesus therefore cried in the temple, preaching and saying, Ye both know me, and know whence I am, and I am not come of myself, but he that sent me is true, whom ye know not. I know him; because I am from him, and he sent me. They sought therefore to take him: and no man laid his hands on him, because his hour was not yet come. But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done? The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. Jesus therefore said, Yet a little while I am with you and I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, ye cannot come. The Jews therefore said among themselves, Whither will this man go that we shall not find him? Will he go unto the Dispersion among the

Greeks and teach the Greeks? What is this word that he said, Ye shall seek me, and shall not find me: and where I am ye cannot come?

Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, Out of his belly shall flow rivers of living water. But this spake he of the spirit which they that believed on him were to receive: for the spirit was not yet given; because Jesus was not yet glorified. Some of the multitude therefore, when they heard these words, said, This is of a truth the prophet. Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee? Hath not the scripture said, that the Christ cometh of the seed of David, and from Bethlehem, the village where David was? So there arose a division in the multitude because of him. And some of them would have taken him; but no man laid hands on him.

The officers therefore came to the chief priests and Pharisees: and they said unto them, Why did ye not bring him? The officers answered, Never man so spake. The Pharisees therefore answered them, Are ye also led astray? Hath any of the rulers believed on him, or of the Pharisees? But this multitude which knoweth not the law are accursed. Nicodemus saith unto them (he that came to him before, being one of them), Doth our law judge a man except it first hear from himself and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet.

## CHAPTER LXXVI.

*Story of an Adulteress Brought to Jesus for Judgment.*

John 7:53. John 8:1-11.

And they went every man unto his own house: but Jesus went unto the Mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, they say unto him, Master, this woman hath been taken in adultery, in the very act. Now in the law Moses commanded us to stone such: what then sayest thou of her? And this they said, tempting him, that they might have whereof to accuse him. But Jesus stooped down, and with his finger wrote on the ground. But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and with his finger wrote on the ground, and they, when they heard it, went out one by one, beginning from the eldest, even unto the last: and Jesus was left alone, and the woman, where she was, in the midst. And Jesus lifted up himself, and said unto her, Woman, where are they? Did no man condemn thee? And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.

## CHAPTER LXXVII.

*Jesus Claims to Be the Son of God, and to Have Existed Before Abraham. The People Attempt to Stone Him.*

Jerusalem.

John 8:12-56.

Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness but shall have the light of life. The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is not true. Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I came, or whither I go. Ye judge after the flesh; I judge no man. Yea, and if I judge, my judgment is true; for I am not alone, but I and the Father that sent me. Yea and in your law it is written, that the witness of two men is true. I am he that beareth witness of myself, and the Father that sent me beareth witness of me. They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me nor my Father: if ye knew me, ye would have known my Father also. These words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. The Jews therefore said, Will he kill himself, that he saith, Whither I go, ye cannot come? And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, That ye shall die in your sins: for except ye believe that I am he, ye shall die in your sins. They said therefore unto him, Who art thou? Jesus

saith unto them, Even that which I have also spoken unto you from the beginning. I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I unto the world. They perceived not that he spake to them of the Father. Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me, I speak these things. And he that sent me is with me: he hath not left me alone; for I do always the things that are pleasing to him. As he spake these things, many believed on him.

Jesus therefore said to those Jews which had believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. They answered unto him, We be Abraham's seed and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Everyone that committeth sin is the bond servant of sin. And the bond servant abideth not in the house forever: the Son abideth forever. If therefore the Son shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you. I speak the things which I have seen with my Father; and ye also do the things which ye heard from your father. They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I heard from God; this did not Abraham. Ye do the works of your father. They said unto him, We were not born of fornication; we have one father, even God. Jesus said unto them, If God were your father, ye would love me; for I came forth and am come from God; for neither have I come of myself, but he sent me. Why do ye not understand my speech? Even

because ye cannot hear my words. Ye are of your Father, the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But because I say the truth, ye believe me not. Which of you convicteth me of sin? If I say the truth, why do ye not believe me? He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God. The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered and said, I have not a devil, but I honor my Father, and ye dishonor me. But I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, if a man keep my word, he shall never see death. The Jews said unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. Art thou greater than our father Abraham, which is dead, and the prophets are dead: whom makest thou thyself? Jesus answered, If I glorify myself, my glory is nothing: it is my Father which glorifieth me; of whom ye say, that he is your God; and ye have not known him: but I know him; and if I should say, I know him not, I should be like unto you, a liar: but I know him, and keep his word. Your father Abraham rejoiced to see my day; and he saw it and was glad. The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. They took up stones therefore to cast at him; but Jesus hid himself, and went out of the temple.

## CHAPTER LXXVIII.

*Jesus Heals a Man Born Blind. The Rulers Forbid His Being Recognized as the Messiah.*

Jerusalem.

John 9:1-41.

And as he passed by, he saw a man blind from his birth. And his disciples asked him, saying, Rabbi, who did sin, this man or his parents, that he should be born blind? Jesus answered, Neither did this man sin, nor his parents; but that the works of God should be made manifest in him. We must work the works of him that sent me, while it is day: the night cometh, when no man can work. When I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, sent). He went away therefore, and washed, and came seeing. The neighbors therefore, and they which saw him aforetime, that he was a beggar said, Is not this he that sat and begged? Others said, It is he: others said, No, but he is like him. And he said, I am he. They said therefore unto him, How then were thine eyes opened? He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight. And they said unto him, Where is he? He saith, I know not.

They bring to the Pharisees him that aforetime was blind. Now it was the sabbath on the day that Jesus made the clay and opened his eyes. Again therefore the Pharisees also asked him, how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and do see. Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath.

But others said, How can a man that is a sinner do such signs? And there was a division among them. They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet. The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying, Is this your son, who ye say was born blind? How then doth he now see? His parents answered and said, We know that this is our son and that he was born blind: but how he now seeth, we know not; or who opened his eyes we know not: ask him; he is of age; he shall speak for himself. These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him to be Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him. So they called the second time the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner. He therefore answered, Whether he be a sinner, I know not: one thing I know, that, whereas I was blind, now I see. They said therefore unto him, What did he to thee? How opened he thine eyes? He answered them, I told you even now, and ye did not hear; wherefore would ye hear it again? Would ye also become his disciples? And they reviled him, and said, Thou art his disciples, but we are Moses' disciples. We know that God hath spoken unto Moses: but as for this man, we know not whence he is. The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes. We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. Since the world began it was never heard that anyone opened the eyes of a man born blind. If this man were not from God, he could do nothing. They answered and said unto him, Thou wast altogether born

in sins, and dost thou teach us? And they cast him out.

Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on the Son of God? He answered and said, And who is he, Lord, that I may believe on him? Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, For judgment came I into this world, that they that see not may see; and that they which see may become blind. Those of the Pharisees which were with him, heard these things, and said unto him, Are we also blind? Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.

## CHAPTER LXXIX.

*Jesus Intimates That He is Going to Die for His Flock,  
and Come to Life Again.*

Jerusalem.

John 10:1-21.

Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that came

before me are thieves and robbers: but the sheep did not hear them. I am the door; by me, if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly. I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd. Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father.

There arose a division among the Jews because of these words. And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the sayings of one possessed with a devil. Can a devil open the eyes of the blind?

## CHAPTER LXXX.

### *Mission of the Seventy and Their Return.*

Probably in Judea.

Luke 10:1-24.

Now after these things the Lord appointed seventy others, and sent them two and two before his face into

every city and place whither he himself was about to come. And he said unto them, The harvest is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest that he send forth laborers into his harvest. Go your ways: behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes; and salute no man on the way. And into whatsoever house ye shall enter, first say, Peace be to this house. And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again. And in that same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, Even the dust from your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that the kingdom of God is come nigh. I say unto you, It shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago, sitting in sack cloth and ashes. Howbeit, it shall be more tolerable for Tyre and Sidon in the judgment than for you. And thou, Capernaum, shalt thou be exalted unto heaven? Thou shalt be brought down to Hades. He that heareth you, heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

And the seventy returned with joy, saying, Lord, even the devils are subject unto us in thy name. And he said unto them, I beheld Satan fallen as lightning from heaven. Behold I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and

nothing shall in any wise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so it was well pleasing in thy sight. All things have been delivered unto me of my Father: and no man knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him. And turning to the disciples, he said privately, Blessed are the eyes which see the things that ye see: for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not: and to hear the things which ye hear, and heard them not.

## CHAPTER LXXXI.

### *Jesus Answers a Lawyer's Question as to Eternal Life, Giving the Parable of the Good Samaritan.*

Probably in Judea.

Luke 10:25-37.

And behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? And he said unto him, What is written in the law? How readest thou? And he answered and said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: do this, and thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is my neighbor? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he

fell among robbers, which both stripped him, and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbor to him that fell among the robbers? And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

## CHAPTER LXXXII.

### *Jesus the Guest of Martha and Mary.*

Bethany, near Jerusalem.

Luke 10:38-42.

Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at the Lord's feet, and heard his word. But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? Bid her therefore that she help me. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

## CHAPTER LXXXIII.

*Jesus Again Gives a Model of Prayer, and Encourages His Disciples to Pray.*

Probably in Judea.

Luke II:1-13.

And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. And he said unto them, When ye pray, pray, Our Father, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive everyone that is indebted to us. And bring us not into temptation.

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed: I cannot rise and give thee? I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And of which of you that is a father shall his son ask a loaf, and he give him a stone? And a fish, and he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

## CHAPTER LXXXIV.

*Again He is Blasphemously Accused of Being in League with Beelzebub.*

Probably in Judea.

Luke 11:14-36.

And he was casting out a devil which was dumb. And it came to pass when the devil was gone out, the dumb man spake; and the multitude marvelled. But some of them said, By Beelzebub, the prince of devils, casteth he out devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. And if Satan also is divided against himself, how shall his kingdom stand? Because ye say that I cast out devils by Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall they be your judges. But if I by the finger of God cast out devils, then is the kingdom of God come unto you. When the strong man fully armed, guardeth his own court, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armor wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scattereth. The unclean spirit when he is gone out of the man, passeth through waterless places, seeking rest, and finding none, he saith, I will turn back unto my house whence I came out. And when he is come, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more evil than himself; and they enter in and dwell there; and the last state of that man becometh worse than the first.

And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bear thee, and the breasts which thou didst suck. But he said, Yea, rather, blessed are they that hear the word of God, and keep it.

And when the multitudes were gathered together unto him, he began to say, This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it, but the sign of Jonah. For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the South shall rise up in the judgment with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here.

No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light. The lamp of the body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil thy body also is full of darkness. Look therefore whether the light that is in thee be not darkness. If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give the light.

## CHAPTER LXXXV.

*While Breakfasting with a Pharisee, Jesus Severely  
Denounces the Pharisees and Lawyers and  
Excites Their Enmity.*

Probably in Judea.

Luke 11:37-54.

Now as he spake, a Pharisee asketh him to dine with him: and he went in and sat down to meat. And when the Pharisee saw it, he marvelled that he had not washed before dinner. And the Lord said unto him, Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. Ye foolish ones, did not he that made the outside make the inside also? Howbeit give for alms those things which are within; and behold, all things are clean unto you.

But woe unto you Pharisees! For ye tithe mint and rue and every herb, and pass over judgment and the love of God: but these ought ye to have done, and not to leave the other undone. Woe unto you Pharisees! For ye love the chief seats in the synagogues and the salutations in the market places. Woe unto you! For ye are as the tombs which appear not, and the men that walk over them know it not.

And one of the lawyers, answering, saith unto him, Master, in saying this, thou reproachest us also. And he said, Woe unto you lawyers also! For ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! For ye build the tombs of the prophets and your fathers killed them. So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build their tombs. Therefore also said the wisdom of God, I will send unto them prophets and apostles; and some of

them they shall kill and persecute; and the blood of all the prophets, which was shed from the foundation of the world may be required of this generation, from the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary: yea, I say unto you, it shall be required of this generation. Woe unto you lawyers! For ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

And when he was come out from thence, the scribes and the Pharisees began to press upon him vehemently, and to provoke him to speak of many things; laying wait for him, to catch something out of his mouth.

## CHAPTER LXXXVI.

### *He Speaks to His Disciples and a Vast Throng About Hypocrisy, Worldly Anxieties, Watchfulness, and His Own Approaching Death.*

Probably in Judea.

Luke 12:1-59.

In the meantime, when the many thousands of the multitudes were gathered together in so much that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. But there is nothing covered up; that shall not be revealed: and hid, that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the house-tops. And I say unto you my friends, Be not afraid of them which kill the body, and after that have no more that they can do. But I will warn you whom ye shall fear: Fear him, which after he hath killed hath power to

cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings? And not one of them is forgotten in the sight of God. But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows. And I say unto you, Everyone who shall confess me before men, him shall the Son of man also confess before the angels of God: but him that denieth me in the presence of men shall be denied in the presence of the angels of God. And everyone who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit, it shall not be forgiven. And when they bring you before the synagogues, and the rulers, and authorities, be not anxious how or what ye shall answer, or what ye shall say; for the Holy Spirit shall teach you in that very hour what ye ought to say.

And one out of the multitudes said unto him, Master, bid my brother divide the inheritance with me. But he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater: and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.

And he said unto his disciples, Therefore I say unto you, Be not anxious for your life, what ye shall eat; nor

yet for your bodies, what ye shall put on: the life is more than the food and the body than the raiment. Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barns; and God feedeth them: of how much more value are ye than the birds! And which of you by being anxious can add a cubit unto his stature? If then ye are not able to do even that which is least, why are ye anxious concerning the rest? Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass in the field, which today is, and tomorrow is cast into the oven; how much more shall he clothe you, O ye of little faith? And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. Howbeit seek ye his kingdom, and these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also.

Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, That he shall gird himself, and make them sit down to meat, and shall come and serve them. And if he shall come in the second watch, and if in the third, and find them so, blessed are those servants. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not left his house to

be broken through. Be ye also ready: for in an hour that ye think not the Son of man cometh.

And Peter said, Lord, speakest thou this parable unto us, or even unto all? And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will set him over all that he hath. But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maid-servants, and to eat and drink, and to be drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful. And that servant, which knew his lord's will and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required: and to whom they commit much of him will they ask the more.

I came to cast fire upon the earth; and what will I if it is already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Think ye that I am come to give peace on the earth? I tell you, Nay; but rather division: for there shall be from henceforth five in one house divided, three against two, and two against three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against mother; mother in law against her daughter in law and daughter in law against her mother in law.

And he said to the multitudes also, When ye see a cloud rising in the west, Straightway ye say, There cometh a shower; and so it cometh to pass. And when ye see a south wind blowing, ye say, There will be a scorch-

ing heat; and it cometh to pass. Ye hypocrites, ye know how to interpret the face of the earth and the heavens; but how is it that ye know not how to interpret this time? And why even of yourselves judge ye not what is right? For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he hale thee unto the judge, and the judge shall deliver thee to the officer, and the officer cast thee into prison. I say unto thee Thou shalt by no means come out thence, till thou have paid the very last mite.

## CHAPTER LXXXVII.

### *All Must Repent or Perish; Parable of the Barren Fig Tree.*

Probably in Judea.

Luke 13:1-9.

Now there were some present at that very season which told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And he asked and said unto them, Think ye that these Galileans were sinners above all the Galileans, because they have suffered these things? I tell you, Nay: but, except ye repent, ye shall all in like manner perish. Or those eighteen, upon whom the tower in Siloam fell, and killed them, Think ye that they were offenders above all the men that dwell in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

And he spake this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. And he said unto the vine dresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground? And he answering saith unto

him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit thenceforth, well; but if not, thou shalt cut it down.

## CHAPTER LXXXVIII.

### *Jesus Heals on the Sabbath, and Defends Himself. Parables of the Mustard Seed and the Leaven.*

Probably in Judea.

Luke 13:10-21.

And he was teaching in one of the synagogues on the sabbath day. And behold a woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. And when Jesus saw her, he called her, and said to her, Woman, thou art loose from thine infirmity. And he laid his hands upon her: and immediately she was made straight, and glorified God. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath. But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall and lead him away to water him? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo these eighteen years, to have been loosed from this bond on the day of the sabbath? And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

He said therefore, Unto what is the kingdom of God like? And whereunto shall I liken it? It is like unto a

grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of heaven lodged in the branches thereof. And again he said, Whereunto shall I liken the kingdom of God? It is like unto leaven, which a man took and hid in three measures of meal, till it was all leavened.

### CHAPTER LXXXIX.

*At the Feast of Dedication, Jesus Will Not Yet Openly Say That He Is the Messiah. They Try to Stone Him and He Retires to Perea.*

Jerusalem, and Bethany Beyond the Jordan.

John 10:22-42.

And it was the feast of the dedication at Jerusalem: it was winter; and Jesus was walking in the temple in Solomon's porch. The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, these bear witness of me. But ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, which hath given them unto me, is greater than all; and no one is able to snatch them out of my Father's hand. I and the Father are one. The Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from the Father; for which of those works do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said

ye are gods? If he call them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do them, though you believe not me, believe the works: that ye may know and understand that the Father is in me and I in the Father. They sought again to take him: and he went forth out of their hand.

And he went away again beyond Jordan into the place where John was at the first baptizing; and there he abode. And many came unto him; and they said, John indeed did no sign: but all things whatsoever John spake of this man were true. And many believed on him there.

## CHAPTER XC.

*Teaching in Perea, on a Journey Toward Jerusalem.  
Warned Against Herod Antipas.*

Luke 13:22-35.

And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem. And one said unto him, Lord, are they few that be saved? And he said unto them, Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in and shall not be able. When once the master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham,

and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. And behold there are last which shall be first, and there are first which shall be last.

In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence. For Herod would fain kill thee. And he said unto them, Go and say to that fox, Behold, I cast out devils and perform cures today and tomorrow, and the third day I am perfected. Howbeit I must go on my way today and tomorrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not! Behold your house is left unto you desolate: and I say unto you, Ye shall not see me, until ye shall say, Blessed is he that cometh in the name of the Lord.

## CHAPTER XCI.

*While Dining (Breakfasting) with a Chief Pharisee, He Again Heals on the Sabbath, and Defends Himself.*

*Three Lessons Suggested by the Occasion.*

Probably in Perea.

Luke 14:1-24.

And it came to pass, when he went into the house of one of the rulers of the Pharisees, on a sabbath to eat bread, that they were watching him. And behold, there was before him a certain man which had the dropsy. And Jesus answering spake unto the lawyers and the Phari-

sees, saying, Is it lawful to heal on the sabbath, or not? But they held their peace. And he took him, and healed him, and let him go. And he said unto them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him out on a sabbath day? And they could not answer again unto these things.

And he spake a parable unto those which were bidden, when he marked how they chose out the chief seats; saying unto them, When thou art bidden of any man to a marriage feast, sit not down in the chief seat: lest haply a more honorable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. But when thou are bidden, Go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. For everyone that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friend, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just.

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. But he said unto him, A certain man made a great supper; and bade many: and he sent forth his servant at supper time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a field, and I must

needs go out and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. And the servant came and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed, and blind and lame. And the servant said, Lord, what thou didst command is done, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and constrain them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

## CHAPTER XCII.

### *Great Crowds Follow Him, and He Warns Them to Count the Cost of Discipleship.*

Probably in Perea.

Luke 14:25-35.

Now there went with him great multitudes: and he turned, and said unto them, If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple. Whosoever doth not bear his own cross, and come after me, cannot be my disciple. For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it. Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build and was not able to finish. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel

whether he is able with ten thousand to meet him that cometh against him with twenty thousand. Or else, while the other is a great way off, he sendeth an ambassage, and asketh conditions of peace. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple. Salt therefore is good; but if even the salt have lost its savour, wherewithal shall it be seasoned? It is fit neither for the land, nor for the dunghill: men cast it out. He that hath ears to hear, let him hear.

### CHAPTER XCIII

*Five Great Parables—The Lost Sheep, the Lost Coin, the Lost Son—The Unrighteous Steward—The Rich Man and Lazarus, Some Other Brief Lessons.*

Probably in Perea.

Luke 15:1 to 17:10.

Now all the publicans and sinners were drawing near unto him for to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

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

Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp and sweep the house,

and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have been filled with the husks that the swine did eat: and no man gave unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry; for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and

drew nigh to the house: he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and would not go in: and his father came out and entreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and thou never gavest me a kid, that I might make merry with my friends: but when this thy son came, which hath devoured thy living with harlots, thou killedst for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

And he said unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he was wasting his goods. And he called him, and said unto him, what is this that I hear of thee? Render the account of thy stewardship; for thou canst be no longer steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship they may receive me into their houses. And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bond and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. He saith unto him, Take thy bond and write four score. And his lord commended the unrighteous steward because he had done wisely: for the sons of this world are for their own generation wiser than the sons of the light. And I say unto you, make to yourselves friends by means of the

mammon of unrighteousness; that when it shall fail, they may receive you into the eternal tabernacles. He that is faithful in a very little is faithful also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

And the Pharisees, who were lovers of money, heard all these things, and they scoffed at him. And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God. The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. But it is easier for heaven and earth to pass away, than for one tittle of the law to fall. Everyone that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: and a certain beggar named Lazarus, was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am in anguish in this flame. But Abraham said, Son, remember

that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. And beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and none may cross over from thence to us. And he said, I pray thee therefore, Father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them; lest they also come into this place of torment. But Abraham saith, They have Moses and the prophets; let them hear them. And he said, Nay, Father Abraham, but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead.

And he said unto his disciples, It is impossible but that occasions of stumbling should come; but woe unto him, through whom they come! It were well for him if a mill stone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.

And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you. But who is there of you, having a servant plowing or feeding sheep, that will say unto him when he is come in from the field, Come straightway and sit down to meat; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself and serve me, till I have eaten and drunken; and afterwards thou shalt eat and drink? Doth he thank the servant because he did the things that were commanded? Even

so ye also, when ye shall have done all the things that I commanded you, say, We are unprofitable servants; we have done that which was our duty to do.

## CHAPTER XCIV.

### *Jesus Raises Lazarus from the Dead.*

From Perea to Bethany near Jerusalem.

John 11:1-46.

Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. And it was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick. But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. Now Jesus loved Martha, and her sister and Lazarus. When therefore he heard that he was sick, he abode at that time two days in the place where he was. Then after this he saith to the disciples, Let us go into Judea again. The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee, and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him. These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go that I may awake him out of sleep. The disciples therefore said unto him, Lord, if he is fallen asleep, he will recover. Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep. Then Jesus therefore saith unto them plainly, Lazarus is dead. And I am glad

for your sake's that I was not there, to the intent ye may believe; nevertheless let us go unto him. Thomas therefore who is called Didymus, said unto his fellow disciples, Let us also go that we may die with him.

So when Jesus came, he found that he had been in the tomb four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; and many of the Jews had come to Martha and Mary to console them concerning their brother. Martha therefore, when she heard that Jesus was coming, went and met him; but Mary still sat in the house. Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. And even now I know that whatsoever thou shalt ask of God, God will give thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die. Believest thou this? She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, even he that cometh into the world. And when she had said this, she went away and called Mary her sister secretly, saying, The Master is here, and calleth thee. And she, when she heard it, arose quickly, and went unto him. (Now Jesus was not yet come into the village, but was still in the place where Martha met him.) The Jews then which were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have you laid him? They say unto him, Lord, come and see. Jesus

wept. The Jews therefore said, Behold how he loved him! But some of them said, Could not this man which opened the eyes of him that was blind, have caused that this man also should not die? Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it, Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God? So they took away the stone. And Jesus lifted up his eyes and said, Father, I thank thee that thou hearest me. And I knew that thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that thou didst send me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. He that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Many therefore of the Jews, which came to Mary and beheld that which he did, believed on him, but some of them went away to the Pharisees and told them the thing which Jesus had done.

## CHAPTER XCV.

### *The Sanhedrin Plot His Death and He Retires Again.*

Jerusalem and Ephraim in Judea.

John 11:47-54.

The chief priests therefore and the Pharisees gathered a council and said, What do we? For this man doeth many signs. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our

place and our nation. But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people and that the whole nation perish not. Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; and not for the nation only, but that he might also gather together into one, the children of God that are scattered abroad. So from that day forth they took counsel that they might put him to death.

Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples.

## CHAPTER XCVI.

### *Journeying Through Samaria and Galilee Toward Jerusalem He Teaches That the Messianic Reign Will Come Unexpectedly.*

In Samaria or Galilee.

Luke 17:11-37.

And it came to pass, as they were on the way to Jerusalem, that he was passing through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, saying, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go and show yourselves unto the priests. And it came to pass, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back with a loud voice, glorifying God; and he fell upon his face at his feet, giving him thanks: and he was a Samari-

tan. And Jesus answering said, Were not the ten cleansed? But where are the nine? Were there none found that returned to give glory to God save this stranger? And he said unto him, Arise and go thy way: thy faith hath made thee whole.

And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, Lo, there! Lo, here! Go not away, nor follow after them: for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under the heaven, so shall the Son of man be in his day. But first must he suffer many things and be rejected of this generation. And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered the ark, and the flood came, and destroyed them all. Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded: but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: in the same manner shall it be in the day that the Son of man is revealed. In that day, he which shall be on the house top, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. Remember Lot's wife. Whosoever shall seek to gain his life shall lose it: but whosoever shall lose his life shall preserve it. I say unto you, in that night there shall be two men on one bed; the one shall be taken and the other shall be left. There shall be two women grinding together, the one shall be taken and the other shall be left. And they answering say unto him, Where, Lord? And he said unto them, Where the body is, thither will the eagles be gathered together.

## CHAPTER XCVII.

*Parables of the Importunate Widow, and the Pharisee and Publican.*

Luke 18:1-14.

And he spake a parable unto them to the end that they ought always to pray and not to faint; saying, There was in a city a judge, which feared not God, and regarded not man: and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her lest she weary me out by her continual coming. And the Lord said, Hear what the unrighteous judge said. And shall not God avenge his elect, which cry to him day and night, and he is long suffering over them? I say unto you, that he will avenge them speedily. Howbeit, when the Son of man cometh, shall he find faith on the earth?

And he spake also this parable unto certain which trusted in themselves that they were righteous, and set all others at nought: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I get. But the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other: for everyone that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

## CHAPTER XCVIII.

*Going from Galilee Through Perea, He Teaches Concerning Divorce.*

Perea.

Matt. 9:1-12. Mark 10:1-12.

And it came to pass, when Jesus had finished these words, he arose from thence, and departed from Galilee, and came into the borders of Judea beyond Jordan; and great multitudes followed him and come together unto him again; and he healed them there, and, as he was wont he taught them again.

And there came to him Pharisees, tempting him, and asked him, saying, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement and to put her away. But Jesus said unto them, For your hardness of heart he wrote you this commandment. But have ye not read, that he which made them from the beginning of the creation, made them male and female, and said; For this cause shall a man leave his father, and mother, and shall cleave to his wife; and the twain shall become one flesh. So they are no more twain but one flesh. What therefore God hath joined together, let not man put asunder. And in the house the disciples asked him again of this matter. They say unto him, Why then did Moses command to give a bill of divorcement, and to put her away? He saith unto them, Moses for your hardness of heart suffered you to put away your wives; but from the beginning it hath not been so. And I say unto you, Whosoever shall put away his wife except for fornication, and shall marry another, committeth adultery against her; and he that marrieth her that is put away, committeth adultery. And if she herself put away her husband, and marry another, she committeth

adultery. The disciples say unto him, If the case of the man is so with his wife, it is not expedient to marry. But he said unto them, All men cannot receive this saying, but they to whom it is given. For there are eunuchs which are so born from their mother's womb: and there are eunuchs which were made so by men: and there are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

## CHAPTER XCIX.

*He Blesses Some Infant Children, and Teaches That Subjects of the Messianic Reign Must Be Childlike.*

Perea.

Matt. 19:13-15. Mark 10:13-16. Luke 18:15-17.

Then they brought unto him little children, that he should lay his hands on them, and pray: and they brought him also their babes; that he should touch them; but when his disciples saw it, they rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me and forbid them not: for of such is the kingdom of heaven. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them; and he departed thence.

## CHAPTER C.

*The Rich Young Ruler, and the Perils of Riches. The Rewards of Forsaking All to Follow Jesus Will Be Great, But Will Be Sovereign. (Parable of the Laborers in the Vineyard).*

In Perea.

Matt. 19:16-30. Matt. 20:1-16. Mark 10:17-31. Luke 18:18-30.

And as he was going forth into the way, behold a certain ruler came, and ran to him, and kneeled down and asked him, saying, Good master, what good thing shall I do that I may inherit eternal life? And Jesus said unto him, One there is that is good. But why callest me good? None is good save one, even God. Why askest me concerning that which is good? If thou wouldest enter into life, keep the commandments. He saith unto him, Which? And Jesus said, Thou knowest the commandments, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man said unto him, Master, all these things have I observed from my youth up; what lack I yet? When Jesus heard it, looking upon him loved him, and he said unto him, One thing thou lackest: If thou wouldest be perfect, Go sell all, whatsoever that thou hast, and give unto the poor, and thou shalt have treasure in heaven; and come, follow me. But when the young man heard the saying, these things, his countenance fell; and he became exceeding sorrowful, and went away, for he was one that had great possessions, he was very rich. And Jesus looked round about, and said unto his disciples, How hardly shall they that have riches enter into the kingdom of God! Verily I say unto you, it is hard for a rich man to enter into the kingdom of heaven.

And the disciples were amazed at his words. But Jesus answered again, and said unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved? And Jesus looking upon them, said to them, With men it is impossible, but not with God. The things that are impossible with men, are possible with God; for all things are possible with God. Then answered Peter and said unto him, Lo, we have left all, our own, and followed thee: what then shall we have? And Jesus said unto them, Verily, I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And everyone that hath left house, or wife, or brethren, or sisters, or father, or mother, or children, or lands, for the sake of the kingdom of God; for my sake and the gospel's sake; shall receive many fold more; yea, a hundred fold now in this time, houses, and brethren, and sisters, and mother, and children, and lands, with persecutions; and in the world to come shall inherit eternal life. But many that be first shall be last; and the last first.

For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour and saw others standing in the market place idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and the ninth hour, and did likewise. And about the eleventh hour, he went out and found others standing; and he saith unto them, Why stand ye here all

the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. And when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and pay them their hire beginning from the last unto the first. And when they came that were hired, about the eleventh hour, they received every man a penny. And when the first came, they supposed that they would receive more; and they likewise received every man a penny. And when they received it, they murmured against the householder, saying, These last have spent but one hour, and thou hast made them equal unto us which have borne the burden of the day and the scorching heat. But he answered and said unto them, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take up that which is thine and go thy way; it is my will to give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Or is thine eye evil because I am good? So the last shall be first and the first last.

## CHAPTER CI.

*Jesus Foretells to The Disciples His Death and Resurrection, and Rebukes the Selfish Ambition of James and John.*

Probably in Perea.

Matt. 20:17-18. Mark 10:32-45. Luke 18:31-34.

And they were in the way, going up to Jerusalem; and Jesus was going up before them to Jerusalem; and they were amazed; and they that followed were afraid. And he took unto him the twelve disciples apart and in the way he again began to tell them the things that were to happen to him, saying, Behold, we go up to Jerusalem: and all things that are written by the prophets shall be

accomplished unto the Son of man. He shall be delivered unto the chief priests and scribes: and they shall condemn him to death and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify; and the third day he shall be raised up. For he shall be delivered up unto the Gentiles, shall be mocked, and shamefully entreated, and spit upon; and they shall scourge him, and shall kill him, and after three days he shall rise again. And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said.

Then there came unto him the mother of the Sons of Zebedee, with her sons James and John, worshipping him, and asked a certain thing of him, saying unto him, Master, we would that thou shouldest do for us whatsoever we shall ask of thee. And he said unto them, What would ye that I should do for you? She said unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand in thy kingdom. And they said unto him, Grant unto us that we may sit, one on thy right hand and one on thy left hand, in thy glory. But Jesus answered, and said unto them, Ye know not what ye ask. Are ye able to drink the cup I am about to drink? Or to be baptized with the baptism that I am baptized with? And they said unto him, We are able. And Jesus said unto them, My cup, indeed, the cup I drink, ye shall drink: and the baptism I am baptized withal shall ye be baptized: but to sit on my right hand or on my left hand is not mine to give; but it is for them for whom it hath been prepared of my Father. And when the ten heard it, they began to be moved with indignation concerning the two brethren, James and John. But Jesus called them unto him and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. But it is not so, nor shall it be so, among you: but whosoever would become great among you shall be your minister, and

whosoever would be first among you, shall be servant of all: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

## CHAPTER CII.

### *Blind Bartimaeus and His Companion Healed.*

At Jericho.

Matt. 20:29-34. Mark 10:46-52. Luke 18:35-43.

And it came to pass, when he drew nigh unto Jericho, they come into Jericho; and as they, he and his disciples, went out from Jericho, a great multitude followed him, and behold, two blind men sitting by the way side; a certain blind man, the son of Timaeus, Bartimaeus, a blind beggar who sat by the way side begging, was sitting by the way side; and hearing a multitude going by, he inquired what this meant. And they told him, that Jesus of Nazareth passeth by. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And they cried out, saying, Lord, have mercy on us thou son of David. And they, the multitude, that went before him rebuked them, and many rebuked them that they should hold their peace; but they cried out the more a great deal, saying, Lord, thou Son of David, have mercy on us. And Jesus stood still, and called them, and commanded him to be brought unto him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. And he casting away his garment, sprang up, and came to Jesus. And when he was come near, Jesus answered him, and asked him, What wilt thou that I should do unto thee? And the blind man said unto him, Rabboni, that I may receive my sight. And Jesus said unto them, What will ye that I should do unto you? They

say unto him, Lord, that our eyes may be opened. And Jesus being moved with compassion, touched their eyes, and said unto them, Receive thy sight; go thy way; thy faith hath made thee whole. And straightway they received their sight, and followed him in the way, glorifying God: and all the people when they saw it, gave praise unto God.

### CHAPTER CIII.

#### *Jesus Visits Zacchaeus, and Speaks the Parable of the Pounds, and Sets Out for Jerusalem.*

Jericho.

Luke 19:1-28.

And he entered and was passing through Jericho. And behold, a man called by name Zacchaeus; and he was a chief publican, and he was rich. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. And Zacchaeus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus said unto him, Today is salvation come to this house, for as much as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost.

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately

to appear. He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come. But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us. And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants unto whom he had given the money, to be called to him that he might know what they had gained by trading. And the first came before him, saying, Lord, thy pound hath made ten pounds more. Then he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities. And the second came, saying, Thy pound, Lord, hath made five pounds. And he said unto him also, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou laidest not down, and reapest that thou didst not sow. He saith unto him, Out of thine own mouth I will judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that I laid not down, and reaping that I did not sow; then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest? And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds. And they said unto him, Lord, he hath ten pounds. I say unto you, That unto everyone that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him. Howbeit, these mine enemies, which would not that I should reign over them, bring hither and slay them before me.

And when he had thus spoken, he went on before, going up to Jerusalem.

## PART SEVEN

### *LAST WEEK OF OUR LORD'S MINISTRY AND HIS CRUCIFIXION.*

Spring of A. D. 29, or 30.

#### CHAPTER CIV.

##### *Jesus Arrives at Bethany, Near Jerusalem.*

Friday Afternoon.

John 11:55-57. John 12:1, 9-11.

Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast? Now the chief priests and the Pharisees had given commandment, that, If any man knew where he was, he should show it that they might take him.

Jesus therefore six days before the passover came to Bethany where Lazarus was, whom Jesus raised from the dead.

The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he raised from the dead. But the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away and believed on Jesus.

## CHAPTER CV.

*His Triumphal Entry Into Jerusalem as the Messiah.*

From Bethany to Jerusalem and back.

Sunday.

Matt. 21:1-11, 14-17. Mark 11:1-11. Luke 19:29-44.

John 12:12-19.

And it came to pass, when they drew nigh unto Jerusalem, and came unto Bethphage and Bethany, at the mount that is called the Mount of Olives, he sent two of his disciples, saying unto them, Go your way into the village that is over against you, and straightway as you enter into it, ye shall find an ass tied, and a colt, with her, tied, whereon no man ever sat: loose him and bring him to me. And if any one say aught unto you, or ask you, Why do you loose him? Ye shall say, The Lord hath need of him; and straightway he will send him back hither. And the disciples were sent away, and they went and did even as Jesus appointed them, and they found a colt tied at the door without in the open street, and as they were loosing the colt, certain of them that stood there, the owners thereof, said unto them, What do ye? Why loose ye the colt? And they said unto them even as Jesus had said: The Lord hath need of him. And they let them go, and they brought the ass and the colt to Jesus. And they threw their garments upon the colt, and set Jesus thereon; and he sat upon him. On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of palm trees, and went forth to meet him, and cried out, Hosanna! Blessed is he that cometh in the name of the lord, even the King of Israel. Now this is come to pass, that it might be fulfilled which was spoken by the prophet; as it is written, Fear not, daughter of Zion:

Behold thy king cometh, sitting on an ass's colt.

Tell ye the daughter of Zion,  
Behold, thy King cometh unto thee,  
Meek, and riding upon an ass,  
And upon a colt, the foal of an ass.

These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and they had done these things unto him. And as they went, they, the most part of the multitude, spread their garments in the way. And others cut branches from the trees of the fields, and spread them in the way. And as he was now drawing nigh, even at the descent of the Mount of Olives, the whole multitude of the disciples, they that went before him, and they that followed, began to rejoice, and praise God with a loud voice for all the mighty works which they had seen, and cried saying, Hosanna to the son of David; Blessed is the kingdom that cometh, the kingdom of our father David: Hosanna in the highest. Blessed is the King that cometh in the name of the Lord; Hosanna in the highest: peace in heaven and glory in the highest. The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. For this cause also the multitude went and met him, for that they heard that he had done this sign. The Pharisees therefore said among themselves, Behold how ye prevail nothing: lo the world is gone after him. And some of the Pharisees from the multitude said unto him, Master, rebuke thy disciples. And he answered and said, I tell you that, if these shall hold their peace, these stones will cry out.

And when he drew nigh, he saw the city and wept over it, saying, If thou hadst known in this day even thou, the things which belong unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within

thee, and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

And he entered into Jerusalem, and when he was come into Jerusalem, and the city was stirred, saying, Who is this? And the multitude said, This is the prophet, Jesus, from Nazareth of Galilee. And he entered into the temple, and the blind, and the lame, came to him in the temple; and he healed them. But when the chief priests, and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, and said unto him, Hearst thou, what these are saying? And Jesus said unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? And when he had looked round about upon all things, it being now eventide, he left them, and he went forth out of the city into Bethany with the twelve, and lodged there.

## CHAPTER CVI.

### *The Barren Fig Tree Cursed, and the Second Cleansing of the Temple.*

Bethany and Jerusalem.

Monday.

Matt. 21:18, 19, 12, 13. Mark 11:12-18. Luke 19:45-48.

And on the morrow, in the morning, when they were come out of Bethany, as he returned to the city, he hungered. And seeing a fig tree afar off by the way side, and having leaves, he came, if haply he might find anything thereon: and he came to it and found nothing thereon but leaves only: for it was not the season of figs. And he answered and said unto it, No man shall ever eat fruit

from thee; Let there be no fruit from thee henceforward forever. And his disciples heard it. And they come to Jerusalem and Jesus entered into the temple of God and began to cast out all them that sold and them that bought in the temple, and he overthrew the tables of the money-changers and the seats of them that sold doves: and he would not suffer that any man should carry a vessel through the temple. And he taught, and said unto them, It is written, My house shall be called a house of prayer for all nations: but ye have made it a den of robbers. And he was teaching daily in the temple. And the chief priests, and scribes and the principal men of the people heard it, and sought how they might destroy him: for they feared him, and they could not find what they might do; for all the multitude was astonished at his teaching; for the people all hung upon him listening.

## CHAPTER CVII.

*Some Greeks Wish to See Jesus and He Foretells That by Being Lifted up He Will Draw All Men unto Him.*

Jerusalem.

John 12:20-50.

Now there were certain Greeks among those that went up to worship at the feast: these therefore came to Philip, which was of Bethsaida of Galilee, and asked him saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus. And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life, loseth it: and he that hateth his life in this world shall keep it unto

life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor. Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name. There came therefore a voice out of heaven, saying, I have both glorified it, and will glorify it again. The multitude therefore, that stood by, and heard it, said that it had thundered: Others said, an angel hath spoken to him. Jesus answered and said, This voice hath not come for my sake, but for your sakes. Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself. But this he said, signifying by what manner of death he should die. The multitude therefore, answering him, We have heard out of the law that the Christ abideth forever: and how sayest thou, The Son of man must be lifted up? Who is the Son of man? Jesus therefore said unto them, Yet a little while is the light among you. Walk while ye have the light. That the darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light.

These things spake Jesus, and he departed and hid himself from them. But though he had done so many signs before them, Yet they believed not on him: that the word of Isaiah the prophet might be fulfilled which he spake,

Lord, who hath believed our report?

And to whom hath the arm of the Lord been revealed?

For this cause they could not believe, for that Isaiah said again,

He hath blinded their eyes, and he hardened their heart;

Lest they should see with their eyes, and perceive with  
their hearts,  
And should turn,  
And I should heal them.

These things said Isaiah, because he saw his glory: and he spake of him. Nevertheless, even of the rulers, many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue; for they loved the glory of men more than the glory of God.

And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that beholdeth me, beholdeth him that sent me. I am come a light into the world, that whosoever believeth on me may not abide in the darkness. And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world but to save the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. For I spake not from myself; but the Father which sent me, he hath given me a commandment what I should say, and what I should speak. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father has said unto me, so I speak.

## CHAPTER CVIII.

### *The Barren Fig Tree Found to Have Withered.*

On the way from Bethany to Jerusalem.

Tuesday.

Matt. 21:19-22. Mark 11:19-25. Luke 21:37, 38.

And every day he was teaching in the temple; and every night he went forth out of the city, and lodged in

the mount that is called Olives. And all the people came early in the morning to him in the temple, to hear him. And in the morning as they passed by the fig tree which had been cursed, they saw that it had withered away, immediately from the roots. And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away? And Peter calling to remembrance saith unto him, Rabbi, behold the fig tree which thou cursedst is withered away. And Jesus answered and said unto them, Have faith in God. Verily I say unto you, If ye have faith and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive. Verily I say unto you, Who-soever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe what he saith cometh to pass; he shall have it. Therefore I say unto you, All things whatsoever ye pray, and ask for, believe that ye have received them, and ye shall have them. And whensoever ye stand praying, forgive, if ye have aught against any one; that your father also which is in heaven may forgive you your trespasses.

## CHAPTER CIX.

*The Rulers Question the Authority of Jesus. He Refuses to Explain and Sets Forth Their Wickedness by Three Parables. The Parable of the Two Sons. The Parable of the Wicked Husbandman. The Parable of the Marriage Feast of the King's Son.*

In the Court of the Temple.

Tuesday.

Matt. 21:23 to 22:14. Mark 11:27 to 12:12. Luke 20:1-19.

And they came again to Jerusalem: and when he had come into the temple, it came to pass on one of the days as he was teaching the people, as he was walking in the temple, the chief priests and the scribes came up to him, and said unto him, Tell us: by what authority doest thou these things? And who gave thee this authority? And Jesus answered, and said unto them, I also will ask of you a question, Which if you tell me, I likewise will tell you by what authority I do these things. Tell me: The baptism of John, whence was it? Was it from heaven or from men? Answer me. And they reasoned among themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? But if we shall say, From men; we fear the multitude; we fear the people will stone us: for they all believed John was a prophet. And they answered Jesus, and said, We know not. And Jesus said unto them, Neither tell I you by what authority I do these things.

But what think ye? A man had two sons; and he came to the first, and said, Son, go work today in the vineyard. And he answered and said, I will not: but afterward he repented himself and went. And he came to the second, and said likewise. And he answered and said, I go sir:

and went not. Whether of the twain did the will of his Father? They say, The first. Jesus saith unto them, Verily I say unto you, that publicans and harlots go into the kingdom of God before you. For John came unto you in the way of righteousness and ye believed him not: but the publicans and harlots believed him, and ye, when ye saw it, did not ever repent yourselves afterward that ye might believe him.

And he began to speak unto the people in parables, and he said: Hear another parable, and he spake this parable: There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a pit for the winepress in it, and built a tower, and let it out to husbandmen, and went into another country for a long time. And when the season of the fruits drew near, he sent his servants unto the husbandmen to receive his fruits of the vineyard. And the husbandmen took his servants and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them in like manner. They took the first servant and beat him, and sent him away empty. And again he sent unto them another servant: and him they wounded in the head, and handled him shamefully, and sent him away empty. And he sent yet a third: him they killed and cast him forth; and many others, beating some and killing some. And the lord of the vineyard said, What shall I do? He had yet one beloved son: and he said, I will send my beloved son: it may be they will reverence him. He sent him last unto them, saying, They will reverence my son. But when those husbandmen saw him, they reasoned among themselves, saying one to another, This is the heir: come, let us kill him, and the inheritance shall be ours; let us kill him and take his inheritance. And they took him, and cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, What will he do unto

those husbandmen? They say unto him, He will come and destroy those miserable husbandmen and will give the vineyard unto others. He will let out the vineyard unto husbandmen who shall render him the fruits in their seasons. And when they heard it, they said, God forbid. But Jesus looked upon them, and said unto them, What then is this that is written in the scriptures; have ye never read even in the scriptures;

The stone which the builders rejected,  
The same is made the head of the corner:  
This was from the Lord,  
And it is marvelous in our eyes?

Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof: And everyone that falleth on this stone shall be broken to pieces; but on whomsoever it shall fall, it shall scatter him as dust. And when the chief priests and Pharisees heard his parables, they perceived that he spake of them. And they sought to lay hold on him in that very hour. And when they sought to lay hold on him, they feared the multitudes of people because they took him for a prophet. But perceiving that he spake this parable against them; they left him and went away.

And Jesus answered and spake again in parables unto them, saying, The kingdom of heaven is likened unto a certain king, which made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready. Come to the marriage feast. But they made light of it, and went their ways, one to his own farm, another to his merchandise: and the rest laid hold on his servants, and entreated them shamefully, and killed them. But the

king was wroth and he sent his armies, and destroyed those murderers and burned their city. Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. Go ye therefore unto the partings of the highways and as many as ye shall find, bid to the marriage feast. And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. But when the king came in to behold the guests, he saw there a man which had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth. For many are called, but few chosen.

## CHAPTER CX.

### *The Pharisees and the Herodians Try to Ensnare Jesus about Paying Tribute to Caesar.*

In the Court of the Temple.

Tuesday.

Matt. 22:15-22. Mark 12:13-17. Luke 20:20-26.

Then went the Pharisees, and took counsel how they might ensnare him. And they send unto him certain of the Pharisees, and the Herodians, as spies, which feigned themselves to be righteous, that they might catch him in his talk, so as to deliver him up to the rule, and the authority of the governor. And when their disciples with the Herodians were come, they say unto him, Master, we know that thou art true, and that thou sayest and teachest rightly the way of God in truth, and carest not for anyone: for thou regardest not the person of men. Tell us there-

fore, What thinkest thou, Is it lawful for us to give tribute unto Caesar or not? Shall we give, or shall we not give? But Jesus perceiving their wickedness, and knowing their hypocrisy, he said unto them, Why tempt ye me, ye hypocrites? Show me the tribute money? Bring me a penny that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then said Jesus unto them, Render unto Caesar the things that are Caesar's and to God the things that are God's. And when they heard it, they marvelled greatly at his answer, for they were not able to take hold of the sayings before the people, and they held their peace, and they left him and went their way.

## CHAPTER CXI.

### *The Sadducees Ask Him a Puzzling Question about the Resurrection.*

In the Court of the Temple.

Tuesday.

Matt. 22:23-33. Mark 12:18-27. Luke 20:27-40.

On that day there came unto him certain of the Sadducees, they which say there is no resurrection: and they asked him, saying, Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no children, that his brother should take the wife and marry her, and raise up seed unto his brother. Now there were seven brethren: and the first married a wife, and dying left no seed; and the second took her and died childless; and the third took her and died leaving no seed behind him; and likewise unto the seventh. And the seven left no children, and after them all the woman also died. In the resurrection, whose wife of the seven of them

shall she be? For they all seven had her to wife. But Jesus answered and said unto them, Ye do err, because ye know not the scriptures, nor the power of God. The sons of this world marry and are given in marriage: but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry nor are given in marriage; for in the resurrection, when they shall rise from the dead, they neither marry, nor are given in marriage, neither can they die any more: for they are equal unto the angels, and are as the angels of heaven; and are sons of God, being sons of the resurrection. But as touching the resurrection of the dead, that they are raised, even Moses showed in the place concerning the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Have ye never read that which was spoken unto you by God, saying, I am the God of Abraham, and of Isaac, and of Jacob? Now God is not the God of the dead, but of the living; for all live unto him. Ye do greatly err. And when the multitudes heard it, they were astonished at his teaching. And certain of the scribes answered and said, Master, thou hast well said. For they durst not any more ask him any question.

## CHAPTER CXII.

*A Pharisee Who Is a Lawyer Asks Another Question, and Then Jesus Asks the Pharisees a Question about the Messiah Which They Cannot Answer.*

In the Court of the Temple.

Tuesday.

Matt. 22:34-46. Mark 12:28-37. Luke 20:41-44.

But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together.

And one of their scribes, a lawyer, heard them questioning together, and knowing that he had answered them well, asked him a question, tempting him. Master, which is the great commandment of the law? What commandment is the first of all? And Jesus answered and said unto him, The first is, Hear O Israel: the Lord our God, the Lord is One. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the great and the first commandment. The second is like unto it. It is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. On these two commandments hangeth the whole law and the prophets. And the scribes said unto him, Of a truth, Master, thou hast well said that he is one: and there is none other than he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

Now while the Pharisees were gathered together, Jesus asked them a question, as he taught in the temple, saying, What think ye of Christ? Whose son is he? They say, the son of David. How say the scribes that the Christ is the son of David? How then doth David in the scripture call him Lord, for David himself said in the Holy Spirit, in the book of Psalms,

The Lord said unto my Lord,  
Sit thou on my right hand,  
Till I put thine enemies under thy feet,  
And make them thy footstool.

Then if David himself calleth him Lord; how is he his son? And no one was able to answer him a word. Neither

durst any man any more from that day forth ask him any questions.

And the common people heard him gladly.

## CHAPTER CXIII.

### *In His Last Public Discourse, Jesus Solemnly Denounces the Scribes and Pharisees.*

In the Court of the Temple.

Tuesday.

Matt. 23:1-39. Mark 12:38-40. Luke 20:45-47.

Then spake Jesus to the multitude and to his disciples, in the hearing of all the people, saying, Beware of the scribes and the Pharisees. They sit on Moses' seat: all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say and do not. Yea they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. But all their works they do for to be seen of men: for they make broad their phylacteries and enlarge the borders of their garments, for they desire to walk in long robes, and love the chief places at feasts, and the chief seats in the synagogues, and to have salutations in the market places, and to be called of men, Rabbi. But be not ye called, Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your master, even the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

But woe unto you, scribes and Pharisees, hypocrites! Because ye shut the kingdom of heaven against men: for

ye enter not yourselves, neither suffer ye them that are entering in to enter. They which devour, widow's houses, and for a pretense make long prayers; these shall receive greater condemnation.

Woe unto you, scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte; and when he is become so, ye make him two fold more a son of hell than yourselves.

Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind: for whether is greater, the gold, or the temple that hath sanctified the gold? And, whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor. Ye blind for whether is greater, the gift, or the altar that sanctifieth the gift? He therefore that sweareth by the altar, sweareth by it, and by all things thereon. And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein. And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

Woe unto you, scribes and Pharisees, hypocrites! For ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, judgment, and mercy, and faith: but these ye ought to have done; and not to have left the other undone. Ye blind guides, which strain out the gnat, and swallow the camel.

Woe unto you, scribes and Pharisees, hypocrites! For ye cleanse the outside of the cup and the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

Woe unto you, scribes and Pharisees, hypocrites! For ye are like unto whited sepulchres, which outwardly appear beautiful but inwardly are full of dead men's bones

and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypocrites! For ye build the sepulchres of the prophets, and garnish the tombs of the righteous and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell? Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify: and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah, son of Barachiah, whom ye slew between the sanctuary and the altar. Verily, I say unto you, All these things shall come upon this generation.

O, Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her chickens together under her wings, and ye would not! Behold, your house is left unto you desolate, for I say unto you, Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord.

## CHAPTER CXIV.

*Jesus Closely Observes the Contributions in the Temple and Commends the Poor Widow's Gift.*

Tuesday.

Mark 12:41-44. Luke 12:1-4.

And he sat down over against the treasury, and beheld how the multitude cast money into the treasury. And he looked up and saw the rich men that were casting their gifts into the treasury: and many that were rich cast in much. And he saw a certain poor widow come, and she cast in thither two mites, which make a farthing. And he called unto him his disciples, and said unto them, Verily I say unto you, Of a truth, this poor widow cast in more than all they which are casting into the treasury for all these did of their superfluity cast in their gifts: but she of her want did cast in all that she had even all her living.

## CHAPTER CXV.

*Sitting on the Mount of Olives, Jesus Speaks to His Disciples About the Destruction of Jerusalem, and His Own Second Coming.*

Tuesday.

Matt. 24:1-51. Mark 13:1-37. Luke 21:5-36.

And as Jesus came out of the temple and going on his way from the temple; his disciples came to him to show him the buildings of the temple. And as some spake of the temple, how it was adorned with goodly stones, and offerings, one of his disciples said unto him, Master, behold what manner of stones, and what manner of buildings! But Jesus said unto them, See ye all these things?

As for these great buildings which ye behold, Verily I say unto you, The days will come, which there shall not be left here one stone upon another, which shall not be thrown down.

And as he sat on the mount of Olives over against the temple, Peter, James, and John, and Andrew, his disciples, came unto him privately, and they asked him, saying, Master, tell us, when shall these things be? And what shall be the sign when these things are all about to come to pass? And what shall be the sign of thy coming, and the end of the world? And Jesus answered, and began to say unto them, Take heed that ye be not led astray. For many shall come in my name, saying, I am the Christ; and shall lead many astray. And many will say, The time is at hand: go ye not after them. And ye shall hear of wars and rumours of wars, but when ye hear of wars and rumours of wars, be not troubled for these things must come to pass first; for the end is not yet, immediately. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places; and there shall be famines and pestilences; and there shall be terrors and great signs from heaven. But these things are the beginning of travail.

But take ye heed to yourselves: for before all these things, they shall lay their hands on you and shall persecute you. Then shall they deliver you up unto tribulation, and shall kill you: for they shall deliver you up to the councils, and prisons: and in the synagogues shall ye be beaten; and bringing you before kings and governors for my name's sake; ye shall stand for a testimony against them. And it shall be unto you for a testimony.

And the gospel must first be preached unto all the nations. And when they lead you to judgment, and deliver you up, Settle it therefore in your hearts not to meditate beforehand how to answer: be not anxious beforehand what ye shall speak: for whatsoever shall be given you in

that hour, that speak you: for it is not ye that speak, but the Holy Ghost: for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand, or to gainsay. But then shall many stumble, and shall deliver up one another, and shall hate one another. Brother shall deliver up brother to death, and the father his child: and children shall rise up against parents and cause them to be put to death. And ye shall be delivered up, even by your parents, and brethren, and kins folk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. And not a hair of your head shall perish. In your patience ye shall win your souls.

And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of many shall wax cold. But he that endureth to the end, the same shall be saved. And this gospel of the kingdom shall be preached in the whole world for a testimony to all the nations, and then shall the end come.

When therefore ye see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place, where it ought not (let him that readeth understand). But when ye see Jerusalem compassed with armies, then know that her desolation is at hand. Then let them that are in Judea flee unto the mountains, and let them that are in the midst of her depart out; and let not them that are in the country enter therein. And let him that is on the house top not come down, nor enter in to take any of the things out that are in his house: and let him that is in the field not return back to take his cloke. For these are the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child and to them that give suck in those days! And pray ye that your flight be not in the winter, neither on the sabbath: For then, those days shall be great tribulation, such as hath not been from the beginning of the cre-

ation of the world which God created until now, no, nor ever shall be. And except those days had been shortened by the Lord, no flesh could have been saved: but for the elect's sake, whom he chose, he shortened those days. For there shall be great distress upon the land, and wrath unto this people. And they shall fall by the edge of the sword, and shall be led into captivity in all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

And then if any man shall say unto you, Lo, here is the Christ, or Lo, there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so that they may lead astray, if possible, even the elect. But take ye heed: Behold, I have told you all things beforehand. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers: believe it not. For as the lightning cometh forth from the east and is seen even to the west, so shall be the coming of the Son of man. Wheresoever the carcass is, there shall the eagles be gathered together.

But in those days, immediately, after the tribulation, there shall be signs in the sun, and moon and stars. The sun shall be darkened, and the moon shall not give her light, and the stars shall be falling from heaven; and there shall be upon the earth distress of nations, in perplexity for the roaring of the sea, and the billows; men fainting for fear and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And then shall he send forth his angels with a great sound of trumpet, and they shall gather together his elect from the four winds,

from the uttermost part of the earth to the uttermost part of heaven; from one end of heaven to the other.

But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

Now from the fig tree learn a parable: and he spake to them a parable: Behold, the fig tree, and all the trees: when they put forth leaves, ye see it and know yourselves that the summer is now nigh. Even so ye also, when ye see all these things coming to pass, know ye that the kingdom of God is nigh, and know that he is nigh, Even at the door. Verily I say unto you, This generation shall not pass away, till all these things be accomplished. Heaven and earth shall pass away; but my words shall not pass away. But of that day or that hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only. And as were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man. Then shall two men be in the field; one shall be taken and one is left: two women shall be grinding at the mill; one is taken and one is left.

But take ye heed to yourselves, watch and pray, lest haply your hearts be overcharged with surfeiting and drunkenness, and cares of this life and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of the earth, for ye know not when the time is. It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch ye therefore, at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man:

for ye know not on what day, nor when your Lord cometh: whether at even, or at midnight, or at the cock crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch.

But know this, That if the master of the house had known in what watch the thief was coming he would have watched and would not have suffered his house to be broken through. Therefore be ye also ready; for in an hour that ye think not, the Son of man cometh. Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath. But if that evil servant shall say in his heart, My lord tarrieth; and shall begin to beat his fellow servants and shall eat and drink with the drunken; the Lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites: there shall be weeping and gnashing of teeth.

## CHAPTER CXVI.

*Conclusion of This Discourse—As to the Second Coming—  
Parable of the Ten Virgins, and of the Talents—  
The Final Judgment.*

On the Mount of Olives.

Tuesday.

Matt. 25:1-46.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their lamps,

took no oil with them: but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried they all slumbered and slept. But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you. Go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came, and they that were ready went in with him to the marriage feast: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know ye not. Watch therefore, for ye know not the day nor the hour.

For it is as when a man, going into another country, called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. And in like manner he also that received the two gained other two. But he that received the one went away and digged in the earth and hid his lord's money. Now after a long time the lord of those servants cometh and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliverest unto me five talents; lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. And he also that received the two talents came and said, Lord, thou deliverdest unto me two talents; lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant, thou hast been faithful over a few things,

I will set thee over many things; enter thou into the joy of thy lord. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto everyone that hath shall be given and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be weeping and gnashing of teeth.

But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory, and before him shall be gathered all the nations, and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on the right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered and fed thee? Or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the king shall answer

and say unto them, Verily I say unto you, in as much as ye did it unto one of these my brethren, even these least, ye did it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was an hungered and ye gave me no meat; I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, In as much as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment: but the righteous into eternal life.

## CHAPTER CXVII.

*Jesus Again Predicts, and the Rulers Plot His Death. Mary Anoints Him Beforehand for Burial and Judas Bargains to Betray Him.*

Bethany and Jerusalem.

Probably the beginning of Wednesday (our Tuesday after sunset).

Matt. 26:1-16. Mark 14:1-11. Luke 22:1-6. John 12:2-8.

Now the feast of unleavened bread drew nigh, which is called the passover. And it came to pass when Jesus had finished all these words, he said unto his disciples, Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified. Then were gathered the chief priests, and the scribes, and the elders of the people, unto the court of the high priest, who was called Caiaphas: and they took counsel together, and

sought how they might take Jesus by subtilty, and kill him. But they said, Not during the feast, lest a tumult arise among the people; for they feared the people.

Now while Jesus was in Bethany, they made him a supper there, in the house of Simon the Leper, and Martha served; but Lazarus was one of them that sat at meat with him. Mary therefore took a pound of ointment of spike-nard, very precious, and as he sat at meat, she came bringing an alabaster cruise of very costly ointment, and she brake the cruise, and she poured it out upon his head as he sat at meat. And she anointed the feet of Jesus and wiped his feet with her hair: and the house was filled with the odor of the ointment. But when the disciples saw it, there were some that had indignation among themselves, And Judas Iscariot, one of the disciples, which should betray him, said, To what purpose hath this waste of ointment been made? For this ointment might have been sold for much, even above three hundred pence, and given to the poor. Why was not this ointment sold for three hundred pence and given to the poor? And they murmured against her. Now this he said, not that he cared for the poor; but because he was a thief, and having the bag took away what was put therein. But Jesus perceiving it said unto them, Let her alone. Why trouble ye her? She hath wrought a good work on me. For she hath kept this against the day of my burying. For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always. She hath done what she could: for that she poured this ointment upon my body, she did it aforehand to prepare me for burial. And verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

Then Satan entered into Judas who was called Iscariot, he being one of the number of the twelve. And he went away unto the chief priests and captains, and com-

muned with them, how he might deliver him unto them. And he said unto them, What are ye willing to give me, and I will deliver him unto you? And when they heard it they were glad, and they made a covenant with him, and promised to give him money. And he consented. And they weighed unto him thirty pieces of silver. And from that time he sought how he might have a convenient opportunity to deliver him unto them in the absence of the multitude.

## CHAPTER CXVIII.

### *The Preparation for the Passover Supper, and Contention Among the Twelve About Which Should Be Greatest.*

Bethany to Jerusalem.

Thursday Afternoon (after sunset) and beginning of Friday.

Matt. 26:17-20. Mark 14:12-17. Luke 22-7-16, 24-30.

And the day of unleavened bread came, on which the passover must be sacrificed.

Now on the day of unleavened bread, when they sacrificed the passover, the disciples came to Jesus, saying unto him, Where wilt thou that we go and make ready for thee, that thou mayest eat the passover. And he sent two of his disciples, Peter and John, and he said unto them, Go and make ready for us the passover, that we may eat. And they said unto him, Where wilt thou that we make ready? And he said unto them, Go into the city, and Behold, when ye are entered into the city, there shall meet you a man, bearing a pitcher of water; follow him into the house wherein he goeth: and wheresoever he shall enter in, say unto the good man of the house, The Master saith, My time is at hand; I keep the passover at thy house with

my disciples. Where is my guest chamber, where I shall eat the passover with my disciples? And he will show you a large upper room furnished and ready; there make ready for us. And the disciples did as he appointed them; they went forth, and came into the city, and found as he said unto them, and they made ready the passover. And when it was evening he cometh with the twelve, and when the hour was come he sat down to meat and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you, before I suffered: for I say unto you, I will not eat it, until it be fulfilled in the kingdom of God.

And there arose also a contention among them, which of them is accounted to be greatest. And he said unto them, The kings of the Gentiles have lordships over them; and they that have authority over them are called benefactors. But ye shall not be so: but he that is greatest among you, Let him become as the younger; and he that is chief as he that doth serve. For whether is greater, He that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am in the midst of you as he that serveth. But ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.

## CHAPTER CXIX.

*During the Passover Meal Jesus Washes the Feet of His Disciples.*

Evening before the Crucifixion.

John 13:1-20.

Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he came forth from God and goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel and girded himself. Then he poureth water into the bason, and began to wash the disciples' feet, and wipe them with the towel wherewith he was girded. So he cometh to Simon Peter. He sayeth unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew him that should betray him; therefore said he, Ye are not all clean.

So when he had washed their feet and taken his garments, and sat down again, he said unto them, Know ye what I have done to you? Ye call me, Master, and, Lord: and ye say well; for so I am. If I then, the Lord and the Master, have washed your feet, ye ought to wash one another's feet. For I have given you an example that ye also

should do as I have done to you. Verily, verily, I say unto you, a servant is not greater than his lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them. I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth my bread lifteth up his heel against me. From henceforth I tell you before it comes to pass that when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, he that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.

## CXX.

*Jesus Foretells That Judas Will Betray Him and Peter Will Deny Him.*

Evening before the crucifixion. ·

Matt. 26:21-25, 31-35. Mark 14:18-21, 27-31. Luke 22:21-23, 31-38. John 13:21-38.

When Jesus had thus said, He was troubled in the spirit, and as they sat and were eating, he testified, and said, Verily, verily, I say unto you, One of you shall betray me. And behold the hand of him that betrayeth me is with me on the table. For the Son of man indeed goeth as it hath been determined: but woe unto that man through whom he is betrayed!

The disciples looked one on another, doubting of whom he spake. And they were exceeding sorrowful and began to question among themselves, which of them it was that should do this thing. And they began to say unto him one by one, Is it I, Lord? And he answered and said unto them, It is one of the twelve, he that dippeth with me in the dish, this same shall betray me. For the Son of man goeth even as it is written of him: but woe unto

that man through whom the Son of man is betrayed! Good were it for that man if he had not been born.

There was at the table reclining in Jesus' bosom one of his disciples whom Jesus loved. Simon Peter therefore beckoneth to him and said unto him, Tell us of whom he speaketh. He leaning back, as he was, on Jesus' breast saith unto him, Lord, who is it? Jesus therefore answered, He it is for whom I shall dip the sop and give it him. So when he had dipped the sop, he taketh and giveth it to Judas the son of Simon Iscariot. And Judas which betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.

And after this sop, then entered Satan into him. Jesus therefore saith unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some thought because Judas had the bag, that Jesus said unto him, Buy what things we have need of for the feast: or that he should give something to the poor. He then having received the sop, went out straightway and it was night.

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

Then Jesus said unto them, All ye shall be offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. Howbeit after I am raised up, I will go before you into Galilee. Simon Peter said unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not fol-

low me now; but thou shalt follow afterward. Simon, Simon, behold, Satan asked to have you that he might sift you as wheat: but I made supplication for thee, that thy faith fail not: and do thou, when once thou hast turned again, stablish thy brethren. But Peter answered and said unto him, Lord, why cannot I follow thee now? I will lay down my life for thee. Although all should be offended in thee, yet I will never be offended. Jesus saith unto him, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, that thou today even tonight, before the cock crow, thou shalt deny me. This night before the cock crow twice, thou shalt deny me thrice. But Peter spake exceeding vehemently, and said unto him, Even if I must die with thee, yet I will not deny thee. And in like manner also said all the disciples.

And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing. And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet: and he that hath none, let him sell his cloke and buy a sword, for I say unto you, that this which is written must be fulfilled in me, And he was reckoned with the transgressors: for that which concerneth me hath fulfillment. And they said, Lord, behold here are two swords. And he said unto them, It is enough.

## CHAPTER CXXI.

*Jesus Institutes the Memorial Supper, of Eating Bread and Drinking Wine.*

Jerusalem.

Evening before the crucifixion.

Matt. 26:26-29. Mark 14:22-25. Luke 22:17-20.

I Cor. 11:23-26.

And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: for I will not drink from henceforth of the fruit of the vine until the kingdom of God shall come.

And as they were eating he took bread, and when he had given thanks, he brake it, and gave to his disciples, and said, Take ye, eat; this is my body, which is broken for you: this do in remembrance of me. In like manner also he took the cup, and when he had given thanks, he gave to them, and he said unto them, This is my blood in the new covenant which is shed for the remission of sins. This do, as oft as ye drink it, in remembrance of me. For as oft as ye eat this bread and drink this cup, ye proclaim the Lord's death till he come. But verily, I say unto you, I will not drink henceforth of the fruit of the vine until that day when I drink it new with you in my Father's kingdom.

## CHAPTER CXXII.

*Farewell Discourse to His Disciples.*

Jerusalem.

John Chapters 14, 15, 16 and 17.

Let not your heart be troubled: ye believe in God believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again and will receive you unto myself that where I am there ye may be also. And whither I go, ye know the way. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way? Jesus said unto him, I am the way, and the truth, and the life: no one cometh unto the Father but by me. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father; how sayest thou, Shew us the Father? Believest thou not that I am in the Father and the Father in me? The words that I say unto you I speak not from myself: but the Father abiding in me doeth his work. Believe me that I am in the Father and the Father in me: or else believe me for the very work's sake. Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask me anything in my name, that will I do. If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth: whom the world cannot receive; for it be-

holdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. I will not leave you desolate: I come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself unto him. Judas (not Iscariot) saith unto him, Lord, what is come to pass, that thou wilt manifest thyself unto us, and not unto the world? And Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye may believe. I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

*John Fifteenth Chapter.*

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit he cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit: and so shall ye be my disciples. Even as the Father hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled. This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you.

These things I command you, that ye may love one another. If the world hateth you, ye know that it hath hated me before it hated you. If ye were of the world, the

world would love its own; but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they keep my word, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word may be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning.

### *John Sixteenth Chapter.*

These things have I spoken unto you that ye should not be made to stumble. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you, shall think that he offereth service unto God. And these things will they do, because they have not known the father, nor me. But these things I have spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you. But now I go unto him that sent me; and none of you asketh me, Whither goest thou? But because I have spoken these things unto you, sorrow hath filled your hearts. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he

is come, will convict the world in respect to sin, and of righteousness, and of judgment: of sin, because they believe not on me: of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you. A little while, and ye behold me no more; and again a little while, and ye shall see me. Some of his disciples therefore said one to another, What is this that he saith unto us, that a little while, and ye behold me not; and again a little while, and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? We know not what he saith. Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not; and again a little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail hath sorrow because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing

in my name: ask and ye shall receive, that your joy may be fulfilled.

These things have I spoken unto you in proverbs: the hour cometh when I shall no more speak unto you in proverbs, but shall tell you plainly of the Father. In that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. I came out from the Father, and I am come into the world. Again I leave the world: and go unto the Father. His disciples say, Lo, now speaketh thou plainly, and speakest no proverb. Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

### *John Seventeenth Chapter.*

These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. I glorified thee on the earth, having accomplished the work which thou hast given me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have

kept thy word. Now they know that all things whatsoever thou hast given me, are from thee: for the words which thou hast given me, I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me. I pray for them: I pray not for the world, but for those whom thou hath given me; for they are thine: and all things that are mine are thine; and thine are mine; and I am glorified in them. And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition: that the scripture might be fulfilled. But now I come to thee: and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them my word; and the world hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth: thy word is truth. As thou didst send me in the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in the truth. Neither for these only do I pray, but for them also that believe on me through their word: that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovest them, even as thou lovest me. Father, that which thou hast given me, I will, that where I am, they also may be with me; that

they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; and I made known unto them thy name, and I will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

## CHAPTER CXXIII.

*Going Forth to Gethsemane, Jesus Suffers Long in Agony.*

In an open garden, between the brook Kedron and the foot of the Mount of Olives.

Late in the night introducing Friday.

Matt. 26:30, and 36-46. Mark 14:26, and 32-42.

Luke 22:39-46. John 18:1.

And when they had sung a hymn, they came out, and went, as his custom was, unto the Mount of Olives; his disciples also followed him. When Jesus had spoken these words, he went forth with his disciples, over the brook Kedron unto a place where was a garden called Gethsemane, into which he entered, himself and his disciples. And he saith unto his disciples, Sit ye here, while I go yonder and pray. And he took with him Peter, and the two sons of Zebedee, James and John, and began to be sorrowful, greatly amazed, and sore troubled. Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me. Pray that ye enter not into temptation. And he went forward a little, and he was departed from them about a stone's cast: and he kneeled down, and fell on his face, and prayed, that, if it were possible, the hour should pass away from him. And he said, O my Father, all things are possible unto thee, If it be possible, let this cup pass away from me. If thou

be willing, remove this cup from me: nevertheless not my will, but thine, be done. Not what I will, but what thou wilt. And there appeared unto him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat became as it were great drops of blood falling down upon the ground. And when he rose up from his prayer, he came unto his disciples, and found them sleeping for sorrow, and said unto them, Why sleep ye? Rise and pray, that ye enter not into temptation. And he saith unto Peter, Simon, sleepest thou? What could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. And again the second time, he went away and prayed, saying the same words, O my Father, if this cannot pass away, except I drink it, thy will be done. And again he came, and found them sleeping, for their eyes were very heavy; and they wist not what to answer him. And he left them again, and went away, and prayed a third time, saying again the same words. And he then cometh the third time to his disciples, and saith unto them, Sleep on now, and take your rest: it is enough: behold the hour is at hand; it is now come, and behold the Son of man is betrayed into the hands of sinners. Arise, let us be going: behold, he that betrayeth me is at hand.

#### CHAPTER CXXIV.

##### *Jesus Is Betrayed, Arrested and Forsaken.*

Garden of Gethsemane. Friday, long before dawn.  
Matt. 26:47-56. Mark 14:43-52. Luke 22:47-53. John 18:2-12.

Now Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. And straightway while Jesus yet spake, behold a multitude, and

he that was called Judas, one of the twelve, went before them, for Judas had received a band of soldiers, and officers, from the chief priests and the Pharisees, and the elders of the people cometh thither with lanterns and staves and swords. Jesus therefore knowing all the things that were coming upon him, went forth and saith unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, was standing with them. When therefore he said unto them, I am he, they went backward, and fell to the ground. Again therefore he asked them, Whom seek ye? They said, Jesus of Nazareth. Jesus answered, I told you that I am he: if therefore ye seek me, let these go their way: that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one.

Now he that betrayed him had given them a sign, saying, Whomsoever I shall kiss, that is he: take him, and lead him away safely. And when he was come, straightway he came to Jesus, and said, Hail, Rabbi: and kissed him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? And Jesus said unto him, Friend, do that for which thou art come. So the band, and the chief captain, and the officers of the Jews, seized Jesus, and took him, and bound him. And when they that were about him saw what would follow, they said, Lord, shall we smite with the sword? And behold a certain one of them that were with Jesus, Simon Peter, therefore, having a sword, drew it and smote the servant of the high priest, and cut off his right ear. Now the servant's name was Malchus. And Jesus said, Suffer ye thus far. And he touched his ear, and healed him.

Then Jesus said unto Peter, Put up the sword again into his place, for they that take the sword shall perish with the sword. The cup which the Father hath given me, shall I not drink it? Or thinkest thou that I cannot beseech my Father, and he shall even now send me more

than twelve legions of angels? How then should the scriptures be fulfilled that thus it must be? And in that hour Jesus said unto the chief priests, and captains, of the temple, and the elders of the people, the multitudes which were come against him, Are ye come out as against a robber, with swords and staves to seize me? When I was with you daily and sat daily in the temple teaching, ye stretched not forth your hand against me, and ye took me not, but this is your hour, and the power of darkness. But all this is come to pass that the scriptures of the prophets might be fulfilled. And then they all, even all the disciples, left him and fled.

And a certain young man followed with him, having a linen cloth cast about him, over his naked body: and they lay hold on him; but he left the linen cloth and fled naked.

## CHAPTER CXXV.

### *Jesus First Examined by Annas, the Ex-High Priest.*

Friday before dawn.

John 18:12-14, 19-23.

So the band and the chief captain, and the officers of the Jews, seized Jesus, and bound him, and led him to Annas first, for he was the father-in-law to Caiaphas, which was high priest that year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

The high priest therefore asked Jesus of his disciples, and of his teaching. Jesus answered him, I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. Why askest thou me? Ask them that have heard me, what I spake unto them: behold, these

know the things which I said. And when he had said this, one of the officers standing by struck Jesus with his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?

## CHAPTER CXXVI.

### *Tried and Condemned by Caiaphas and the Sanhedrin.*

Residence of the high priest Caiaphas. Before dawn on Friday.

Matt. 26:57, 59-68. Mark 14:53, 55-65. Luke 22:54, 63-65.  
John 18:24.

Annas therefore sent him bound unto Caiaphas, and they that had seized him, led him away unto Caiaphas, the high priest, and brought him into the priest's house, and there came together with him all the chief priests, and the elders, and scribes, where they were gathered together.

Now the chief priests and the whole council sought false witness against Jesus that they might put him to death: and they found it not, though many false witnesses came. For their witness against him agreed not together. But afterward there came certain two, and stood up and bare false witness against him, saying, We heard this man say, I am able to destroy the temple of God, and to build it in three days. This man said, I will destroy this temple that is made with hands, and in three days I will build another made without hands. And not even so did their witness agree together. And the high priest stood up in the midst of them and asked Jesus, saying, Answerest thou nothing? What is it which these witness against thee? But he held his peace, and answered nothing. And again the high priest asked him, and said unto him, I adjure thee, by the living God, that thou tell us, Art thou

the Christ the Son of God, the Blessed? And Jesus said unto him, Thou hast said; I am: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven. Then the high priest rent his garment, and said, He hath spoken blasphemy: what further need have we of witnesses? Behold, now ye have heard the blasphemy: What think ye? And they all condemned him, and said, He is worthy of death. Then some began to spit on him; and they did spit in his face, and buffeted him, And the men that held Jesus mocked him and beat him. And they covered his face, and blindfolded him; and some of the officers smote him blows, with the palms of their hands, and asked him, saying, Prophecy unto us, thou Christ; who is he that struck thee? And many other things spake they against him, reviling him.

## CHAPTER CXXVII.

### *Peter Thrice Denies His Lord.*

Court of the high priest's residence, during the series of trials.

Friday before and about dawn.

Matt. 26:58, 69-75. Mark 14:54, 66-72. Luke 22:54-62.  
John 18:15-18, 25-27.

And Simon Peter followed Jesus, and so did another disciple. But Peter followed afar off. Now that disciple was known unto the high priest and entered in with Jesus into the court of the high priest: but Peter was standing at the door without. So the other disciple which was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter, even within, into the court of the high priest, and he entered in. The maid therefore that kept the door, saith unto Peter, Art

thou also one of this man's disciples? He saith, I am not. Now the servant and the officers were standing there, having made a fire of coals, for it was cold; and they were warming themselves: and Peter also was with them, standing, warming himself. They said therefore unto him, Art thou one of his disciples? And he denied and said, I am not. And when they had kindled a fire in the midst of the court, and sat down together, Simon Peter sat in the midst of them. And he sat with the officers to see the end. Now Peter was beneath in the court and was sitting, warming himself in the light of the fire. There cometh a certain maid of the high priest, and seeing him as he sat in the light, she looked steadfastly upon him, and said, This man also was with him. Then she said to him, Thou also wast with Jesus the Galilean. But he denied before them all, saying, Woman, I know him not. I neither know, nor understand, what thou sayest: and he went out into the court and the cock crew.

And when he was gone out into the court, after a little while another maid saw him, and saith unto them that were there, This man also was with Jesus the Nazarene; and again saith to him, Thou art also one of them. And again he denied with an oath, I know not the man. And in about the space of one hour, they that stood by came and said to Peter, Of a truth thou art one of them: thou art a Galilean, for thy speech bewrayeth thee. Then began Peter to curse and to swear, I know not the man. One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, confidently affirmed, saying, Of a truth thou art one of them. Did I not see thee in the garden with him? But Peter therefore denied again: and immediately, while he yet spake, the cock crew. And the Lord turned and looked upon Peter. And Peter called to mind the word of the Lord, and he remembered how that Jesus said unto him, Before the cock crow twice this

day, thou shalt deny me thrice. And he thought thereon, and he went out and wept bitterly.

## CHAPTER CXXVIII.

### *After Dawn, Jesus Is Formally Condemned by the Sanhedrin, and Led Away to Pilate.*

Friday.

Matt. 27-1-2. Mark 15:1. Luke 22:66-71, 23:1. John 18-28.

Now when morning was come, as soon as it was day, straightway all the assembly of the chief priests, and the scribes, and the elders of the people, and the whole council held a consultation and took counsel against Jesus, to put him to death. And they led him away into their council, saying, If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe: and if I ask you, ye will not answer. But from henceforth shall the Son of man be seated on the right hand of the power of God. And they all said, Art thou then the Son of God? He said unto them, Ye say that I am. And they said, What further need have we of witness? For we ourselves have heard from his own mouth. And the whole company rose up, and they bound Jesus, and led him away from Caiaphas, and brought him into the palace; and it was early, and they delivered him up to Pilate the governor.

## CHAPTER CXXIV.

*The Remorse and Suicide of Judas the Betrayer.*

In the temple, and in a place without the walls of  
Jerusalem.

Friday morning.

Matt. 27:3-10. Acts 1:18, 19.

Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver, to the chief priests and elders, saying, I have sinned in that I betrayed innocent blood. But they said, What is that to us? See thou to it. And he cast down the pieces of silver into the sanctuary and departed; and he went away and hanged himself; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And the chief priests took up the pieces of silver and said, It is unlawful to put them into the treasury since it is the price of blood. And they took counsel and bought with them the potter's field to bury strangers in. And it became known to all the dwellers at Jerusalem: in so much that in their language that field was called Akeldama, that is, The field of blood. Wherefore that field was called, The field of blood unto this day. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Israel did price: and they gave them for the potter's field, as the Lord appointed me.

## CHAPTER CXXX.

*Jesus Before Pilate the First Time.*

Jerusalem. Friday, early morning.

Matt. 27-11-14. Mark 15:2-5. Luke 23-2-5. John 18:28-38.

And they themselves entered not into the palace, that they might not be defiled, but might eat the passover. Pilate therefore went out unto them, and saith, What accusation bring ye against the man? And they began to accuse him, and they answered and said unto him, If this man were not an evil doer we should not have delivered him up unto thee. We found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he himself is Christ a king. Pilate therefore said unto them, Take him yourselves and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death: that the word of Jesus might be fulfilled, when he spake signifying by what manner of death he should die.

Pilate therefore entered again into the palace and called Jesus. Now Jesus stood before the governor: and Pilate, the governor, asked him, saying, Art thou the King of the Jews? Jesus answered him and said, Thou sayest. And Jesus said unto him, Sayest thou this of thyself or did others tell it thee concerning me? Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me. What hast thou donè? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and to this end am I come into the world, that I should bear witness unto

the truth. Everyone that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and said unto the chief priests and the multitudes, I find no crime or fault in this man.

And the chief priests accused him of many things. And when he was accused by the chief priests and elders, he answered nothing. Then Pilate asked him, saying, Hearest thou not how many things they witness against thee? Answerest thou nothing? Behold how many things they accuse thee of. But Jesus gave him no answer, not even to one word: and he no more answered anything: in so much that Pilate, the governor, marveled greatly. But they were the more urgent, saying, He stirreth up the people, teaching through all Judea, and beginning from Galilee even unto the palace.

## CHAPTER CXXXI.

### *Jesus Before Herod Antipas, the Tetrarch.*

Jerusalem, Friday, early morning.

Luke 23:6-12.

But when Pilate heard it, he asked whether the man were a Galilean. And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some miracle done by him. And he questioned him in many words, but he answered him nothing. And the chief priests and the scribes stood, vehemently accusing him. And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back

to Pilate. And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.

## CHAPTER CXXXII.

*Brought Back to Pilate, Who Slowly and Reluctantly Consents That He Shall Be Crucified.*

Friday toward sun rise (John 19:14).

Matt. 27:15-30. Mark 15:6-19. Luke 23:13-25.

John 18:39, 40, 19:1-16.

Now at the feast the governor was used to release unto the multitude one prisoner whom they would ask of him. And they had then one notable prisoner there called Barabbas, lying bound with them that had made insurrection, had committed murder. And the multitude went up and began to ask him to do as he was wont to do unto them. And Pilate called together the chief priests and the rulers of the people, and said unto them, Ye brought unto me this man as one that perverteth the people, and behold, I having examined him before you, found no fault in this man touching those things whereof ye accuse him: no nor yet Herod, for he sent him back unto us; and behold, nothing worthy of death hath been done by him. But ye have a custom, that I release unto you one at the pass-over. I will chastise him and release him. When therefore they were gathered together, Pilate answered them and said, Will ye that I release unto you the King of the Jews? Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he perceived that for envy the chief priests had delivered him up. And while he was sitting on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man, for I have suffered many things this day in a dream

because of him. But now the chief priests and the elders stirred up the multitude and persuaded them, that they should ask that he should rather release Barabbas unto them and destroy Jesus. But the governor answered and said unto them, Whether of the twain will ye that I release unto you? And they said, Barabbas. They again cried out all together, saying, Away with this man, release not this man unto us, but release unto us Barabbas. Now Barabbas was a robber. One who for a certain insurrection made in the city and for murder, was cast into prison.

Then Pilate therefore took Jesus, and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple garment; and they came unto him, and said, Hail, King of the Jews! And they struck him with their hands. And Pilate went out again unto them and saith unto them, Behold, I bring him out to you, that ye may know I find no crime in him. Jesus therefore came out, wearing the crown of thorns, and the purple garment. And Pilate spake unto them again, desiring to release Jesus: and he said, Behold the man! What then shall I do with Jesus who is called Christ, the King of the Jews? And when the chief priests and the officers saw him, they cried out, saying, Let him be crucified; and they all shouted out, Crucify him, crucify him. And Pilate said unto them, Why, what evil hath he done? For I find no crime, nor cause of death in him. But they cried out exceedingly, saying, Let him be crucified. Pilate saith unto them, Take him yourselves, and crucify him, for I find no crime in him. The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God. When Pilate therefore heard this saying, he was the more afraid; and he entered into the palace again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Pilate therefore saith unto him, Speakest thou not unto me? Knowest thou not that I have power to release thee, and have power to crucify thee? Jesus answered him, Thou

wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin.

Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Caesar's friend: everyone that maketh himself a king speaketh against Caesar. When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment seat at a place called, The Pavement, but in Hebrew, Gabbatha. Now it was the preparation of the passover: it was about the sixth hour. And he saith unto the Jews, Behold, your King! But they were insistent with loud voices, asking that he might be crucified. They therefore cried out, Away with him, away with him, crucify him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. And their voices prevailed.

So when Pilate saw that he prevailed nothing, but rather a tumult was raising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man: see ye to it. And all the people answered and said, His blood be on us, and on our children. And Pilate wishing to content the multitude, gave sentence that what they asked for should be done. Then he released unto them Barabbas who for insurrection and murder had been cast into prison, whom they asked for: and then he scourged Jesus and delivered him unto them to be crucified.

And then the soldiers of the governor took Jesus and led him away into the palace court, which is the Praetorium; and they called together the whole band. And the whole band gathered unto him. And they stripped him, and put on him a scarlet robe, and they clothed him with purple, and they plaited a crown of thorns and put it upon his head, and a reed in his right hand; and they mocked him, and began to salute him, saying, Hail, King

of the Jews! And they did spit upon him, and they took the reed and smote him on the head, and bowing their knees worshipped him.

## CHAPTER CXXXIII.

### *The Crucifixion.*

Outside of Jerusalem, Friday.

He Is Led Out to Golgotha.

Matt. 27:31-34. Mark 15:20-23. Luke 23:26-33.

John 19:16, 17.

And when they had mocked him, they took off from him the purple robe, and put on him his garment. They took Jesus therefore, and led him away to crucify him. And he went out, bearing the cross for himself.

And when they led him away, as they came out, they found a man of Cyrene, Simon by name, who was passing by, coming from the country, the father of Alexander and Rufus. They laid hold upon him, and laid on him the cross, and compelled him to bear it after Jesus.

And there followed him a great multitude of people, and of women who bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bear, and the breasts that never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in the green tree, what shall be done in the dry?

And there were also two others, malefactors, led with him to be put to death.

And they bring him unto a place that is called in Hebrew, Golgotha; that is to say, the place of a skull. And

when they were come unto Golgotha, they gave him wine to drink, mingled with myrrh, gall; but when he had tasted it, he received it not, and would not drink.

*He Is Crucified. Many Revile.*

His three sayings during the first three hours.

Matt. 27:35-44. Mark 15:24-32. Luke 23:33-43.

John 19:18-27.

And it was the third hour, and they crucified him there.

Then they crucified with him two robbers, one on the right hand and the other on the left, and Jesus in the midst. And Jesus said, Father, forgive them; for they know not what they do.

And when the soldiers had crucified Jesus, they took his garments, and parted his garments among them, and made four parts to every soldier a part, casting lots upon them what each should take. And they sat and watched him there. And they took his coat: now the coat was without seam, woven from top to bottom throughout. They said therefore one to another, Let us not rend it, but cast lots for it whose it shall be: that the scriptures might be fulfilled, which saith, They parted my garments among them, And upon my vesture did they cast lots.

These things therefore the soldiers did. And Pilate wrote a title also, and put it on the cross. And they set up over his head his accusation written, THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS. This title and superscription therefore read many of the Jews: for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and in Greek, and in Latin. The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews: but that he said, I am the King of the Jews. Pilate answered, What I have written I have written. But there were standing by

the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw his mother and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to his disciple, Behold, thy mother! And from that hour, the disciple took her unto his own home.

And the people stood beholding. And they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross. And in like manner also the chief priests and the rulers scoffed at him, and mocking him among themselves, the scribes and elders said, He saved others, himself he cannot save.

He is the King of Israel: If this is the Christ of God, his chosen, let him now come down from the cross, and we will believe on him. He trusted in God; let him deliver him now, if he desireth him: for he said, I am the Son of God. And the soldiers also mocked him, coming to him, offered him vinegar, and saying, If thou art the King of the Jews, save thyself. And the robbers also that were crucified with him, cast upon him the same reproach.

And one of the malefactors which were hanged, railed on him, saying, Art not thou the Christ? Save thyself and us. But the other answered and rebuking him, said, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we received the due reward of our deeds: but this man hath done nothing amiss. And he said, Jesus, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise.

*Darkness for Three Hours. After Four More Sayings,  
He Expires. Strange Events Attending His Death.*

Matt. 27:45-56. Mark 15:33-41. Luke 23:44-49.

John 19:28-30.

And it was about the sixth hour. And at the sixth hour a darkness came over all the land, the sun's light failing. And there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama, sabachthani? That is to say, being interpreted, My God, my God, why hast thou forsaken me?

And some of them that stood by, when they heard it, said, This man calleth Elijah.

After this Jesus, knowing that all things are now finished, that the scriptures might be fulfilled, saith, I thirst. There was set there a vessel full of vinegar and straightway one ran and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. So it was they put a sponge full of vinegar upon hyssop, and brought it to his mouth. And the rest said, Let be; let us see whether Elijah cometh to take him down, to save him.

When Jesus therefore had received the vinegar, and had cried again with a loud voice, he said, It is finished: Father, into thy hands, I commend my spirit: and having said this, he bowed his head, and yielded up his spirit, he gave up the ghost.

And behold, the vail of the temple was rent in twain in the midst, from the top to the bottom; and the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tomb after his resurrection, they entered into the holy city and appeared unto many. Now when the centurion and they that were with him, stood by over against him, watching Jesus, saw that he gave up the ghost; and when they saw

the earth quake, and the things that were done, they feared exceedingly; and glorified God, saying, This was a righteous man. Truly this man was the Son of God. And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts. And his acquaintance, and many women were there beholding from afar, which had followed with Jesus from Galilee, ministering unto him: among whom were both Mary Magdalene, and Mary the mother of James the Less, and Joses, and Salome, the mother of the sons of Zebedee: and many other women which came up with him unto Jerusalem.

*Found to Be Dead, He Is Buried. A Guard Is Set Over the Tomb.*

Matt. 27:57-66. Mark 15:42-47. Luke 23:50-56.  
John 19:31-42.

The Jews therefore, because it was the preparation, that the body should not remain on the cross upon the sabbath (for the day of that sabbath was the high day), asked of Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came and brake the legs of the first, and of the other which was crucified with him: but when they came to Jesus, and saw that he was dead already, they brake not his legs; howbeit one of the soldiers with a spear, pierced his side, and straightway there came out blood and water. And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. For these things came to pass, that the scripture might be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

And when even was now come, because it was the preparation, that is the day before the sabbath behold a

man named Joseph, from Arimathea, a city of the Jews, who was a good man, and righteous, he was also a councillor, and a rich man of honorable estate, who also himself was a disciple of Jesus, but secretly, for fear of the Jews, he also himself was looking for the kingdom of God: this man boldly went to Pilate and asked for the body of Jesus, that he might take the body away. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he learned it of the centurion, he granted the corpse to Joseph. Then Pilate gave him leave, and commanded it to be given up. Joseph came therefore and took away his body. And there came also Nicodemus, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pound weight. And so they took the body of Jesus, and wrapped it in a clean linen cloth, and bound it in linen cloths with spices, as the custom of the Jews is to bury. Now in the place where he was crucified, there was a garden; and in the garden a new tomb wherein was never man yet laid. There then they laid, the body of Jesus in Joseph's own new tomb, which he had hewn out in a rock, and they rolled a great stone against the door of the tomb, and departed. For it was the day of the preparation, and the sabbath drew on.

And the women which had come with him out of Galilee, followed after, and beheld where he was laid, and beheld the tomb, and how the body was laid. And Mary Magdalene was there, and the other Mary, sitting over against the sepulcher.

And they returned, and prepared spices and ointments.

And on the sabbath they rested according to the commandment.

Now on the morrow, which is the day after the preparation, the chief priests and the Pharisees were gathered

together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. Command therefore that the sepulcher be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. Pilate said unto them, Ye have a guard: go your way, make it as sure as ye can. So they went and made the sepulcher sure, sealing the stone, the guard being with them.

## PART EIGHT

### *OUR LORD'S RESURRECTION, APPEARANCES AND ASCENSION.*

Judea and Galilee, Forty days. Probably Spring of A. D. 30.

#### CHAPTER CXXXIV.

#### *Angels Announce to Two Certain Women That Jesus Is Risen, and Peter and John Enter the Empty Tomb.*

Golgotha. First Day of the Week. Very early.

Matt. 28:1-8. Mark 16:1-8. Luke 24:1-8. John 20:1-10.

Now late on the sabbath day as it began to dawn toward the first day of the week, and when the sabbath was past, but very early on the first day of the week, at early dawn, while it was yet dark; came Mary Magdalene and Mary the mother of James, and Salome to the sepulcher; bringing the spices which they had prepared, that they might come and anoint him.

And behold, there was an earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning and his raiment white as snow: and for fear of him the watchers did quake, and become as dead men.

And very early on the first day of the week, when the sun was risen, they come to the tomb. And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? And looking up, they see that the stone is rolled back: for it was exceeding great. And finding the stone rolled away from the tomb, they entered in, and found not the body of the Lord.

And it came to pass while they were perplexed thereabout, they saw a young man, sitting on the right side, arrayed in a white robe; and they were amazed. And the angel answered and said unto the women, Be not amazed, Fear not ye: for I know that ye seek Jesus, the Nazarene, which hath been crucified. He is not here; for he is risen, even as he said. Come see the place where the Lord lay. Behold two men stood by them in dazzling apparel: and they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here but is risen: remember how he spake unto you when he was yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words. Go quickly, and tell his disciples and Peter, He is risen from the dead: and lo, he goeth before you into Galilee; there shall ye see him, even as he said unto you. And they departed quickly, and fled from the tomb, with fear and great joy; for trembling and astonishment had come upon them; and they said nothing to anyone; for they were afraid. And they ran to bring his disciples word. Mary Magdalene runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together; and the other disciple outran Peter and came first to the tomb; and stooping, and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, which came first to the tomb, and he saw, and believed.

For as yet they knew not the scripture, that he must rise again from the dead. So the disciples went away again unto their own homes.

*(Five appearances are given as occurring on the day of his resurrection, and five subsequently during the forty days.)*

## CHAPTER CXXXV.

### *The Risen Lord Appears to the Women, and Separately to Mary Magdalene, These Report to the Apostles.*

Jerusalem. First day of the week. Sunday.

Matt. 28:9-10. Mark 16:9-11. Luke 24:9-11. John 20:11-18.

And they remembered his words, and returned from the tomb, and told all these things to the eleven, and all the rest. Now they were Mary Magdalene, and Joanna, and Mary the mother of James: and the other women with them told these things unto the Apostles. And these words appeared in their sight as idle talk; and they disbelieved them. Now when Jesus was risen early on the first day of the week, he appeared first to Mary Magdalene from whom he had cast out seven devils. Mary was standing without the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary.

She turned herself, and saith unto him in Hebrew, Rabboni; which is to say, Master. Jesus saith to her, Touch me not; for I am not yet ascended unto the Father, but go unto my brethren, and say to them, I ascend unto my Father, and your Father, and my God, and your God. And Mary Magdalene went and told them that had been with him, as they mourned and wept. When she cometh to the disciples, she telleth them, I have seen the Lord; and how that he had said these things unto her. And they, when they heard that he was alive and had been seen of her, disbelieved.

And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. Then Jesus said unto them, Fear not: go tell my brethren, that they depart into Galilee, and there shall they see me.

## CHAPTER CXXXVI.

### *Some of the Guards Report to the Jewish Rulers.*

Matt. 28:11-15.

Now while they were going, behold, some of the guard came into the city and told unto the chief priests all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and rid you of care. So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and continueth until this day.

## CHAPTER CXXXVII.

*Jesus Appears to Simon Peter, and to Two Disciples on the Way to Emmaus.*

First day of the week, afternoon.

Mark 16:12, 13. Luke 24:13-35.

And after these things he was manifested in another form unto two of them as they walked on their way into the country. And they went their way and told it unto the rest: neither believed they them.

And behold, two of them were going that very day to a village named Emmaus, which was three score furlongs from Jerusalem. And they communed with each other of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What communications are these that ye have one with another as ye walk? And they stood still, looking sad. And one of them, named Cleopas, answering, said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? And he saith unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass. Moreover certain women of our company amazed us, having been early at the tomb; and when they found not his body, they came, saying that they had also seen a vision of angels, which said that he was alive. And certain of them that were with us went to the tomb,

and found it even so as the women had said; but him they saw not. And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! Behoved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they were going: and he made as though he would go further. And they constrained him, saying, Abide with us: for it is toward evening, and the day is now far spent. And he went in to abide with them. And it came to pass when he had sat down with them to meat, he took the bread and blessed it, and brake, and gave it to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?

And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they rehearsed the things that happened in the way, and how he was known to them in the breaking of the bread.

## CHAPTER CXXXVIII.

*He Appears to the Apostles (Except Thomas), to the Two Returned From Emmaus, and Others, and Gives a Commission.*

Jerusalem, First day of the week. Evening.

Mark 16:14. Luke 24:36-43. John 20:19-25.

And afterward, as they spake these things, he was manifested unto the eleven themselves, as they sat at meat. When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst of them, and saith unto them, Peace, be unto you. But they were terrified and affrighted, and supposed that they beheld a spirit. And he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Why are ye troubled? And wherefore do reasonings arise in your hearts? See my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. And when he had said this, he shewed them his hands and his feet; and shewed unto them his side. And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? And they gave him a piece of broiled fish. And he took it, and did eat before them.

The disciples therefore were glad, when they saw the Lord. Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you. And when he had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye forgive, they are forgiven unto them; whosoever sins ye retain, they are retained.

But Thomas, one of the twelve, called Didymus, was

not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

## CHAPTER CXXXIX.

*He Appears Again to the Disciples, Including Thomas.*

Jerusalem, a week later than the resurrection.

John 20:26-31.

And after eight days again his disciples were within and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing. Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

## CHAPTER CXL.

*He Appears to Seven Disciples Beside the Sea of Galilee.*

John 21:1-25.

After these things Jesus manifested himself again to the disciples at the Sea of Tiberias; and he manifested

himself on this wise. There were together Simon Peter, and Thomas called Didymus, and Nathaniel of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into a boat; and that night they took nothing. But when day was now breaking, Jesus stood on the beach; howbeit the disciples knew not that it was Jesus. Jesus therefore said unto them, Children, have ye aught to eat? They answered him, No. And he said unto them, Cast the net on the right side of the boat and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him, for he was naked, and cast himself into the sea. But the other disciples came in the little boat, for they were not far from the land, but about two hundred cubits off, dragging the net full of fishes. So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now taken. Simon Peter therefore went up, and drew the nets to land full of great fishes, a hundred and fifty and three: and for all there were so many the net was not rent. Jesus saith unto them, Come and break your fast. And none of the disciples durst inquire of him, Who art thou? Knowing that it was the Lord. Jesus cometh, and taketh the bread, and giveth them, and the fish likewise. This is now the third time that Jesus was manifested to the disciples, after he was risen from the dead.

So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of John,

lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, when thou wast young, thou girdest thyself, and walkest whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Peter turning about, seeth the disciple whom Jesus loved following, which also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? Peter therefore seeing him saith to Jesus, Lord, what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, if I will that he tarry till I come, what is that to thee?

This is the disciple which bears witness of these things, and wrote these things: and we know that his witness is true.

And there are also many other things which Jesus did, the which if they should be written everyone, I suppose that even the world itself would not contain the books that should be written.

## CHAPTER CXLI.

*He Meets Above Five Hundred on an Appointed Mountain in Galilee and Gives a Commission.*

Matt. 28:16-20. Mark 16:15-18. I Cor. 15:6.

But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. There he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep. And when they saw him, they worshipped him: but some doubted. And Jesus came to them and spake unto them, All authority hath been given unto me in heaven and in earth.

And he said unto them, Go ye therefore into all the world, and preach the gospel to the whole creation; and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I command you: He that believeth and is baptized shall be saved: but he that believeth not shall be condemned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover. And lo, I am with you alway, even unto the end of the world.

## CHAPTER CXLII.

*He Appears to James; Then to All the Apostles and Gives Them a Commission.*

Jerusalem.

Luke 24:44-49. Acts 1:3-8. I Cor. 5:7.

Then he appeared to James: then to all the apostles, to whom he showed himself alive after his passion, by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God. And he said unto them, These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled which are written in the law of Moses, and the Prophets, and the Psalms, concerning me. Then opened he their minds, that they might understand the scriptures; and he said unto them, Thus it is written, That the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all nations, beginning from Jerusalem. Ye are witnesses of these things. And behold I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high. And being assembled together with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which said he, ye have heard from me: for John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my wit-

nesses, both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.

## CHAPTER CXLIII.

### *The Ascension.*

Between Jerusalem and Bethany.

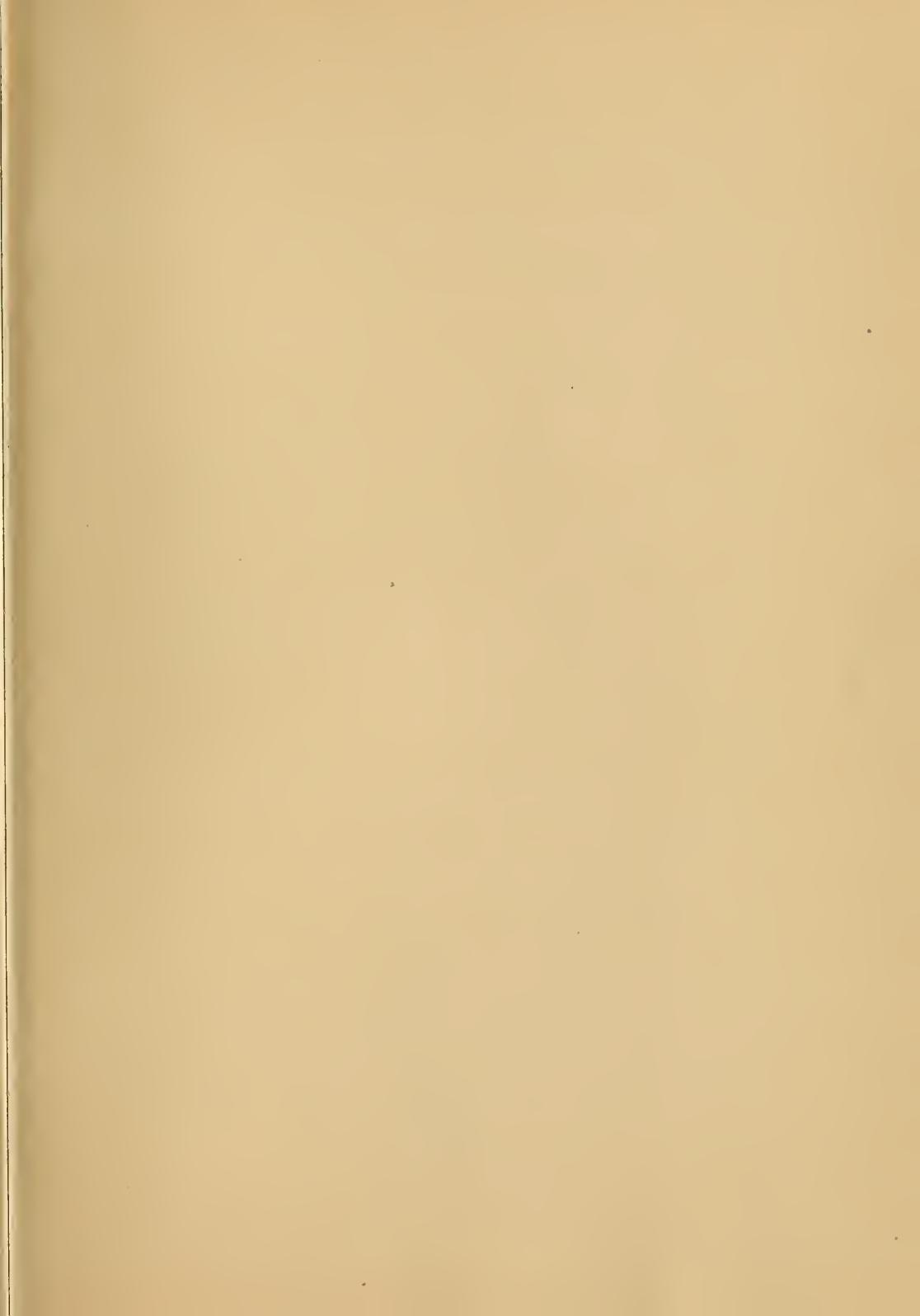
Mark 16:19-20. Luke 24:50-53. Acts 1:9-12.

And he led them out until they were over against Bethany, and he lifted up his hands, and blessed them. And when he had spoken unto them these things, and as they were looking, it came to pass, while he blessed them, he was taken up, and was received up into heaven; and a cloud received him out of their sight, and he sat down at the right hand of God.

And while they were looking steadfastly into heaven, as he went, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye looking up into heaven? This Jesus which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

And they worshipped him, and then they returned to Jerusalem with great joy: and were continually in the temple, blessing God.

And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed.



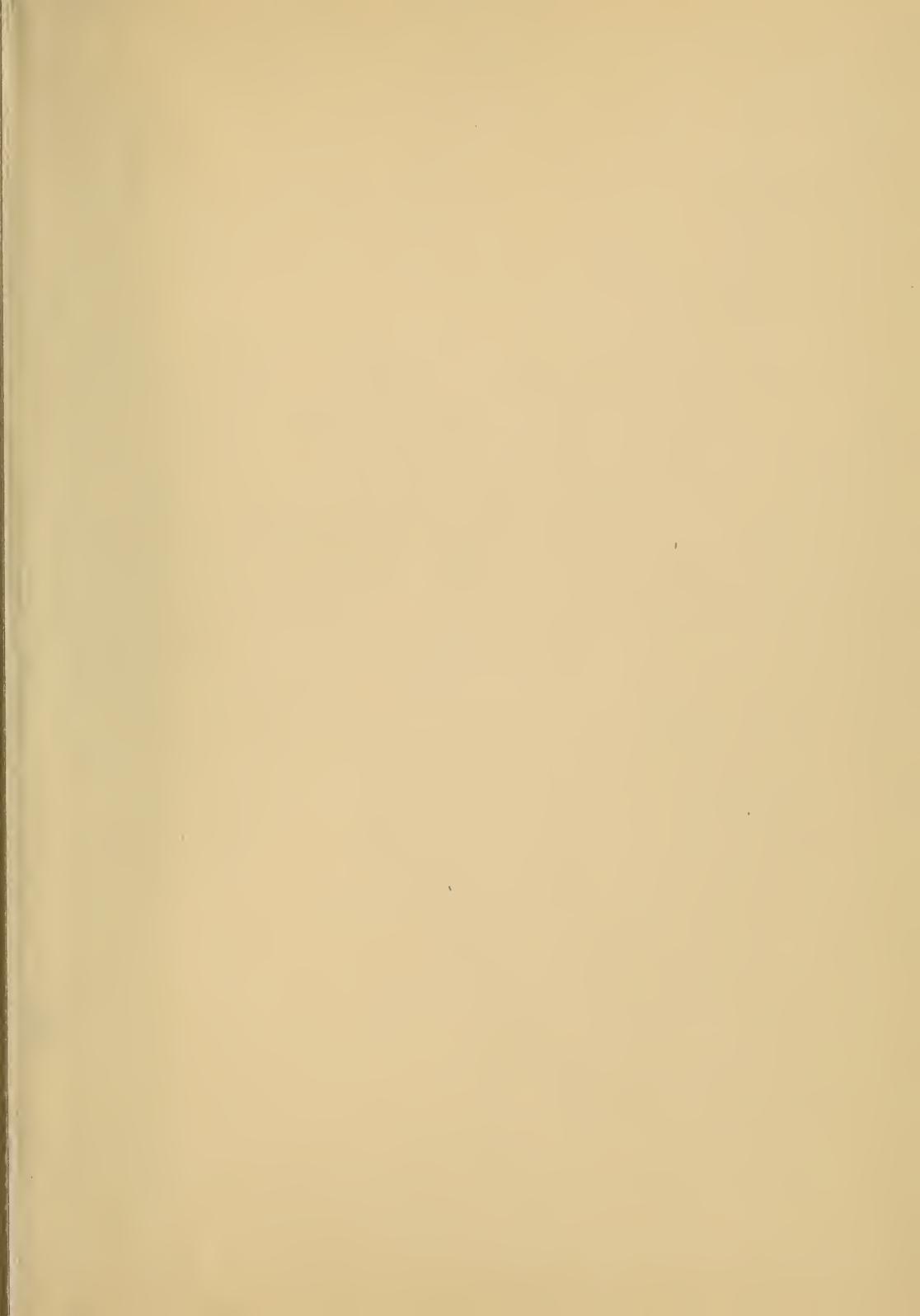




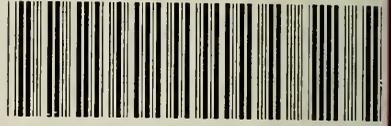
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