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The Story of
Jesus The Christ.

Compiled from The Evangel,
BY
REV. B. J. SAVAGE.

PUBLISHED BY
MERCANTILE PRINTING COMPANY,
WILMINGTON, DEL.

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1894.
By REV. B. J. SAVAGE.

The Story of Jesus The Christ.

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Introduction.

The text of "The Story of Jesus The Christ" is in the very words of His inspired biographers; mainly as rendered in the revised version of 1891; and known as the "Improved Edition" of the "American Bible Union Version."

It embraces together with the Evangelistic record of His earthly life, the record of the Post-Ascension Christophanies; with the words which He uttered in these. The whole is arranged in the now generally recognized order of time from His birth in Bethlehem to His last words to John in Apocalyptic vision.

The story is all in the Bible; but it is there in sketches.

To prove a matter in our courts of justice, plural, independent, individual, characteristic testimony is essential. To convict the generations that see Him not, that Jesus is the Messiah—the Anointed Lord of the human race—a Saviour to the uttermost; and that His teaching is divine, Providence hath supplied the indispensable testimony. Each inspired witness has testified in his own way: that "In the mouth of many witnesses every word may be established."

As the advocate who labors to set the whole truth in the clearest light before the jurors, may reduce the manifold, reliable testimony to a single, simple story; still connecting it with its sources, so the compiler has carefully woven the threads of the Christ's biographers into one. It is one story, and is connected, as seen in the marginal heading of each section, with the source or sources from which it is drawn.

Being in the words of the inspired writers, it is natural to claim as its peculiar merits,

1. *Sublimity*: Where is the writing that compares with theirs?
2. *Directness*: Not leading the mind away by somewhat foreign matter; but fixing it upon its Great Subject, the Christ.
3. *Brevity*: It is the Story; not a commentary. And who can tell so much in little as they?
4. *Reliability*: Who that studies modestly can doubt their report?
5. *Completeness*: Combining what His inspired biographers have written—not leaving Him at His ascension; but giving us glimpses of His heavenly estate—of His interest in our world, and especially in His church, which He left as His witness.

The reader has then before him the true Story of the Messiah. It should be read and re-read, read and re-read in the spirit of modesty and earnest desire for truth: with a view to knowing the Christ. As physical nature yields itself to the vernal sunshine, and receives its benedictions, so should the mind of the student yield itself to the Evangel, and to the Spirit who inspires it; until with the benediction divine which is connected therewith, it realizes the presence of "Him who is invisible": "Jesus Christ the same yesterday, and to-day and forever."

Preceding the "Story of the Christ," and leading up to it, is "The Story of John the Baptist, the Forerunner," wrought in the same manner. Its relation and place will be recognized by the student; who sees in it, how the prophecy through Malachi was fulfilled:

"Behold, I send My messenger,
And he shall prepare the way before Me."

An Analysis will be seen subjoined to the Story of Jesus.

The plan of the book is designed to place the Christ as the all-engrossing object of the reader's vision.

The Analysis will need no commendation to the student. The memory and the imagination, moving so much faster than the eye, may refresh themselves by its aid: reviewing the wonderful life frequently, in a very brief space. The best student of the text can reap the most benefit from reviewing the Analysis. Its words are selected to perform a suggestive office: as key-notes may suggest, and bring the soul under the influence of the whole tune. Its sections correspond with those which divide the text.

To avoid the frequent use of notes, which break the continuity of thought, the Analysis, where it was deemed necessary, is interpretative of the text. Its continuous form, instead of standing between the sections is also with a view to that end.

It also serves as a sufficiently complete index to the text.

Under the Divine blessing alone—only as used by the Holy Spirit, can any of our work be of real value. Its influence without His life-giving breath may be nil. Without his eternal, perpetual determination thereof, it may be harmful in its result. With a deep sense of this, the compiler places his work at the disposal of that Spirit: praying that He may use it to induce many of the rebel, but redeemed race, to call Jesus "Lord," and to do the things which He says.

AMEN.

The Story of John The Baptist,

THE FORERUNNER OF JESUS THE CHRIST.

SUPERScription.

There was a man sent from God, whose name was John. s. John 1: 6-9
 The same came for testimony, to testify concerning the Light, that through him all might believe. He was not the Light; but came to testify concerning the Light. The true Light which lights every man was coming into the world.

JOHN'S BIRTH, CHARACTER AND OFFICE FORETOLD TO ZACHARIAH, HIS FATHER, BY THE ANGEL GABRIEL.

There was in the days of Herod, king of Judæa, a certain priest, Zachariah by name, of the course of Abijah; and he had a wife of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because Elizabeth was barren; and they were both advanced in their days. s. Luke 1: 5-25

Now it came to pass, while he was serving as priest in the order of his course before God, it fell to his lot according to the custom of the priest's office, to go into the temple of the Lord and burn incense. And the whole multitude of the people were praying without, at the hour of incense. And there appeared to him an angel of the Lord, standing on the right side of the altar of incense. And Zachariah seeing him, was troubled, and fear fell upon him. But the angel said to him, Fear not Zachariah: for thy prayer was heard, and thy wife Elizabeth will bear thee a son, and thou shalt call his name John. And thou wilt have joy and gladness; and many will rejoice at his birth. For he will be great in the presence of the Lord; and he will drink no wine, nor strong drink; and he will be filled with the Holy Spirit, even from his mother's womb. And many of the sons of Israel will he turn to the Lord their God. And he will 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 the wisdom of the righteous; making ready a people prepared for the Lord. And Zachariah said to the angel, By what shall I know this? For I am an old man, and my wife is far advanced in her days. And the angel answering said to him, I am Gabriel, who stands in the presence of God; and I was sent to speak to thee, and to bring to thee these glad tidings. And behold, thou shalt be silent, and not able to speak, until these things come to pass, because thou didst not believe my words, which will be fulfilled in their season. And the people were waiting for Zachariah; and they wondered at his tarrying in the temple. And when he came out he was not able to speak to them, and they perceived that he had seen a vision in the temple; and he was making signs to them, and remained dumb.

And it came to pass, when the days of his ministration were completed, he departed to his home. And after these days his wife Elizabeth hid herself five months, saying, Thus has the Lord done to me, in the days wherein He looked upon me to take away my reproach among men.

ELIZABETH, THE MOTHER OF JOHN, VISITED BY THE VIRGIN MARY.

6. Luke 1:
39-56

And Mary arose in those days, and went into the mountain-district with haste, into a city of Judah; and entered into the house of Zachariah, and saluted Elizabeth. And it came to pass, as Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit. 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 to me? For behold, as the voice of thy salutation came into my ears, the babe leaped in my womb for joy. And happy is she who believed; for there will be a fulfillment of the things which have been told her from the Lord.

And Mary said:

My soul magnifies the Lord;
And my spirit greatly rejoiced in God my Saviour:
Because He looked on the low estate of His hand-maid;

For behold, henceforth all generations will call me happy,
 Because the Mighty One did great things for me ;
 And holy is His name.
 And His mercy is unto generations and generations,—
 To those who fear Him.
 He wrought might with His arm ;
 He scattered men proud in the imagination of their heart.
 He cast down princes from thrones ;
 And exalted persons of low degree.
 Hungry ones He filled with good ,
 And the rich He sent empty away.
 He brought help to Israel His servants :
 To remember mercy (as He spoke to our fathers),
 Toward Abraham and his seed forever.

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

THE BIRTH OF JOHN—HIS CIRCUMCISION, NAMING, AND CHILDHOOD.

Now Elizabeth's time was fulfilled that she should give s. Luke 1: 57-80 birth ; and she brought forth a son. And her neighbors and her kinsfolk heard that the Lord had magnified His mercy with her ; and they rejoiced with her.

And it came to pass on the eighth day, they came to circumcise the child ; and they were calling him by the name of his father, Zachariah. And his mother answering said, Nay ; but he shall be called John. And they said to her, There is none of thy kindred that is called by this name. And they made signs to his father, what he would wish him to be called. And asking for a writing-tablet, he wrote, saying, John is his name. And they all wondered. And his mouth was opened immediately, and his tongue loosed, and he spake, blessing God. And fear came on all that dwelt around them. And in the whole mountain-district of Judæa all these sayings were told abroad. And all who heard them laid them up in their hearts, saying, What then will this child be ? For the hand of the Lord was with him.

And Zachariah his father was filled with the Holy Spirit, and prophecied, saying :

Blessed be the Lord, the God of Israel !
 Because He visited and wrought redemption for His people ;

And raised up a horn of salvation for us,
 In the house of David His servant,
 (As he spake by the mouth of His holy prophets from
 of old*)
 Salvation from our enemies, and from the hand of all
 that hate us ;
 To show mercy towards our fathers,
 And to remember His holy covenant ;
 The oath which He swore to Abraham our father
 To grant to us ; that being rescued from the hand of our
 enemies, we should serve Him without fear ;
 In holiness and righteousness before Him all our days.
 And thou also, child, shalt be called Prophet of the Most
 High :
 For thou wilt go before the face of the Lord to prepare
 His ways ;
 In order to give knowledge of salvation to His people
 in remission of their sins ;
 Through the heart of compassion † of our God,
 In which the Dayspring from on high will visit us,
 To shine upon those who sit in darkness and the shadow
 of death ;
 To guide our feet in the way of peace.

And the child grew and was strengthened ‡ in spirit, and
 was in the deserts till the day of his manifestation to Israel.

THE WORD OF GOD COMES TO JOHN.

s. Luke 3 :
 1, 2

Now in the fifteenth year of the reign of Tiberius
 Cæsar, Pontius Pilate being governor of Judæa, and Herod
 tetrarch of Galilee, and his brother Philip tetrarch of Iturea
 and of the region of Trachonitis, and Lysanias tetrarch of
 Abilene, in the time of the high priest || Annas and Caiaphas,
 the word of God came to John the son of Zachariah in the
 desert.

JOHN'S MINISTRY.

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

The beginning of the gospel of Jesus Christ, God's son.

In those days § comes John the Baptist, preaching in the
 wilderness of Judæa, saying, Repent! for the kingdom of
 heaven is at hand. And he came into all the country round

* αἰῶνος. † σπλάγχνα.

‡ ἑκραταιοῦτω. § When Jesus was living in Nazareth.

|| The original, according with the Jewish doctrine of the high-
 priesthood, is in the singular.

about the Jordan, preaching the baptism of repentance unto remission of sins; as it is written in the book of the words of Isaiah the prophet:

Behold, I send my messenger before Thy face,
Who shall prepare Thy way.

For this is he who was spoken of through Isaiah the prophet, saying:

The voice of one crying in the wilderness,
Prepare the way of the Lord!
Make straight His paths!
Every valley shall be filled,
And every mountain and hill shall be brought low,
And the crooked shall become straight,
And the rough ways smooth;
And all flesh shall see the salvation of God.

John came, he who baptized in the wilderness, and preached the baptism of repentance unto remission of sins.

And John had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.

Then went out unto him Jerusalem, and all the country of Judæa, and all the region round about Jordan, and they were baptized by him in the river Jordan confessing their sins. But seeing many of the Pharisees and Sadducees coming to his baptism, he said to them—to the multitudes that went out to be baptized by him: Offspring of vipers! who warned you to flee from the impending (*μελλούσης*) wrath. Bring forth therefore, fruit worthy of repentance; and begin not—think not to say within yourselves, We have Abraham for our father; for I say to you, that God is able out of these stones to raise up children to Abraham. And already the axe also lies at the root of the trees. Every tree therefore that brings not forth good fruit is cut down, and cast into the fire.

And the multitudes asked him, saying, What then shall we do? And he answering said to them, He that has two coats, let him impart to him that has none; and he that has food, let him do likewise. And there came publicans also to be baptized; and they said to him, Teacher, what shall we do? And he said to them, Exact no more than that which is appointed you. And soldiers on service also asked him,

saying, What shall we also do? And he said to them, Do violence to no one, neither accuse wrongfully (*συκοφαντήσατε*); and be content with your wages.

And as the people were in expectation, and all were reasoning in their hearts concerning John, whether perhaps he himself were the Christ, John answered, saying to them all, I indeed baptize you in water unto repentance. And he preached saying, There comes after me He that is mightier than I, whose sandals I am not worthy to bear—the latchet of whose sandals I am not worthy to stoop down and loose; He will baptize you in the Holy Spirit and fire; whose fan (*πτύλον*) is in His hand, and He will thoroughly cleanse his threshing-floor; and he will gather His wheat into his garner; but the chaff He will burn up with fire unquenchable.

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

JOHN BAPTIZES JESUS THE CHRIST.

s. s. Matt. 3:
13-17
Mark 1:
9-12
Luke 3:
21-23

And it came to pass in those days, when all the people were baptized, then cometh Jesus from Nazareth of Galilee to the Jordan, to John, to be baptized by him. But John sought to prevent Him, saying, I have need to be baptized by Thee, and Thou comest to me! And Jesus answering said to him, Suffer it now; for thus it becomes us to fulfill all righteousness. Then he suffers Him. And having been baptized, Jesus went up straightway out of the water; and praying, lo, the heavens were opened to Him.—He saw the heavens parting, and the Spirit of God—the Holy Spirit descending in bodily form as a dove, and coming upon Him. And, lo, a voice out of the heavens, saying: Thou art—This is My Beloved Son, in whom—in Thee, I am well pleased.

JOHN'S TESTIMONY TO JESUS, AND OF HIMSELF.

s. John 1:
15-37

John testifies of Him, and cries, saying: This was He of whom I said, He that cometh after me has become before me: for he was before me. For out of His fullness we all received, and grace for grace. For the law was given through Moses; grace and truth came through Jesus Christ.

No one has seen God at any time ; God only begotten, who is in the bosom of the Father, He declared Him.

And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem 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 says, I am not. Art thou the prophet? And he answered, No. They said therefore to him, Who art thou? that we may give an answer to those who 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 to him, Why then baptizest thou, if thou art not the Christ, nor Elijah, nor the prophet? John answered them, saying, I baptize in water. In the midst of you stands One Whom ye know not, He that cometh after me, the latchet of whose sandal I am not worthy to loose.

These things took place in Bethany beyond Jordan, where John was baptizing.

On the morrow, he sees Jesus coming to him, and says :

Behold the Lamb of God!

That takes away the sin of the world.

This is He of whom I said, After me comes a man who has become before me: for he was before me. And I knew Him not ; but that He might be made manifest to Israel, for this I came baptizing in water. And John testified, 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 who sent me to baptize in water, He said to me, Upon whomsoever thou shalt see the Spirit descending, and abiding on Him, this is He who baptizes in the Holy Spirit. And I have seen, and have testified, that this is the Son of God.

Again, on the morrow, John was standing and two of his disciples ; and looking upon Jesus as he walked, he says, Behold, the Lamb of God! And the two disciples heard him speak, and they followed Jesus.

JOHN'S FINAL TESTIMONY TO JESUS.

s. John 3:
22-36

After these things* came Jesus and His disciples into the land of Judæa; and there he remained with them and baptized. And John also was baptizing in Ænon near 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 discussion on the part of John's disciples with a Jew concerning purification. And they came to John, and said to him, Rabbi, he who was with thee beyond Jordan, to whom thou hast testified, behold, he baptizes, and all come to him. John answered and said, a man can receive nothing unless it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him. He that has the bride is the bridegroom. But the friend of the bridegroom, who stands and hears him, exults with joy (*χαρῶν χαράσει*) because of the bridegroom's voice. This my joy therefore is made full. He must increase, but I must decrease.

He that comes from above is above all; he that is from the earth is from the earth; and speaks from the earth; He that comes from heaven is above all. What He has seen and heard, that He testifies; and no one receives His testimony. He that received his testimony has set his seal, that God is true. For He whom God sent speaks the words of God; for He gives not the Spirit by measure. The Father loves the Son, and has given all things into His hand. He that believes on the Son has eternal life; but he that believes not on the Son shall not see life; but the wrath of God abideth on him.

JOHN IS IMPRISONED BY HEROD.

s.s. Luke 3:
19, 20
Matt. 14:
3-5
Mark 6:
17-20

Herod, the tetrarch, being reproved by John, concerning Herodias, the wife of his brother, and concerning all the evils which Herod did, added this also upon them all, that he shut up John in prison.—Herod himself sent forth and laid hold of John, and bound him, and put him in prison, for the sake of Herodias, the wife of Philip, his brother; because he had married her. For John said to Herod, It is

*After the interview of Nicodemus.

not lawful for thee to have thy brother's wife. And wishing to kill him, he feared the multitude, because they held him as a prophet.

And Herodias set herself against him and wished to kill him; and she could not: for Herod feared John, knowing that he was a righteous and holy man, and he preserved him. And when he heard him, he was much perplexed; and he heard him gladly.

JOHN'S MESSAGE TO JESUS, AND ITS ANSWER.

And the disciples of John reported to him concerning all the works of Jesus. s.s. Matt. 11: 2-19
Luke 7: 18-35

Now John having heard in the prison the works of the Christ, calling to him certain two of his disciples, He sent them to the Lord, saying to Him, Art Thou the Coming One; or shall we look for another? And when the men came to Him, they said, John the Baptist has sent us to Thee, saying, Art Thou the Coming One; or shall we look for another?

And in that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight.

And Jesus answering said to them, Go, and report to John the things which ye saw and heard; that the blind men receive sight, and lame walk, the lepers are cleansed, and deaf hear, dead are raised, and poor have good tidings preached to them. And happy is he whoever finds no occasion of stumbling in me.

CHRIST'S TESTIMONY TO JOHN.

And the messengers of John having departed—as they were going, Jesus began to say to the multitudes concerning John, What went ye out into the wilderness to behold? A reed shaken by the wind? But what went ye out to see? A man clothed in soft raiment? Behold, they who wear soft raiment—who are gorgeously apparelled—and live delicately, are in king's palaces. But what went ye out to see? To see a prophet? Yea, I say to you, and much more than a prophet. This is he concerning whom it is written,

Behold, I send My messenger before Thy face,
Who will prepare Thy way before Thee.

Verily I say to you, among those that are born of women, there has not risen a greater than John the Baptist.

—There is none greater than John. But he who is least (*μικροτερος*) in the kingdom of heaven—of God is greater than he.

And all the people hearing, and the publicans justified God, having been baptized with John's baptism. But the Pharisees and the lawyers rejected for themselves the counsel of God, not having been baptized by him. And from the days of John the Baptist until now, the kingdom of heaven suffers violence, and violent ones seize it. For all the prophets and the law prophesied until John. And if ye are willing to receive it, he is the Elijah who was to come. He that has ears to hear let him hear!

CHRIST'S ARRAIGNMENT OF THE PEOPLE FOR THEIR ATTITUDE TOWARD JOHN AND TOWARD HIMSELF.

But to what shall I liken this generation? And to what are they like? It is like to children that are sitting in the market places, who calling to their fellows, say, We piped to you, and ye did not dance; we wailed, and ye did not beat the breast—ye did not weep.

For John the Baptist has come, not eating bread nor drinking wine; and ye say, He has a demon. The Son of man has come eating and drinking; and they say, Behold a glutton, and a wine-drinker, a friend of publicans and sinners! And Wisdom is justified by her works—by all her children.

JOHN IS MURDERED BY HEROD.—BURIED BY HIS DIS- CIPLES, WHO REPORT TO JESUS.

An opportune day having come, when Herod on his birth-day made a supper for his nobles, and for the chief captains, and the first men of Galilee, his daughter Herodias—the daughter of Herodias, came in and danced before them, it pleased Herod and those reclining at table with him: whereupon, he promised with an oath to give her whatever

s. s. Matt. 14:
6-12
Mark 6:
21-29

she should ask.—And the king said to the damsel, Ask of me whatever thou wishest, and I will give it thee. And he swore to her, whatever thou askest of me, I will give it thee, unto half of my kingdom. And going out, she said to her mother, What shall I ask? And she said, The head of John the Baptist. And she being urged on by her mother, came in straightway with haste to the king, and asked, saying, I will that thou forthwith give me on a dish, the head of John the Baptist. And the king became exceedingly sorrowful; but for the sake of his oaths, and of those who were reclining at table with him, he would not thwart her. And straightway the king sent one of his guard, and commanded to bring his head. And he went and beheaded him in the prison, and brought his head on a dish, and gave it to the damsel; and the damsel brought it and gave it to her mother.

And his disciples hearing of it, came and took up his corpse, and buried it—laid it in a tomb; and they went and reported to Jesus.

The Story of Jesus The Christ.

JOHN'S INTRODUCTION.

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 came to be* through Him;
 And without Him, not even one thing came to be* that
 has been created*

s. John 1:
 1-14
 Vide
 Col. 1:
 15-19
 Hebs. 1:
 and
 I John 1:
 1-5
 Cf.
 Gen. 1:2;

In Him was life;
 And the life was the light of men.
 And the light shines in the darkness;
 And the darkness comprehended† it not.
 There came to be* a man, sent from God, whose name
 was John.

The same came for witness, that he might testify con-
 cerning the Light, that through him all might be-
 lieve.

He was not that Light,
 But came to testify of the Light.
 The True Light, which lights every man, coming into
 the world.

He was in the world,
 And the world came to be* through Him.
 And the world did not know him.
 He came to His own,
 And His own received Him not.
 But as many as received Him,
 To them He gave authority to become children of God,—
 To them who believe on‡ His name:

Who, not of blood—
 Nor of the will of flesh—
 Nor of the will of men;
 But of God were begotten.

*ἐγένετο.

†κατέλαβεν.

‡εἰς

The original is placed in parenthesis or foot note throughout, where the compiler was dissatisfied with the popular translations; and where it seemed useful for reference.

And the Word became flesh,
 And dwelt among us,
 And we beheld His glory,
 Glory as of the Only Begotten of the Father,
 Full of grace and truth.

LUKE'S PREFACE.

s. Luke 1:
1-4

Forasmuch as many have taken in hand to arrange a narrative concerning the things that have been established among us as they delivered them to us, who from the beginning became eyewitnesses and ministers of the word, it seemed good to me also, having accurately traced the course of all things from the first, to write to thee an orderly account, most excellent Theophilus; that thou mightest know the certainty concerning those things wherein thou wast instructed.

I.

ANGELIC MESSAGES TO MARY AND JOSEPH.

s. Luke 1:
26-38

§ 1. 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 the angel, coming to her said, Hail! highly favored one: the Lord is with thee. But she was troubled at the saying; and was considering what manner of salutation this might be. And the angel said to 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 will be great, and will be called the Son of the Most High; and the Lord God will give to Him the throne of David, His father; and he will reign over the house of Jacob forever; and of His Kingdom there will be no end.

*The capital is used in the text of the personal pronoun of Jesus as a recognition of His preeminence—as an act of worship. (The use of capital in the pronoun of the Father and the Holy Spirit is the expression of the same worship.) When it occurs in language used by demons, it is designed to represent their knowledge of Him. "They knew He was the Son of God." Where it is written with a minor, it occurs in the language of those who were ignorant of His person; or in that of His enemies who intentionally spoke evil of Him.

And Mary said to the angel, How will this be, seeing that I know not a man? And the angel answering, said to her, The Holy Spirit will come upon thee, and the power of the Most High will overshadow thee; therefore also the Holy thing that is born, will be called the Son of God. And, behold, Elizabeth thy kinswoman, she also has conceived a son in her old age; and this is the sixth month with her who is called barren. Because no word from God shall be without power. And Mary said, Behold, the hand-maid of the Lord; may it be to me according to thy word. And the angel departed from her.

§ 2. Now the birth of Jesus Christ was after this manner. His mother Mary, having been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit. And Joseph, her husband, being a righteous man, and not willing to expose her, purposed to put her away privately. But when he thought on these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, fear not to take to thee Mary, thy wife; for that which is begotten in her is of the Holy Spirit. And she will bring for a son, and thou shalt call His name Jesus: for He shall save His people from their sins. s. Matt. 1: 18-25

Now all this has 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, arising from sleep, did as the angel of the Lord directed him, and took to him his wife; and he knew her not till she brought forth a son; and he called his name Jesus.

II.

THE BIRTH, CHILDHOOD, AND EARLY YOUTH OF JESUS. (ABOUT 13½ YEARS.)

§ 3. And it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be s. Luke 2: 1-20

registered. This was the first registration made when Quirinius was governor of Syria. And all went to be registered each one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David, to register himself with Mary, his betrothed wife, who was with child. And it came to pass, while they were there, the days were fulfilled that she should be delivered. And she gave birth to her first-born son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn.

And there were shepherds in the same country abiding in the field, and keeping night-watches 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 to them, Fear not: for, behold, I bring you good tidings of great joy which will be to all the people. Because there has been born to you this day in the city of David a Savior, who is Christ the Lord. And this is the sign for you: Ye will 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 toward men of good pleasure.

And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us go now all the way to Bethlehem, and see this thing which has come to pass, which the Lord made known to us. And they came with haste, and found Mary and Joseph, and the babe lying in the manger. And having seen it, they made known the saying which was told them concerning this child. And all that heard wondered at the things which were told 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 that they had heard and seen, even as it was told them.

§ 4. And when eight days were fulfilled for circumcis-

ing Him, His name was called Jesus ; the name called by the angel before He was conceived in the womb.

§ 5. And when the days of their purification, accord- s. Luke 2 :
22-39
ing to the law of Moses, was 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 opens 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 to him by the Holy Spirit, that he would not see death before he should see the Christ of the Lord. And he came in the Spirit into the temple ; and when the parents brought in the child Jesus to do concerning Him after the custom of the law, he received Him into his arms, and blessed God, and said,

Now O Master* Thou releasest Thy servant in peace,
according to Thy word :
Because my eyes have seen Thy salvation
Which Thou preparest before the face of all the peoples,
A Light for a Revelation to the Nations,
And the Glory of Thy people Israel.

And His father and mother were wondering at the things spoken concerning Him. And Simeon blessed them, and said to Mary His mother, Behold, this child is set for the fall and rising up of many in Israel, and for a sign that shall be spoken against, (and a sword shall pierce through thine own soul also), that thoughts out of many hearts may be revealed.

And there was Anna, a prophetess, daughter of Phanuel, of the tribe of Asher. She was of great age, having lived with a husband seven years from her virginity ; and she had been a widow as much as eighty-four years, who departed not from the temple, serving with fastings and supplications night and day. And coming up at that very hour she gave thanks

* *Δέσποτα*

to God, and spoke concerning him to all that were looking for the redemption of Jerusalem.

And when they had accomplished all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

§ 6. THE HUMAN GENEALOGY OF JESUS.*

s.s. Matt. 1 :
1-17
Luke 3 :
23-38

The book of the generation of Jesus Christ, son of David, son of Abraham. Abraham begot Isaac; and Isaac begot Jacob; and Jacob begot Judah and his brothers; and Judah begot Perez and Zerah, of Tamar; and Perez begot Hezron; and Hezron begot Ram; and Ram begot Amminidab; and Amminadab begot Nahshon; and Nahshon begot Salmon; and Salmon begot Boaz, of Rahab; and Boaz begot Obed, of Ruth; and Obed begot Jesse; and Jesse begot David the king:

And David begot Solomon, of her that had been the wife of Uriah; and Solomon begot Rehoboam; and Rehoboam begot Abijah; and Abijah begot Asa; and Asa begot Jehoshaphat; and Jehoshaphat begot Joram; and Joram begot Uzziah; and Uzziah begot Jotham; and Jotham begot Ahaz; and Ahaz begot Hezekiah; and Hezekiah begot Manasseh; and Manasseh begot Amon; and Amon begot Josiah; and Josiah begot Jeconiah and his brothers, at the time of his removal to Babylon.

And after his removal to Babylon, Jeconiah begot Sheal-teal; and Sheal-teal begot Zerubbabel; and Zerubbabel begot Abiud; and Abiud begot Eliakim; and Eliakim begot Azor; and Azor begot Zadok; and Zadok begot Achim; and Achim begot Eliud; and Eliud begot Eleazar; and Eleazar begot Matthan; and Matthan begot Jacob; and Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

All the generations, therefore, from Abraham unto David are fourteen generations; and from David unto the removal to Babylon, fourteen generations: and from the removal to Babylon unto the Christ, fourteen generations.

Jesus himself, being the son (as was supposed) of

*Cf. His Eternity (John 1: 1-14; Col. 1: 15-19; Hebs. 1: and I John 1: 1-14.

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 Mattathias, 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 Shealteiel, 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 Judah, 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 Amminidab, the son of Admin, 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 Kenan, the son of Enos, the son of Seth, the son of Adam, the son of God.

§ 7. And Jesus having been born in Bethlehem of Judæa, s. Matt. 2: 1-12 in the days of Herod the King, behold wise men (*μάγοι*) 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 we came to do Him homage. And the king Herod, hearing it, was troubled, and all Jerusalem with him. And assembling all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said to him, In Bethlehem of Judæa: for thus it is written through the prophet,

And thou Bethlehem, land of Judah,
Art by no means least among the princes of Judah:
For out of thee shall come forth a Governor,
Who shall be Shepherd of My people Israel.

Then Herod, having privately called the wise men, learned accurately from them the time of the appearing of the star. And he sent them to Bethlehem, and said, Go and inquire accurately concerning the child; and when ye have found him, bring me word, that I also may come and do him homage. And they, having heard the king, went on 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 seeing the star they rejoiced with exceeding great joy. And coming into the house, they saw the young child with Mary, His mother, and fell down and did homage to Him; and opening their treasures, they offered to Him gifts, gold and frankincense and myrrh. And being divinely instructed in a dream, not to return to Herod, they withdrew into their own country by another way.

s. Matt. 2 :
13-15

§ 8. And when they had 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 there until I tell thee: for Herod is about to seek the young child to destroy Him. And he arose and took the young child and His mother by night, and withdrew 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 I called My Son.

s. Matt. 2 :
16-18

§ 9. Then Herod, seeing that he was mocked by the wise men, was full of wrath; and sent forth, and slew all the male children that were in Bethlehem, and in all its borders, 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 through 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.

s. Matt. 2 :
19-23

§ 10. 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 who sought the young child's life. And he arose and took the young child and His mother and came into the land of Israel. But hearing that Archelaus was reigning over Judæa instead of his father Herod, he was afraid to go thither; and being divinely instructed in a dream, he withdrew into the region of Galilee, and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken through the prophets:

He will be called a Nazarene.

§ 11. And the child grew, and became strong, being filled with wisdom: and the grace of God was upon Him. s. Luke 2: 40

§ 12. And His parents went every year to Jerusalem at the feast of the Passover. And when He was twelve years old, they went up according to the custom of the feast; and having completed the days, as they were returning, the boy Jesus remained 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 Him among their kindred and acquaintance; and not finding Him, they returned to Jerusalem, seeking Him. And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions. And all that heard Him were astonished at His understanding and answers. And seeing Him they were amazed; and His mother said to Him, Child, why didst Thou thus deal with us? Behold, Thy father and I were seeking Thee sorrowing. And He said to them, Why is it that ye were seeking Me? Did ye not know, that I must be in the things of My Father? (*ἐν τοῖς τοῦ πατρὸς μου*) And they understood not the saying which He spake to them. And He went down with them, and came to Nazareth, and was subject to them. And His mother kept all the sayings in her heart. s. Luke 2: 41-52

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

III.

BAPTISM, FASTING, AND TEMPTATION OF JESUS, AND BEGINNING OF HIS PUBLIC MINISTRY. (PROBABLY ABOUT 5 MONTHS.)

s.s. Matt. 3 :
13-17
Mark 1 :
9-11
Luke 3 :
21-23

§ 13. Now it came to pass when all the people were baptized, then in those days cometh Jesus from Nazareth of Galilee to the Jordan unto John to be baptized by him. But John sought to prevent Him, saying, I have need to be baptized by Thee, and Thou comest to me? But Jesus answering said to him, Suffer it now : for thus it becometh us to fulfill all righteousness. Then he suffered Him. And Jesus when he was baptized went up straightway out of the water; and praying, He saw the heavens rent asunder, and the Spirit of God descending in bodily form as a dove, and coming upon Him. And lo, a voice came out of the heavens, saying, Thou art—This is* My Beloved Son in Whom I am well pleased.

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

§ 14. And Jesus, full of the Holy Spirit, returned from the Jordan. And straightway the Spirit driveth Him forth into the wilderness to be tempted by the devil. And He was led by the Spirit in the wilderness during forty days, being tempted by the devil—†Satan. And He was with the wild beasts. And He did eat nothing in those days. And when He had fasted forty days and forty nights, He afterwards hungered.

And the tempter—the devil came and said to Him, If thou art the Son of God, command that these stones become bread. But Jesus answered him and said, It is written, not on bread alone shall man live; but by every word that proceedeth out of the mouth of God. Then the devil taketh Him into the holy city, Jerusalem; and he set him on the wing of the temple, and saith to Him, If thou art the Son of God, cast thyself down from hence: for it is written,

*Matt. (οὗτός ἐστιν This is.)

†The dash is commonly used in the text to divide between independent expressions of the different biographers. Sometimes these expressions are different ways of reporting the same thing; (the report of Peter's denials §§167, 170 is a striking example) but fidelity, even at the detriment of the composition, often requires that they be kept distinct.

He will give His angels charge concerning thee, to guard thee,
 And on their hands they will bear thee up,
 Lest haply thou dash thy foot against a stone.

And Jesus, answering, said to him, Again it is written, Thou shalt not tempt the Lord thy God.

Again the devil taketh Him into an exceedingly high mountain; and he led Him up, and showed Him all the kingdoms of the world, and the glory of them in a moment of time. And the devil said to Him, To thee will I give all this authority, and the glory of them: (for it hath been delivered unto me; and to whomsoever I will, I give it)—All these things will I give thee, if thou wilt fall down and worship me.—If thou therefore wilt worship before me, it shall all be thine.

Then Jesus answered, and said to 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 from him until a season. And behold, angels came, and ministered unto Him.

§ 15. John testifies of Him, and cryeth, saying, This ^{s. John 1: 15-18} was He of whom I said, He that cometh after me has become before me: because He was before me. For out of His fulness we all received, and grace for grace. For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God; God only begotten, Who is in the bosom of the Father, He declared Him.

On the morrow* he seeth Jesus coming to him, and saith, Behold the Lamb of God that taketh away the sin of the world! This is He of Whom I said, After me cometh a man Who is become before me: because He was before me. And I knew Him not; but that He might be made manifest to Israel, for this I came baptizing in water. And John testified, 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 who sent me to baptize in water, he said to me, Upon whomsoever thou shalt see the Spirit descending, and

*After his answer to the Pharasaic deputation.

abiding upon Him, the same is He Who baptizeth in the Holy Spirit. And I have seen, and have testified that this is the Son of God.

s. John 1:
35-51

§ 16. Again, on the morrow, John was standing, and two of his disciples; and looking on Jesus as He walked, he saith, Behold, the Lamb of God! And the two disciples heard him speak, and they followed Jesus. And Jesus turning, and beholding them following, saith to them, What seek ye? They said unto Him, Rabbi (which is to say being interpreted, Teacher), where dost Thou abide? He saith to 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.) Andrew,* the brother of Simon Peter, was one of the two who heard it from John, and followed Him. He finds first his brother, Simon, and saith, to him, We have found the Messiah (which is, being interpreted, the Christ.) He brought him to Jesus. Jesus looking upon him, said, Thou art Simon the son of John, thou shalt be called Cephas, (which is, interpreted, Peter.†)

On the morrow, He willed (*ἤθελῆσεν*) to go forth into Galilee. And He findeth Philip; and Jesus saith to him Follow me. Now Philip was from Bethsaida, of the city of Andrew and Peter. Philip findeth Nathaniel and saith to him, We have found Him of whom Moses in the law, and the prophets wrote, Jesus the son of Joseph, who is from Nazareth. Nathaniel said to him, Can any good thing come out of Nazareth? Philip saith to him, come and see. Jesus saw Nathaniel coming to Him, and saith of him, Behold, an Israelite indeed in whom is no guile! Nathaniel saith to Him, Whence knoweth thou me? Jesus answered and said to him, Before Philip called thee, when thou wast under the fig-tree I saw thee. Nathaniel answered, Rabbi, Thou art the Son of God; Thou art the King of Israel. Jesus answered and said to him, Because I said to thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these. And He saith to him, Verily, verily, I

*Cf. § 30.

†Rock.

say to you, ye shall see the heaven opened and the angels of God ascending and descending upon the Son of man.*

§ 17. And the third day there was a marriage in Cana ^{s. John 2 : 1-11} of Galilee; and the mother of Jesus was there. And Jesus also was bidden, and His disciples to the marriage. And wine having failed, the mother of Jesus saith to Him, They have no wine. Jesus saith to her, Woman, what is it to Me and to thee? (*τί ἐμοὶ καὶ σοί*) My hour is not yet come. His mother saith to the servants, Whatever He saith to you do. Now there were set there six water-pots of stone, after the Jew's custom of purifying, containing two or three firkins† apiece. Jesus saith to them, Fill the water-pots with water. And they filled them up to the brim. And He saith to them, Draw now, and bear to the ruler of the feast. And they bore it, And when the ruler of the feast tasted the water now become wine, (and he knew not whence it was; but the servants who had drawn the water knew), the ruler of the feast calleth the bridegroom, and saith to him, Every man puts on the good wine first; and when they 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.

§ 18. After this He went down to Capernaum, He and ^{s. John 2 : 12} His mother, and His brothers, and his disciples; and they abode there not many days.

IV.

FROM THE FIRST PASSOVER OF CHRIST'S PUBLIC MINISTRY UNTIL THE SECOND (ONE YEAR).

§ 19.‡ And the Passover of the Jews was at hand; and ^{s. John 2 : 13-25} Jesus went up to Jerusalem. And He found in the temple those who sold oxen and sheep and doves, and the money-

*See Gen. 28 : 10-13.

†*μέτρητας* = A little within 9 gallons, hence from 17 to 26 gallons each.

‡Cf. § 136.

changers sitting. And having made a scourge of small cords, He drove all out of the temple, both the sheep and the oxen; and poured out the changers' money, and overthrew the tables; and to those who sold doves, He said, Take these things hence; make not my Father's house a house of merchandise. His disciples remembered that it is written, The zeal of Thy house will eat me up.

The Jews therefore answered and said to Him, What sign showest thou to us, seeing that thou doest these things. Jesus answered and said to them, Destroy this temple (*ναόν*) 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 was speaking concerning the temple (*ναοῦ*) of His body. When therefore He was risen from the dead, His disciples remembered that He said this: and they believed the Scripture, and the word which Jesus spake.

And 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 to them, because He knew all men, and had no need that any one should testify concerning man: for He Himself knew what was in man.

s. Luke 3: 23 § 20. And Jesus Himself when He began [His ministry] was about thirty years of age.

s. John 3: 1-21 § 21. Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said to Him, Rabbi, we know that thou art come from God, a teacher: for no one can do these signs which thou art doing except God be with him.

Jesus answered and said to him, Verily, verily, I say to thee, except one be born anew (*ἄνωθεν*) he cannot see the kingdom of God. Nicodemus saith to 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 to thee, except one 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 to thee, Ye must be born anew. The wind bloweth where it listeth, and thou hearest the voice of it, 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 to him, Art thou the teacher of Israel and knowest not these things? Verily, verily, I say to thee, we speak that which we know, and testify that which we have seen; and ye receive not our testimony. If I told you the earthly things, and ye believe not, how shall ye believe, if I tell you the heavenly things? And no one hath ascended into the heavens, but He who descended out of the heavens, the Son of man, [Who is in heaven.*] And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up: that every one who believeth on Him may have eternal life. For God so loved the world, that He gave His only-begotten Son, that every one who believeth on Him should not perish; but have eternal life. For God sent not His Son into the world to judge the world; but that the world through Him might be saved. He that believeth on Him is not judged; he that believeth not has already been judged, because he has not believed on the name of the only-begotten Son of God. And this is the judgment that the Light has come into the world, and men loved the darkness rather than the light: for their works were evil. For every one that practices evil hates the light, and comes not to the light lest his works should be reprov'd. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

§ 22. After these things came Jesus and His disciples s. John 3: 22-30 into the land of Judæa; and there he remained with them, and baptized. And John also was baptizing in Ænon near 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 discussion, on the part of John's disciples with a Jew about purification. And they came to John and said to him, Rabbi, he who was with thee beyond the

*The clause in brackets is rejected by Westcott and Hort as an interpolation.

Jordan, to whom thou hast borne witness, behold, he baptizes, and all come to him. John answered and said, A man can receive nothing except it hath been given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him. He that has the bride is the bridegroom. But the friend of the bridegroom who stands and hears him, rejoices greatly because of the bridegroom's voice. This my joy therefore is made full. He must increase, but I must decrease.

He that cometh from above is above all; he that is from the earth is from the earth, and speaks from the earth; He that cometh from heaven is above all. What He hath seen and heard, that He testifies; and His testimony, no one receives. He that received His testimony hath sealed (*ἐσφραδίσεν*), that God is true. For He whom God sent speaketh the words of God: for He giveth not the Spirit by measure. The Father loves the Son and hath given all things into His hand. He that believeth on the Son hath eternal life; but he that believeth not the Son shall not see life, but the wrath of God abides on him.

s. s. Matt.
4: 2
Mark
1: 14
Luke
4: 14
John 4.
1-4

§ 23. When therefore the Lord knew 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 Judæa*—When He heard that John was delivered up He withdrew*, and departed again in the power of the Spirit into Galilee. And He must needs pass through Samaria.

s. John 4:
5-42

§ 24. He cometh therefore to a city of Samaria, called Sychar, near to the piece of land (*χωρίου*) that Jacob gave to his son Joseph. And Jacob's well (*πηγῆς*) was there. Jesus therefore, being wearied with the journey, sat thus by the well. It was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus saith to her, Give me to drink. For His disciples were gone away into the city to buy food. The Samaritan woman saith to Him, How is it that thou, being a Jew, askest drink of me who am a Samaritan woman? [For Jews do not associate with Samaritans.] Jesus answered and said to her, If thou knewest the gift of

God, and Who it is that saith to thee, Give me to drink, thou wouldst have asked of Him, and He would have given thee living water. The woman saith to Him, Sir, (*Κύριε*) thou hast nothing to draw with, and the well is deep. Whence then hast thou the living water? Art thou greater than our father Jacob, who gave us the well, and drank of it himself, and his sons, and his cattle? Jesus answered and said to her, Every one that drinketh of this water will thirst again; but whosoever drinketh of the water that I will give him will never thirst; but the water that I will give him will become in him a well of water springing up into eternal life. The woman saith to Him, Sir, give me this water, that I may not thirst, neither come all the way hither to draw. Jesus saith to her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said to 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 thou hast said truly. The woman saith to 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 to her, Woman, believe Me, an hour is coming, when ye will neither in this mountain nor in Jerusalem worship the Father. Ye worship that which ye know not; we worship that which we know: for salvation is from the Jews. But an hour is coming, and now is, when the true worshippers will worship the Father in Spirit and truth; for such the Father also seeks to be His worshippers. God is Spirit: and the worshippers of Him, must worship in Spirit and truth. The woman saith to him, I know that Messiah cometh (who is called Christ); when He is come, He will declare to us all things. Jesus says to her, I that speak to thee am He.

And upon this came His disciples; and they marvelled that He was talking with a woman. Yet no one said, What seeketh thou? or, Why talkest Thou with her? The woman then left her waterpot, and went away into the city, and said to the men, Come, see a man who told me all things that ever I did. Is this 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 food to eat that ye know not. The disciples therefore said one to another, Has anyone brought Him anything to eat? Jesus says to them, My food is to do the will of Him who sent Me, and to finish His work. Do you not say, that there are yet four months, and then cometh the harvest? Behold, I say to you, lift up your eyes, and look on the fields, that they are already white for harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both 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 have 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 that ever I did. When therefore, the Samaritans came to Him, they besought Him to abide with them. And he abode there two days. And very many (*πολλῶ πλείους*) believed because of His word; and said to the woman, We no longer believe through thy saying; for we ourselves have heard, and know that this is indeed the Savior of the world.

s. John 4 :
43-46

§ 25. And after the two days, He departed thence into Galilee. For Jesus Himself testified that a prophet has no honor in his own country. When therefore, he came into Galilee, the Galileans received Him, having seen all which He did in Jerusalem at the feast: for they also went to the feast.

He came therefore, again into Cana of Galilee, where He made the water wine.

s. John 4 :
46-54

§ 26. And there was a certain king's officer, whose son was sick in Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went to Him and besought Him that He would come down and heal his son; for he was about to die. Jesus therefore, said to him, Except ye see signs and wonders, ye will in no wise believe. The king's officer said to Him, Sir, (*Κύριε*) come down ere my child die. Jesus saith to him, Go thy way: thy son lives. The man believed the word that Jesus spake to him, and went his way

And as he was now going down, his servants met him, saying, that his child lived. He enquired of them, therefore, the hour in which he became well (*κομψότερον ἔσχευ.*) They said therefore to him, Yesterday, at the seventh hour, the fever left him. So the father knew that it was at that hour in which Jesus said to him, Thy son lives. And he himself believed, and his whole house. This again, a second sign Jesus did having come out of Judea into Galilee.

§ 27. And a fame went out concerning Him through all the region round about. And He taught in their synagogues, being glorified of all. s. Luke 4 :
14, 15

§ 28. And he came to Nazareth, where he had been brought up. And he went, according to His custom, into the synagogue on the Sabbath day, and stood up to read. And there was delivered to Him the book of the prophet Isaiah. And unrolling the book, He found where it is written : s. Luke 4 :
16-30

The Spirit of the Lord is upon me :
Wherefore He anointed me to publish good tidings to
the poor :
He has sent me to proclaim release to captives.
And recovering of sight to the blind,
To send away crushed ones free,
To proclaim an acceptable year of the Lord.

And rolling up the book He 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 to them, Today has this scripture been fulfilled in your ears. And all bore witness to Him, 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 to them, Ye will doubtless say to me this parable, Physician, heal thyself. Whatever we heard done in Capernaum, do here also in thy country. And He said, Verily I say to you, no prophet is acceptable in His own country. But of a truth I say to you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; and to no one of them was Elijah sent, but only unto Zarephath in the land of

Sidon, to a woman who was a widow. And there were many lepers in Israel in the time of Elisha the prophet, and no one 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 to the brow of the hill, whereon their city was built, to throw Him down headlong. But He, passing through the midst of them went His way.

s.s. Matt. 4:
13-17
Mark 1:
74, 15
Luke 4:
31

§ 29. And leaving Nazareth, He came down to, and dwelt in Capernaum, a city of Galilee, which is by the sea, in the borders of Zebulun and Naphtali: that it might be fulfilled which was spoken though Isaiah the prophet, saying:

The land of Zebulun and the land of Naphtali,
By the way of the sea, beyond Jordan,
Galilee of the Gentiles,
The people that sat in darkness, saw a great light;
And to those sitting in the region and shadow of death,
To them light sprang up.

From that time Jesus began to preach—preaching the gospel of God, and saying, Repent ye: for the kingdom of heaven is at hand.—The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the good tidings.

s.s. Matt. 4:
18-22
Mark 1:
16-20

§ 30. And walking along by the sea of Galilee, He saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And Jesus said to them, Come after me, and I will make you to become fishers of men. And straightway they left their nets and followed Him. And going on thence a little further, He saw other two brothers, James, the son of Zebedee, and John, his brother, who also were in the boat with Zebedee, their father, mending their nets. And straightway He called them. And they straightway left their father Zebedee, in the boat with the hired servants, and followed Him.

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

§ 31. And they go into Capernaum; and straightway on the Sabbath He went into the synagogue, and taught. And He was teaching them on the Sabbath; and they were

astonished at His teaching, because His word was with authority.—He taught them as having authority; and not as the scribes.

And straightway, there was in their synagogue a man who had an unclean demon—spirit. And he cried out with a loud voice, 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 the unclean demon having hurled him in the midst, convulsing him, crying with a loud voice, came out from him, doing him no harm. And amazement came upon all, insomuch that they questioned among themselves, and they talked with one another, saying, What is this word? A new teaching! for with authority and power he commands even the unclean spirits, and they obey him—and they come out. And the report of Him went out straightway.—And there went out a rumor concerning Him into every place—everywhere into all the region of Galilee round about.

§ 32. And He rose up from the synagogue. And straightway when they were come out of the synagogue they came into the house of Simon Peter and Andrew, with James and John. And Simon's wife's mother lay sick, holden with a great fever. And straightway they tell Him of Her, and besought Him for her. And He came, and standing over her, He rebuked the fever, and took her by the hand, and raised her up. And the fever left her. And straightway she rose up and ministered to them.

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

And at even when the sun was setting, all they that had any sick with manifold diseases brought them to Him. And they brought to Him many demoniacs. And all the city was gathered together at the door. And He cast out the spirits with a word. And He laid His hands on every one of them that were sick, and healed them all: that it might be fulfilled which was spoken through Isaiah the prophet, saying,

Himself took our infirmities,
And bore our diseases.

And demons came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, He

suffered them not to speak, because they knew that He was the Christ.

s. s. Mark 1 :
35-38
Luke 4 :
42-43

§ 33. And rising up in the morning very early (while it was as night), He went out, and departed into a desert place, and there prayed. And Simon, and they who were with Him followed after Him. And having found Him, they say to Him, All are seeking thee. And He saith to them, Let us go elsewhere, into the neighboring towns, that I may preach there also: for to this end I came forth. And the multitudes were seeking after Him, and came to Him, and tried to restrain Him from going away from them. And He said to them, I must publish the good news of the kingdom of God to the other cities also: because for this I was sent forth.

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

§ 34. And Jesus went about in all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, casting out demons, and healing every disease and every infirmity among the people. And He was preaching in the synagogues of Judæa.

And the report of Him went forth into all Syria: and they brought unto Him all that were sick, holden with many kinds of diseases and torments, demoniacs, and epileptics and paralytics; and He healed them. And there followed Him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and from beyond Jordan.

s. Luke 5 :
1-11

§ 35. Now it came to pass, as the multitude pressed upon Him and heard the word of God, that He was standing by the lake of Gennesaret, and saw two boats standing by the lake; but the fishermen had gone out of them, and were washing their nets. And entering into one of the boats which was Simon's, He asked him to put out a little from the land. And sitting down, He taught the multitudes out of the boat.

And when he ceased speaking, He said to Simon, Put out into the deep, and let down your nets for a draught. And Simon answering, said, Master, through the whole night we toiled and took nothing, but at Thy word, I will let down the nets. And doing this, they inclosed a great multitude of fishes: and their nets were breaking. And they beckoned to

their partners in the other boat, to come and help them. And they came, and filled both the boats, so that they were sinking. And Simon Peter seeing it fell down at the knees of Jesus, saying, Depart from me, for I am a sinful man, O Lord. For astonishment seized him, and all that were with him, at the draught of the fishes which they had taken; and likewise also James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Fear not; from henceforth thou shalt catch* men. And having brought the boats to the land, they left all and followed Him.

§ 36. And seeing the multitudes, He went up into the mountain; and when He had sat down, His disciples came to Him. And He opened His mouth and taught them, saying,

s.s. Matt. 5:—7;
Cf.
Luke 6:
17-49

Blessed† are the poor in spirit :
For theirs 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 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 sons of God.
Blessed are they who have been persecuted for righteousness' sake :
For their's is the kingdom of heaven.
Blessed are ye, when they reproach you, and persecute you :
And say all evil against you falsely, for My sake.
Rejoice, and be exceeding glad :
For great is your reward in heaven ;
For so they persecuted the prophets that were before you.
Ye are the salt of the earth ;
But if the salt be savourless,
Wherewith shall it be salted?

*ζωγράων, to take alive.

†μακάριοι, Happy; (a felicitation)

It is thenceforth good for nothing,
 But to be cast out and trodden under foot by men.
 Ye are the light of the world.
 A city set on a hill cannot be hid.
 Nor do they light a lamp and put it under a bushel ;
 But on a lamp-stand :
 And it shines to all that are in the house.
 Thus let your light shine before men :
 That they may see your good works :
 And glorify your Father Who is in heaven.
 Think not that I came to destroy the law, or the proph-
 ets ;
 I came not to destroy but to make full.
 For verily, I say to you, till heaven and earth pass away,
 one jot or one tittle shall in no wise pass away from
 the law till all things be accomplished (γένηται). Who-
 soever, therefore, shall break one of the least com-
 mandments, 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 unless
 your righteousness exceed that of the scribes and
 Pharisees, ye shall in no wise enter into the kingdom
 of heaven.

Ye have heard that it was said by the ancients, Thou shalt not kill ; and whoever kills shall be in danger (ἐνοχος) of the judgment. But I say to you, that every one who is angry with his brother, shall be in danger of the judgment ; and whosoever says to his brother, Raca*, shall be in danger of the Sanhedrin ; and whoever says, Fool ! (μωρέ) 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 has aught against thee, leave there thy gift before the altar, 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 perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say to thee, thou shalt in no wise come out thence, till thou hast paid the last farthing. †

*Worthless fellow.

†κοδρατην = about $\frac{1}{4}$ farthing.

Ye have heard that it was said, Thou shalt not commit adultery. But I say to you, that every one who looks on a woman, to lust after her, has already committed adultery with her in his heart. And if thy right eye causes thee to stumble, pluck it out and cast it from thee; for it is profitable for thee that one of thy members perish, and not thy whole body be cast into hell. And if thy right hand causes thee to stumble, cut it off and cast it from thee; for it is profitable for thee that one of thy members perish, and not thy whole body go away into hell. And it was said, Whoever puts away his wife, let him give her a writing of divorcement. But I say to you, that every one who puts away his wife except for the cause of fornication, makes her commit adultery; and whoever marries her when she is put away commits adultery.

Again ye have heard, that it was said to the ancients, Thou shalt not swear falsely; but shall perform to the Lord thine oaths. But I say to you, Swear not at all; neither by heaven: for it is God's throne; 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 word be, Yea, yea; Nay, nay; and that which is more than these is from the evil one. (*τοῦ πονηροῦ*)

Ye have heard that it was said, Eye for eye, and tooth for tooth. But I say to you, Resist not the evil; but whoever smites thee on thy right cheek, turn to him the other also. And if any man will go to law with thee, and take thy coat, let him have thy cloak also. And whoever shall impress thee to go one mile, go with him two. Give to him that asketh thee, and from him that wishes to borrow of thee turn not away.

Ye have heard that it was said, Thou shalt love thy neighbor, and shalt hate thine enemy. But I say to you, Love your enemies, and pray for those who persecute you: that ye may be sons of your Father Who is in heaven; for He causes His sun to rise on the evil and the good, and sendeth rain on righteous and unrighteous. For if ye love those who love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than other's? Do not even the Gentiles

the same? Ye therefore shall be perfect (*τέλειοι*) as your heavenly Father is perfect.

Take heed that ye do not your righteousness before men, to be seen by them; otherwise you have no reward with your Father Who is in heaven.

When therefore, thou doest alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily, I say to you, they have received their reward. But when thou doest alms, let not thy left hand know what thy right hand is doing; that thine alms may be in secret; and Thy Father who seeth in secret will recompense thee.

And when ye pray, ye shall not be as the hypocrites; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say to you, they have received their reward. But thou, when thou prayest, enter into thy inner chamber, and having shut thy door, pray to thy Father who is in secret; and thy Father who sees in secret will 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 to them; for your Father knows what things ye have need of before ye ask Him. In this way therefore, pray ye,

Our Father Who art in heaven,
Hallowed be Thy name.
Thy kingdom come;—
Thy will be done, on earth as in heaven.
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 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.

And when ye fast, be not as the hypocrites of a sad countenance; for they disfigure their faces, that they may appear to men to fast. Verily, I say to you, they have received their reward. But thou, when thou fastest, anoint thy head and wash thy face; that thou appear not to men to fast, but

to thy Father who is in secret, and thy Father who sees in secret will recompense thee.

Lay not up for yourselves treasures on the earth, where moth and rust consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust consumes, and where thieves do not break through and 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 will be light; but if thine eye be evil, thy whole body will be full of darkness. If therefore, the light that is in thee is darkness, how great is the darkness! No man can serve two masters; for either he will hate the one, and love the other; or he will hold to one, and dispise the other. Ye cannot serve God and mammon.

Therefore I say to you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor for your body, what ye shall put on. Is not the life more than food, and the body than raiment? Behold the birds of the air, that they sow not, nor reap, nor gather into barns, and your heavenly Father feeds them. Are not ye of much more value than they? And which of you by being anxious can add one cubit to his stature? (*ἡλικίαν*) And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow. They toil not, nor spin; and I say to you, that not even Solomon in all his glory was arrayed like one of these. And if God so clothes the grass of the field, which to-day is, and to-morrow is cast into the oven, will 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, Wherewith shall we be clothed? For after all these do the Gentiles seek. For your Heavenly Father knoweth that ye have need of all these. But seek ye first, His kingdom and His righteousness; and all these shall be added to you. Be not therefore anxious for the morrow; for the morrow will be anxious itself. Sufficient to the day is the evil of it.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you. And why seest thou

the mote (*κάρφος*) that is in thy brother's eye, but perceivest not the beam (*δόκον**) that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Hypocrite! Cast out first the beam out of thine own eye; and then thou wilt see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy to dogs, nor cast your pearls before swine; lest they trample them with their feet, and turn and rend you.

Ask, and it shall be given you ;
 Seek, and ye shall find ;
 Knock, and it shall be opened to you ;
 For every one that asks, receives ;
 And he that seeks, finds ;
 And to him who knocks, it will be opened.

Or what man is there of you, who, if his son shall ask a loaf, will give him a stone? Or if he shall ask a fish, will give him a serpent? If ye then, being evil, know how to give good gifts to your children, how much more will you Father Who is in heaven give good things to those who ask Him? All things, therefore, whatsoever ye wish that men should do to you, so do ye also to them; for this is the law and the prophets.

Enter ye in through the narrow gate: for wide is the gate, and broad the way that leads to destruction, and many are they who go in through it. Because narrow is the gate, and straightened the way, that leads to life, and few are they who find it.

Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. From their fruits ye shall know them. Do men gather grapes from thorns, or figs from thistles? So every good tree produces good fruit; but the corrupt tree produces evil fruit. A good tree cannot bear evil fruit, nor can a corrupt tree bear good fruit. Every tree that does not produce good fruit is cut down, and cast into the fire. So then, from their fruits ye will know them.

Not every one that says to me, Lord, Lord, will enter into the kingdom of heaven; but he that doeth the will of

*A spar or beam of timber.

My Father Who is in heaven. Many will say to Me in that day, Lord, Lord, did we not prophecy by Thy name, and by Thy name cast out demons, and by Thy name do many mighty works? And then will I profess to them, I never knew you; depart from Me, ye who work iniquity. Every one therefore, who hears these words of Mine, and does them, shall be likened to a wise man who built his house on the rock. And the rain descended, and the streams came, and winds blew and fell upon that house; and it fell not: for it was founded on the rock. And every one who hears these words of mine, and does them not, shall be likened to a foolish man, who built his house on the sand. And the rain descended, and the streams came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it.

And it came to pass, when Jesus ended these words, the multitudes were astonished at his teaching. For He was teaching them as one having authority; and not as their scribes.

§ 37. And when he had come down from the mountain s. s. Matt. 8: 1-4 great multitudes followed Him. And it came to pass while He was in one of the cities, behold a man full of leprosy. And seeing Jesus, he came to Him, and kneeling down, he fell on his face, beseeching Him, and saying to Him, Lord, if Thou wilt, Thou canst cleanse me. And being moved with compassion, Jesus stretched forth His hand, and touched him saying, I will; be cleansed. And straightway, the leprosy departed from him, and he was cleansed. And sternly charging him, He straightway sent him away: and saith to him, See thou say nothing to any one; but go, show thyself to the priest, and offer concerning thy cleansing the gift that Moses directed,* for a testimony to them. But he, going out began to publish it much, and to spread abroad the matter:—All the more went abroad the report concerning Him.—So that He could no longer enter into a city; but was without in desert places. And great multitudes came together to Him from every quarter to hear, and to be healed of their infirmities. But He was withdrawing in the deserts and praying.

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

*See Lev. 14:

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

§ 38. And when he entered again into Capernaum after some days, it was heard that He was in the house.—And it came to pass on one of those days, that He was teaching; and there were Pharisees and teachers of the law sitting by, who had come out of every village of Galilee, and Judæa, and Jerusalem; and the power of the Lord was with Him to heal. And many were gathered together, so that there was no longer room, not even about the door; and he spake the word to them. And behold they come, bringing to Him a man who was paralyzed lying on a bed borne of four; and they sought to bring him in and place him before Him. And not finding by what way they might bring him in—Not being able to bring Him in on account of the crowd, they went up on the housetop, and uncovered the roof where He was; and having dug it out, they let him down through the tiles with the bed whereon the paralytic lay, into the midst before Jesus. And Jesus, seeing their faith, says to the paralytic, Child, be of good cheer, thy sins are forgiven thee. And behold, certain of the Scribes and Pharisees sitting there began to reason, saying within themselves, Why doth this man speak thus? He blasphemeth.—Who is this that speaks blasphemies? Who can forgive sins but God alone? And straightway Jesus perceiving in His spirit that they so reasoned within themselves—knowing their thoughts—says to them, Why reason ye these things in your hearts?—Wherefore think ye evil in your hearts? Which is easier, to say to the paralytic, Thy sins are forgiven; or to say, Arise, and take up thy bed and walk? But that ye may know that the Son of man hath authority on earth to forgive sins. Then saith He to the paralytic, I say to thee, arise, and take up thy couch, and go thy way to thy house. And rising up—immediately standing up before them—taking up the bed whereon he lay, he went forth before all, and departed to his house, glorifying God. And seeing it, the multitudes feared.—Amazement seized them all. And they glorified God Who gave such authority to men.—They were filled with fear, saying, We have seen strange things to-day.—They glorified God, saying, We never saw it thus.

§ 39. And after these things, He went forth again by the sea side; and all the multitude resorted to Him, and He taught them. And passing along, He saw a publican named Levi,—Matthew, the son of Alpheus, sitting at the tax office, and He saith to him, Follow Me. And forsaking all, he rose up and followed Him.

s. s. Matt. 9: 9
Mark 2: 13, 14
Luke 5: 27, 28

§ 40. And Levi made Him a great entertainment in his house: and it came to pass that as He was reclining at the table in his house, behold many publicans and sinners came and sat down with Jesus, and His disciples.—A great crowd of publicans and others were reclining with them: for there were many, and they followed Him. And the Pharisees and their scribes, when they saw that He was eating with the sinners and publicans, murmured against His disciples, saying, He eateth and drinketh with publicans and sinners. Why eateth your teacher with the publicans and sinners? Why do ye eat and drink with publicans and sinners? And Jesus hearing it, answering said to them, They that are well—strong, need not a physician; but they who are sick. But go, and learn what this means, I desire mercy and not sacrifice. For I have not come to call the righteous, but sinners to repentance.

s. s. Matt. 9: 10-13
Mark 2: 15-17
Luke 5: 29-32

§ 41. And John's disciples, and the Pharisees were fasting; and they come and say to Him, The disciples of John fast often, and make supplications; likewise also those of the Pharisees; but thine eat and drink.—Why do John's disciples, and the disciples of the Pharisees fast, but thy disciples fast not?—Then came to Him the disciples of John, saying, Why do we and the Pharisees fast often; but Thy disciples fast not? And Jesus said to them, Can ye make the sons of the bride-chamber mourn—fast, while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But the days will come when the Bridegroom will be taken away from them: then will they fast in those days.

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

And he spake also a parable to them, No man rendeth a piece from a new garment, and putteth it upon an old garment; else he will both rend the new, and the piece from the new will not agree with the old. And no one sews a piece

of unfulled cloth on an old garment ; else that which fills it up takes from the garment—the new from the old, and a worse rent is made. And no man puts new wine into old wine-skins : else the wine will burst the skins, and itself will be spilled, and the skins will perish : but they put new wine into fresh wine-skins ; and both are preserved. And no man having drunk old wine desireth new : for he says, The old is good.

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

§ 42. While He was speaking these things to them, behold, there cometh one of the rulers of the synagogue, Jai-rus by name ; and seeing Him, he fell down at Jesus' feet, and besought Him to come into his house : for he had an only daughter, about twelve years of age, and she was dying.—He besought Him much, saying, My little daughter is at the point of death—near the end ; but come I pray Thee ; lay Thy hands on her that she may be healed : and she shall live. And Jesus arose, and went with him ; and so did His disciples. And a great multitude followed Him ; and as He went, the multitudes thronged Him.

And behold, a woman who had a flow of blood twelve years ; and had suffered much by many physicians ; who had spent all her living—all that she had, on physicians, and could not be healed by any one ;—was not at all benefitted, but rather grew worse ; having heard the things concerning Jesus, came in the crowd behind, and touched the fringe of His garment. For she said within herself, If I only touch His garment, I shall be made well. And immediately the flow of blood ceased—straightway the fountain of her blood was dried up : and she felt in her body that she was cured of her plague. (*μαστρυβς*). And straightway Jesus perceiving in Himself that the power from Him had gone forth, turned about in the crowd, and said, Who touched My garments ?—Who is it that touched Me ? And when all denied it, Peter said, Master, the crowds hem Thee in and crush Thee—His disciples said to Him, Thou seest the multitude thronging Thee ; and sayest Thou, Who touched Me ? But Jesus said, Some one touched Me : for I perceived that power had gone out from Me. And He looked round about to see her who had done this. And the woman seeing she was not concealed,

knowing what had been done in her, came fearing, and trembling, and fell down before Him, and told Him all the truth;—declaring before all the people for what reason she touched Him, and how she was healed immediately. And He said to her, Daughter, be of good cheer: thy faith hath saved thee; go in peace, and be well of thy plague. And the woman was saved from that hour.

While He was yet speaking, there cometh one from the ruler of the synagogue's house, saying, Thy daughter is dead, why troublest thou the teacher any further?—Trouble the teacher no more. But Jesus overhearing the word spoken, answered and said to the ruler of the synagogue, Fear not, only believe, and she shall be saved. And He suffered no one to follow with Him, except Peter, and James, and John, the brother of James. And they came to the house of the ruler of the synagogue; and He beholds an uproar, and people weeping and wailing greatly. And Jesus, entering into the house, suffered no one to go in with Him, except Peter and James and John, and the father of the maiden, and her mother.—And Jesus, coming into the house of the ruler and seeing the flute-players, and the crowd making a tumult, (all were weeping, and bewailing her) said, Why do you make a tumult, and weep? Withdraw:—Weep not, for the damsel is not dead, but is sleeping. And they laughed at Him; knowing that she was dead. But He, putting them all out—when the crowd were all put forth, taketh along the father of the child, and the mother and those who were with Him, and goeth in where the child was. And taking the hand of the child, He called to her, saying, Talitha, kûm! which is, being interpreted, Little maiden, I say to thee, Arise. And her spirit returned; and straightway the damsel rose up and walked; for she was twelve years old. And they were astonished straightway with a great astonishment. And He charged them much that no one should know this. And He commanded that something should be given her to eat. And her parents were astonished. But He charged them to tell no one what had taken place. And He went out from thence. And the fame of this went forth into all that land.

s. Matt. 9:
27-34

§ 43. And as Jesus passed on from thence, two blind men followed Him, crying out, and saying, Have mercy on us, Son of David. And when He had come into the house, the blind men came to Him. And Jesus saith to them, Believe ye that I am able to do this? They say to Him, Yea, Lord. Then He touched their eyes, saying, According to your faith be it done to you. And their eyes were opened. And Jesus sternly charged them, saying, Take heed, let no one know it. But they went out and spread abroad His fame in all that land.

And as they were going out, behold, they brought to Him a dumb man, a demoniac. And when the demon was cast out, the dumb man spoke. And the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, In the prince of the demons he casts out the demons.

s. John
1

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

V.

FROM THE SECOND PASSOVER OF CHRIST'S PUBLIC MINISTRY UNTIL THE THIRD (ONE YEAR).

s. John 5:
2-47

§ 44. And there is in Jerusalem by the sheep-gate a pool, which is called in Hebrew, Bethesda, having five porticoes. In these lay a multitude of the sick, of blind, lame, withered. And a certain man was there who had been thirty-eight years in his infirmity. Jesus seeing this man lying, and knowing that he had been already a long time thus, says to him, Wouldst thou become whole? The sick man answered Him, Sir, (κύριε) I have no man when the water is troubled to put me into the pool; but while I am coming, another goes down before me. Jesus says to him, Rise, take up thy bed, and walk. And straightway the man became whole, and took up his bed, and walked. And on that day was the Sabbath. The Jews therefore said to him that was cured, It is the Sabbath, and it is not lawful for thee to carry thy bed. But he answered them, He Who made me whole, the same said to me, Take up thy bed, and walk. They

*4:54.

asked him, Who is the man that said to thee, Take it up and walk? And he who was healed knew not Who it was; for Jesus had conveyed Himself away, there being a multitude in the place. Afterward Jesus findeth him in the temple. And He said to him, Behold, thou art made whole; sin no more, that something worse do not befall thee. The man went away and told the Jews that it was Jesus Who had made him whole. And through this the Jews persecuted Jesus, because He did these things on the Sabbath day. But Jesus answered them, My Father worketh until now, and I work. Through this therefore the Jews sought the more to kill Him, because He not only broke the Sabbath, but also called God His own Father, making Himself equal with God. Jesus therefore answered, and said to them, Verily, verily, I say to you, the Son can do nothing of Himself, but what He sees the Father doing; for what things soever he does, these the Son does in like manner also. For the Father loves the Son, and shows Him all things that He Himself does; and greater works than these will He show Him, that ye may marvel. For as the Father raises the dead, and quickens them; so also the Son makes alive whom He will. For neither does the Father judge any one; but all judgment He has given to the Son: that all may honor the Son even as they honor the Father. He that honors not the Son honors not the Father Who sent Him. Verily, verily, I say to you, he that heareth My word, and believeth Him Who sent Me hath eternal life, and cometh not into judgment; but has passed out of death into life. Verily, verily, I say to you, an hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in Himself, so He gave to the Son also to have life in Himself. And He gave Him authority to execute judgment, because He is a Son of man. Marvel not at this: because an hour is coming, in which all that are in the graves will hear His voice, and will come forth; they that did good, to the resurrection of life, and they that practiced evil, to the resurrection of judgment.

I can of Myself do nothing. As I hear I judge; and My judgment is righteous: because I seek not My own will, but His Who sent Me. If I testify concerning Myself, My

testimony is not true. There is another that testifies concerning Me; and I know that the testimony which He testifies of Me is true. Ye have sent to John, and he has testified of the truth. But not from man do I receive the testimony; but these things I say, that ye may be saved. He was the burning and shining lamp; and ye were willing for a season to rejoice in his light. But I have testimony greater than that of John; for the works which the Father has given Me to finish, the works themselves that I do testify concerning Me, that the Father hath sent Me. And the Father Who sent Me, He has testified concerning Me. Ye have neither heard His voice at any time, nor have ye seen His form. And ye have not His word abiding in you: because Whom He sent, Him ye believe not. Ye search the scriptures; because in them ye think ye have eternal life, and it is they that testify concerning Me; and ye will not come to Me that ye may have life. Glory from men I do not receive. But I know you, that ye have not the love of God in yourselves. I have come in My Father's name, and ye receive Me not; if another comes in His own name, him ye will receive. How can ye believe, receiving glory from one another; and the glory from the only [God] ye seek not? Do not think that I will accuse you to the Father; there is one that accuses you, Moses in whom ye have placed your hope. For if ye believed Moses, ye would believe Me: for He wrote concerning Me. But if ye believe not His writings, how will ye believe My words?

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

§ 45. And it came to pass at that season, on a second—first Sabbath—Jesus was passing along through the grain fields; and His disciples were hungry, and began to make a way; plucking the ears of grain, they ate, rubbing them in their hands. But some of the Pharisees, seeing it, said to Him, Behold, thy disciples are doing that which it is not lawful to do on a Sabbath.—Why are ye doing that which it is not lawful to do on the Sabbath? But Jesus, answering said to them, Have ye not read even this that David did, when he had need, and was hungry, he and they that were with him? How he entered into the house of God when Abiathar was high priest, and took and ate the show-bread, and gave also

to them that were with him; which it is not lawful to eat, save for the priests alone? Or have ye not read in the law, that on the Sabbath the priests in the temple profane the Sabbath, and are guiltless. But I say to you, that a 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. The Sabbath came into existence for the sake of man, and not man for the Sabbath: So then the Son of man is Lord even of the Sabbath.

§ 46. And departing thence, it came to pass on another Sabbath, that He entered into their synagogue and taught. And behold, there was a man there, whose right hand was withered. And the Scribes and Pharisees were watching Him whether He would heal him on the Sabbath; that they might accuse Him. But He knew their thoughts and saith to the man that had the withered hand, Arise, and stand forth in the midst. And he rose up and stood. And they asked Him, saying, Is it lawful to heal on the Sabbath? that they might accuse Him. And Jesus said to them, I ask you, Is it lawful on the Sabbath to do good, or to do harm, to save a life, or to destroy it? But they were silent. And He said to them, What man will there be of you, that shall have one sheep, and if this fall into a pit on the Sabbath, will not lay hold of it, and lift it out? Of how much more value then is a man than a sheep! So that it is lawful to do well on the Sabbath. And looking round on them with anger, being grieved at their hardness of heart, He saith to the man, Stretch forth thy hand! And he stretched it forth: and his hand was restored to health as the other. But they were filled with madness, (*ἀνοίας*) and conferred with one another, what they should do to Jesus.—And going out the Pharisees straightway took counsel with the Herodians against Him, how they might destroy Him.

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

§ 47. But Jesus, knowing it, withdrew thence with His disciples to the sea. And a great multitude from Galilee followed; and from Judæa, and from Jerusalem, and from Idumæa, and beyond the Jordan, and about Tyre and Sidon, a great multitude, hearing what great things He did, came to Him. And He spake to His disciples, that a little boat

s. s. Matt. 12:
15-21
Mark 3:
7-12

should wait on Him because of the crowd, that they might not throng Him. For He healed many, so that they pressed upon Him to touch Him, as many as had plagues. 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 manifest: that it might be fulfilled which was spoken through Isaiah the prophet, saying,

Behold My Servant* Whom I chose,
My Beloved, in Whom My soul is well pleased.
I will put My Spirit upon Him:
And He will declare judgment to the nations.
He will not strive, nor cry aloud;
Nor will any one hear His voice in the streets.
A bruised reed He will not break,
And smoking flax He will not quench.
'Till He send forth judgment into victory.
And in His name shall the nations hope.

s.s. Mark 3:
13-19
Luke 6:
12-16

§ 48. And it came to pass in these days, that He went out into the mountain to pray; and He spent the whole night in prayer to God. And when it was day He called to Him His disciples (whom He Himself wished); and they went to Him. And He chose out from them twelve, whom also He named Apostles.—He appointed twelve, that they might be with Him, and that He might send them forth to preach, and to have authority to cast out demons. And Simon He surnamed Peter, and Andrew his brother; and James the son of Zebedee, and John, the brother of James; and He surnamed them, Boanerges, which is, Sons of thunder; and Philip, and Bartholomew, and Matthew and Thomas, and James the son of Alphæus, and Thaddeus (Judas of James†), and Simon the Cananaean (or Zealot), and Judas Iscariot, who also betrayed Him.—Became a betrayer!

s.s. Luke 6:
17-49
Cf. Matt. 5:—7:

§ 49. And He came down with them and stood on a level place. And a great crowd of His disciples; and a great multitude of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear Him, and to be healed of their diseases; and those who were vexed

*παις.

†Luke 6:16.

by unclean spirits were healed ; and all the crowd were seeking to touch Him : because power went forth from Him and healed them all.

And He, lifting up His eyes on His disciples, said,

Blessed* are the poor :
 For yours is the kingdom of God.
 Blessed are ye that hunger now :
 For ye will be filled.
 Blessed are ye that weep now :
 For ye will laugh.
 Blessed are ye when men hate you,
 And when they ostracise you,
 And reproach you,
 And cast out your name as evil, for the sake of the
 Son of man.
 Rejoice in that day, and leap :
 For behold, your reward is great in heaven ;
 For in the same manner did their fathers to the
 prophets.

But woe to you that are rich :
 For ye have received your consolation.
 Woe to you that are filled now :
 For ye will hunger.
 Woe to you that laugh now :
 For ye will mourn and weep.
 Woe! when all men speak well of you :
 For in the same manner did their fathers to the false
 prophets.

But I say to you who hear,
 Love your enemies.
 Do good to those who hate you,
 Bless those who curse you,
 Pray for those who insult you.
 To him who smites thee on the cheek,
 Offer also the other ;
 And him who takes away thy cloak,
 Forbid not to take thy coat also.
 Give to every one that asks thee ;
 And from him who is taking away thy goods,
 Ask them not back.
 And as ye wish that men should do to you,
 Do ye also in like manner to them.
 For if ye love those who love you,
 What grace† is to you ?

*μακάριοι=Happy ; (a felicitation).

†χάρις.

For even the sinners love those who love them.
 And if ye do good to those who do good to you,
 What grace is to you?
 The sinners also do the same.
 And if ye lend to those of whom ye hope to receive,
 What grace is to you?
 Sinners also lend to sinners,
 To receive as much in return.
 But love your enemies,
 And do good and lend, never despairing.
 And your reward will be great,
 And ye will be sons of the Most High:
 For He is kind toward the unthankful and evil.
 Be ye merciful, even as your Father is merciful.
 And judge not:
 And ye will not be judged.
 And condemn not:
 And ye will not be condemned.
 Release, and ye will be released.
 Give: and it will be given unto you.
 Good measure,
 Pressed down,
 Shaken together,
 Running over, will they give into your bosom:
 For with what measure ye measure,
 It will be measured to you again.

And He spake also a parable to them, Can a blind man
 guide a blind man? Will they not both fall into a pit. A
 disciple is not above the teacher; but every one when com-
 pleted will be as his teacher.

And why seest thou the mote that is in thy brother's eye,
 but perceivest not the beam that is in thine own eye? How
 canst thou say to thy brother, Brother, let me cast out the
 mote that is in thine eye, when thou seest not the beam that
 is in thine own eye? Hypocrite! cast out first the beam out
 of thine own eye, and then thou wilt see clearly to cast out
 the mote that is in thy brother's eye.

For there is no good tree that bears corrupt fruit, nor
 corrupt tree that bears good fruit, for each tree is known by
 its own fruit. For from thorns they do not gather figs, nor
 from a bramble bush do they harvest grapes. The good man
 out of the good treasure of his heart brings forth that which
 is good; and the evil man out of the evil treasure brings

forth that which is evil; for out of the abundance of the heart, his mouth speaks.

And why call ye Me, Lord, Lord, and do not the things which I say? Every one that comes to Me, and hears My words, and does them, I will show you to whom he is like. He is like a man building a house, who dug and went deep, and laid a foundation on the rock. And when a flood arose, the stream broke against that house, and could not shake it, because it was well built. But he that hears, and does not, is like a man that built a house upon the earth without a foundation; against which the stream broke, and straightway it fell together; and the ruin of that house was great.

§ 50. When he had completed all His sayings in the hearing of the people, He entered into Capernaum. And a certain centurion's servant who was dear to Him, being sick, was about to die. And having heard concerning Jesus, he sent to Him elders of the Jews, asking Him that He would come and save his servant. And they, coming to Jesus, besought Him earnestly, saying, He is worthy that thou shouldst do this for him: for he loveth our nation, and himself built the synagogue for us. And Jesus went with them. And when He was now not far from the house, the centurion sent friends,—came, beseeching Him, and saying, Lord, My servant lies at home paralyzed, grievously tormented. And He saith to him, I will come and heal him. And the centurion answered and said, Lord, trouble not Thyself: for I am not worthy that Thou shouldst come under my roof. Wherefore neither thought I myself worthy to come to Thee: but say only with a word, and my child (*παῖς*) will be healed. For I also am a man set under authority, having under myself soldiers; and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And hearing these things, Jesus marvelled at him; and turning, said to the multitude that followed Him, Verily, I say to you, not even in Israel have I found so great faith. And I say to you, that many will come from the east, and the west, and will recline with Abraham and Isaac and Jacob in the kingdom of heaven; but the sons of the kingdom will be cast out into the outer darkness.

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

There will be the weeping, and the gnashing of teeth! And Jesus said to the centurion, Go thy way; as thou didst believe, so be it done to thee. And the servant was healed in that hour.—And they who were sent, returning to the house, found the servant well.

s. Luke 7:
11-17

§ 51. And it came to pass soon afterwards, that He went into a city called Nain; and His disciples were going with Him, and a great crowd. And as He came near to the gate of the city, behold, there was being carried out dead the only son of his mother; and she was a widow; and a great crowd of the city was with her. And seeing her, the Lord had compassion on her, and said to her, Weep not. And He came and touched the bier; and the bearers stood still. And He said, Young man, I say to thee, arise! And the 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 has arisen among us; and, God hath visited His people. And this report went forth concerning Him in all Judæa and all the region round about.

s.s. Matt, 11:
2-19
Luke 7:
18-35

§ 52. And the disciples of John reported to him concerning all these things. Now John, having heard in the prison the works of the Christ, calling to him certain two of his disciples, sent them to the Lord, saying, Art Thou the Coming One; or are we to look for another? And when the men came to Him, they said, John the Baptist has sent us to thee, saying, Art Thou the Coming One, or shall we look for another? And in that hour he cured many, of diseases and plagues and evil spirits; and on many blind, He bestowed sight. And Jesus answering said to them, Go, and report to John the things which ye saw and heard; Blind men receive sight, lame walk, lepers are cleansed, and deaf hear, dead are raised, and poor have good tidings preached to them. And happy is he whoever finds no occasion of stumbling in Me.

And the messengers of John having departed—As they were going, Jesus began to say to the multitudes concerning John, What went ye out into the wilderness to behold? A reed shaken by the wind? But what went ye out to see? A man clothed in soft raiment? Behold, they who wear

soft raiment—who are gorgeously apparelled, and live delicately are in king's palaces. But what went ye out to see? A prophet? Yea, I say to you, and much more than a prophet. This is he concerning whom it is written,

Behold, I send My messenger before Thy face,
Who will prepare Thy way before Thee.

Verily I say to you, Among those that are born of women, there has not risen a greater than John the Baptist.—There is none greater than John; but he who is less (*μικρότερος*) in the kingdom of heaven—of God, is greater than he.

And all the people, hearing it, and the publicans justified God, having been baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, not having been baptized by him.

And from the days of John the Baptist until now, the kingdom of heaven is forced, (*βιάζεται*) and forceth (*βιάσται*) seize upon it. For all the prophets and the law prophesied until John. And if ye are willing to receive it, this is Elijah who was about to come. He who has ears to hear, let him hear.

But to what shall I liken the men of this generation? And to what are they like? They are like the children that are sitting in the market-places and calling to one another, saying, We piped to you, and ye did not dance; we wailed, and ye did not beat the breast*—ye did not weep†. For John the Baptist has come, not eating bread, nor drinking wine; and ye say, He has a demon. The Son of man has come eating and drinking; and they say, Behold, a glutton and a wine-drinker, a friend of publicans and sinners. And wisdom is justified by her works—by all her children.

§ 53. Then began He to upbraid the cities in which most of His miracles were done, because they repented not. Woe to thee, Chorazin! Woe to thee, Bethsaida! For if the miracles (*δυνάμεις*) that were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. Nevertheless I say to you, it will be

s.s. Matt. 11:20-30

*ἐκοψασθε (Matt.)

†ἐκλαυσαστε (Luke.)

more tolerable for Tyre and Sidon in the day of judgment than for you.

And thou, Capernaum, shalt thou be exalted to heaven? To Hades shalt thou go down. For if the miracles that were done in thee had been done in Sodom, it would have remained until this day. Nevertheless I say to you, that it will 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 discerning, and reveal them to babes; yea, O Father, that so it was* well-pleasing before Thee! All things were delivered to Me by My Father; and no one knoweth the Son except the Father; neither doth any one know the Father except the Son, and he to whom 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 from Me: for I am meek and lowly in heart: and ye shall find rest for your souls. For My yoke is easy, and My burden is light.

s. Luke 7:
36-50

§ 54. And one of the Pharisees asked Him to eat with him. And entering into the house of the Pharisee, He reclined at table. And behold, a woman who was in the city, a sinner; and learning that He was reclining at table in the house of the Pharisee, she brought an alabaster cruse of ointment, and standing behind at His feet weeping, she began to wet His feet with her tears, and wiped them with the hairs of her head, and kissed His feet much, and anointed them with the ointment.

And seeing it, the Pharisee who had bidden Him spake within himself, saying, This man if he were a prophet, would know who and what sort of woman this is that touches him; for she is a sinner. And Jesus answering said to him, Simon, I have something to say to thee. And he saith, Teacher, say it. There were two debtors to a certain money-lender. The one owed five hundred denáries, the other fifty. And they

*ἐγένετο.

†ἔμπροσθέν.

not having wherewith to pay, he forgave them both. Which of them therefore will love him most? Simon answering said, He, I suppose, to whom he forgave the most. And He said to him. Thou didst rightly judge. And turning to the woman, He said to Simon, Seest thou this woman? I entered into thy house, no water didst thou give Me for My feet; but she with her tears has wetted My feet, and with her hair has wiped them. No kiss didst thou give Me; but she, from the time I entered ceased not to kiss My feet. My head with oil thou didst not anoint; but she anointed My feet with ointment. Wherefore I say to thee, her many sins are forgiven: for she loved much. But he to whom little is forgiven, loves little. And He said to her, Thy sins are forgiven. And they who reclined with Him began to say within themselves, Who is this that even forgives sins? And He said to the woman, Thy faith hath saved thee: go in peace.

§ 55. And it came to pass soon afterwards, that He went about by city and village, preaching and publishing the good news of the kingdom of God; and the twelve with Him, and certain women who had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven demons had gone out, and Joanna wife of Chuza, Herod's steward, and Susanna, and many others, who ministered to them of their substance.

§ 56. And He cometh into a house. And the multitude cometh together again, so that they could not even eat bread. And hearing it, His kinsmen went out to lay hold on Him: for they said, He is beside himself.

Then was brought to Him a demoniac, blind and dumb: and He healed him, so that the dumb man spoke and saw. And all the multitudes were amazed, and said, Is this the Son of David? But the Pharisees hearing it, and the Scribes who came from Jerusalem said, This man does not cast out the demons, except through (ἐν) Beelzebul, prince of the demons.—He has Beelzebul, and through (ἐν) the prince of the demons, he casts out the demons. And knowing their thoughts—calling them to Him, He said to them in parables. How can Satan cast out Satan? And if a kingdom be

s. Luke 8:
1-3

s. Mark 3:
20-30
Matt. 12:
22-37

divided against itself, that kingdom cannot stand.—Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.—If a house be divided against itself, that house will not be able to stand. And if Satan casteth out Satan, he is divided against himself: how then shall his kingdom stand? If Satan has risen up against himself, and is divided, he cannot stand; but has an end. And if I through (ἐν) Beelzebul, cast out the demons, through whom do your sons cast them out? Therefore they shall be your judges. But if I in the Spirit of God cast out the demons, then is the kingdom of God come upon you. Or how can one enter into the house of the strong and seize his goods?—No one can enter into the house of the strong and plunder his goods, except he first bind the strong, then he will plunder his house. He that is not with Me is against Me; and he that gathereth not with Me scattereth.

Therefore—Verily I say to you, all sins will be forgiven the sons of men, and the blasphemies whatever they blaspheme: but whoever blasphemeth against the Holy Spirit hath not forgiveness forever (*αἰῶνα**), but is guilty of an eternal* sin,—the blasphemy against the Spirit will not be forgiven;* because they said, He has an unclean spirit. And whoever speaks a word against the Son of man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven Him, neither in this world (*αἰῶνι*) 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 from the fruit the tree is known.

Offspring of vipers! How can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaks. The good man out of his good treasure bringeth forth good things; and the evil man out of his evil treasure bringeth forth evil things. And I say to you, that every idle word that men shall speak, they will give account of it in the day of judgment. For from thy words thou wilt be justified, and from thy words thou wilt be condemned.

swered Him, saying, Teacher, we would see a sign from thee. But He answering said to them, An evil and adulterous generation seeketh after a sign; and no sign shall be given to it, except the sign of Jonah the prophet. For as Jonah was three days and three nights in the belly of the sea monster, (*κίτρου*) so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh will rise up in the judgment with this generation, and will condemn it: because they repented at the preaching of Jonah; and behold, a greater* than Jonah is here. The queen of the South will rise in the judgment with this generation, and 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 when the unclean spirit has gone out from the man, it goes through dry places seeking rest, and finds none. Then it says, I will return into my house whence I came out; and coming it finds it empty, swept and set in order. Then it goes, and takes with it seven other spirits more evil than itself, and they enter in and dwell there: and the last state of that man becomes worse than the first. So shall it be also to this evil generation.

§ 58. While He was yet speaking to the multitudes, behold, His mother and His brothers were standing without, seeking to speak to Him; and they could not get to Him through the crowd; but sent to Him, calling Him. And a crowd was sitting about Him; and they say to Him, Behold Thy mother and Thy brothers are standing without seeking Thee—wishing to see Thee. But He answering said to them that told Him, Who is My mother, and who are My brothers? And looking round on those who sat about Him—stretching forth His hand to His disciples, He said, Behold, My mother and My brothers!—My mother and My brothers are these who hear and do the word of God. For whoever does the will of God—of My Father Who is in heaven, he is My brother, and sister and mother.

§ 59. On that day Jesus went out of the house, and sat by the seaside; and again He began to teach. And there

**πλεον* = More.

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

s.s. Matt. 13:
1-23
Mark 4:
1-25
Luke 8:
4-18

were gathered unto Him very great multitudes; so that He entered into a boat, and sat in the sea; and all the multitudes were standing by the sea on the beach.—As a great multitude was coming together, and the people from city after city were going to Him, He spoke by a parable.—He taught them many things in parables, and said unto them in His teaching, Hearken! behold, the sower went forth to sow his seed. And it came to pass, as he sowed, a part fell by the way-side; and it was trodden down, and the birds of the heaven came and devoured it. And others fell on the rocky places where they had not much earth; and straightway they sprang up because they had no depth of earth. And when the sun rose they were scorched; and because they had no root—no moisture, they withered away. And others fell among thorns; and the thorns grew up with them, and choked them; and they yielded no fruit. And others fell into the good ground, and yielded fruit growing up and increasing, and brought forth some thirty fold, some sixty, and some a hundred fold. And as He said these things, He cried, He that has ears to hear, let him hear.

And when He was alone, they who were about Him with the twelve—His disciples asked Him concerning the parable, what it was?—and said to Him, Why speakest Thou to them in parables? And He answering said to them, To you it is given to know the mysteries of the kingdom of God—of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have abundance; but whoever hath not, even what he hath shall be taken from him.—To those who are without, to the rest, all things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest perhaps they should turn, and be forgiven.—I speak to them in parables; because seeing they see not, and hearing they hear not, nor understand. And to them is fulfilled the prophecy of Isaiah, which says,

With hearing ye will hear, and will not understand;
And seeing ye will see, and will not perceive.
For the heart of this people is become gross.
And their ears are dull of hearing,
And their eyes they have closed;
Lest they should see with their eyes

And hear with their ears
 And understand with their heart,
 And turn, and I should heal them.
 But,

Blessed are your eyes: for they see,
 And your ears: for they hear.

For verily I say to you, that many prophets and righteous men desired to see what ye see, and saw not, and to hear what ye hear, and heard not.

And He saith to them, Know ye not this parable? And how will ye know all the parables?

Hear ye then the parable of the sower.

Now the parable is this: the seed is the word of God. The sower soweth the word. And these are they by the way-side; where the word is sown, when any one hears the word of the kingdom and understands not, straightway comes Satan—the Devil—the Evil One and snatches away the word from their heart that which has been sown in it: that they may not believe and be saved. This is he that was sown by the way-side. And these likewise are they that are sown on the rocky places; who when they hear the word straightway receive it with joy; and have no root in themselves, but are only for a season—for a season believe; afterward when tribulation, affliction or persecution arises because of the word, straightway they stumble.—In time of trial fall away.

And others are they that are sown among the thorns. These are they that heard the word, and the anxieties of the world (*αἰῶν*) and the deceitfulness of riches, and the desires about other things entering in choke the word, and it becomes unfruitful.—As they go on, are choked with cares and riches, and pleasures of life, and bring no fruit to perfection.

And these are they that were sown on the good ground, such as hear the word, and understand, and receive it;—who in a good and honest heart, hearing the word, hold it fast;—who bear fruit,—who bring forth fruit with patience, in thirtyfold, in sixtyfold, and in a hundredfold.

And He said to them, Is the lamp brought that it may be put under the bushel, or under the bed? Is it not, that it may be on the lamp-stand?—No one having lighted a lamp, covers it with a vessel, or puts it under a bed; but puts it on a lamp-stand, that they who enter in may see the

s.s. Mark and
 Luke

light. For nothing is secret that will not become manifest, nor hidden, that will not be known and come into manifestation—nothing is hidden, except that it should be manifested; nor was made secret, but that it should come to light. If any one has ears to hear, let him hear. And He said to them, Take heed therefore how ye hear.—Take heed what ye hear. With what measure ye mete it shall be measured to you, and more will be added to you. For whoever hath, to him shall be given; and whoever hath not, even what he hath—even what he thinks he has, shall be taken from him.

s. s. Matt 13:
24-30
Mark 4:
26-29

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

s. Mark

And He said, So is the kingdom of God, as if a man casts the seed upon the earth; and sleeps and rises night and day, and the seed sprouts and grows up he knows not how. The earth bears fruit of itself; first the blade, then the ear, then the full grain in the ear. But when the fruit permits, straightway he sends forth the sickle, because the harvest is come.

s. s. Matt. 13:
31-32
Mark 4:
30-32

And He said, How shall we liken the kingdom of God, or in what parable shall we set it forth?—Another parable He put forth to them, saying, The kingdom of heaven is like a grain of mustard, which a man took and sowed in his field: which indeed is less than all seeds—though it is less than all the seeds that are upon the earth, yet when it is sown, grows

*A plant resembling wheat, but yielding no such grain.

up, and becomes greater than all herbs—becomes a tree*—puts out great branches; so that the birds of the heaven can lodge in its branches, under its shadow.

Another parable spake He to them: The kingdom of heaven is like to leaven, which a woman took and hid in three sata† of meal, till it was all leavened.

All these things Jesus spake to the multitudes in parables. And with many such parables He spake the word to them, as they were able to hear; and without a parable He spake nothing to them; that it might be fulfilled which was spoken through the prophet, saying,

I will open my mouth in parables,
I will utter things hidden from the foundation of the world.

And in private to His own disciples He explained all things.

§ 61. Then leaving the multitudes, He went into the house. And His disciples came to Him, saying, Explain to us the parable of the darnel of the field. And answering He said to them, The one sowing the good seed is the Son of man. The field is the world. The good seed, these are the sons of the kingdom; but the darnel are the sons of the evil one, and the enemy that sowed them is the Devil. The harvest is the end of the world, (*αιῶνος*†) and the reapers are the angels. As therefore the darnel are gathered up, and are burned in the fire, so shall it be in the end of the world‡. The Son of man will send forth His angels, and they will gather out from His kingdom all things that cause stumbling, and them that do iniquity, and will cast them into the furnace of fire; there will be the weeping and the gnashing of teeth. Then will 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 to a treasure hidden in a field, which a man found and hid; and in his joy, he goes and sells all that he has and buys that field.

Again, the kingdom of heaven is like to a merchant

**σινῶπι* is probably the shrub, not the herb, the fruit of which possesses the pungency of mustard. (Bagster.)

†The *σατά* contains a little within 3 gallons.

s. Matt. 13:
34-35
Mark 4:
33-34

s. Matt. 13:
36-53

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 a drag-net cast into the sea, and gathering together of every kind; which, when it was filled, they drew up on the beach, and sat down and gathered the good into vessels, but cast the bad away. So will it be in the end of the world (*αἰῶνος*). The angels will go forth, and will separate the wicked from among the righteous, and cast them into the furnace of fire; there will be the weeping and the gnashing of teeth!

Did ye understand all these things? They say to Him, Yea. And He said to them, Therefore every Scribe who has been discipled to the kingdom of heaven, is like to a householder, who brings forth out of his treasure new things and old.

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

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

§ 62. And on that day, when evening came, Jesus seeing great multitudes about Him, entered into a boat Himself, and His disciples followed Him. And He said to them, Let us go over to the other side of the lake. And leaving the multitude, they take Him along as He was in the boat. And they launched forth. (And other boats were with Him.) But as they were sailing He fell asleep. And there came down a storm of wind on the lake.—And, behold, there arose a great tempest in the sea: so that the boat was being covered by the waves; and the waves were beating into the boat, so that the boat was now filling; and they were in danger. And He Himself was in the stern, sleeping on the cushion. And coming to Him they awake Him, saying, Master! Master! we are perishing!—Teacher! carest Thou not that we perish?—Lord, save, we are perishing! And awaking, He saith to them, Why are ye fearful? O ye of little faith! (*ὀλιγόπιστοι*). Then rising, He rebuked the winds and the raging of the water—said to the sea, Silence! (*Σιώπα*) be still! And they ceased: and there was a great calm. And He said to them, Where is your faith?—Have ye not yet faith? And they feared exceedingly and wondered, saying one to another, What manner of man is this?—Who then is

this, that He commands even the winds and the water and they obey Him !

§ 63. And they came to the other side of the sea.— s. s. Matt. 8: 28-9: 1
Mark 5: 1-21
Luke 8: 26-40
And they landed in the country of the Gerasenes—Gadarenes—which is over against Galilee. And when He had come out of the boat, and had gone forth upon the land, there met Him two demoniacs,* coming forth out of the tombs, exceeding fierce, so that no one was able to pass by that way.—Straightway there met him out of the tombs a man with an unclean spirit.—A certain man out of the city who had demons. And for a long time he had worn no clothing, and abode not in any house, but had his dwelling in the tombs; and no one could any longer bind him, not even with a chain.—At many times it had seized him, and he was put under guards, bound with chains and fetters—for he had often been bound with fetters and chains; and the chains had been torn asunder by him, and the fetters chafed in pieces; and no one had strength to tame him.—And bursting the bands, he was driven by the demon into the deserts. And always, night and day, in the tombs and in the mountains, he was crying out and cutting himself with stones. And seeing Jesus afar off he cried out, and ran, and bowed down to Him, and fell down before Him.—And behold, they cried out, saying, What have we to do with Thee, Thou Son of God? Didst Thou come hither to torment us before the time?—He cried out with a loud voice, saying, What have I to do with Thee, Jesus, Son of the Most High God? I beseech Thee.—I adjure Thee by God, do not torment me. For He said to him, Come forth, thou unclean spirit out of the man. And Jesus asked him, What is thy name? And he saith to Him, My name is Legion: for we are many: (because many demons had entered into him). And they besought Him that He would not command them to go away into the abyss—he intreated Him much that he would not send them away out of the country.

Now there was there afar off from them by the mountain a great herd of swine feeding. And the demons besought Him that He would permit them to enter into them, saying,

*While Matthew mentions the two, Mark and Luke report only upon the most desperate and striking case.

If Thou cast us out, send us away into the herd of swine. And He gave them leave, saying to them, Go. And coming out of the man, the unclean spirits—demons—went away and entered into the swine. And behold the whole herd, (about two thousand) rushed down the steep into the lake, and were choked, and died in the waters. And seeing what had come to pass, the herdsmen who fed them fled, and went away into the city, and told everything in the city and in the country; and what had befallen the demoniacs. And they came out to see what had come to pass. And they came to Jesus, and behold the demoniac—the man from whom the demons were gone out, sitting at the feet of Jesus, clothed and in his right mind, (him who had the legion). And they were afraid. And they who saw it reported to them how he that was possessed by demons was saved.—They recounted to them how it befel the demoniac and concerning the swine. And all the city came out to meet Jesus.—The whole multitude of the surrounding country of the Gerasenes seeing Him, besought Him that He would depart from their borders: for they were seized with a great fear.

And as He was entering into the boat, he that had been a demoniac besought Him that he might be with Him. And He suffered him not, but sent him away, saying, Go to thy house, to thy own people, and tell them how great things the Lord God hath done for thee, and how He had compassion on thee. And he went away publishing through the whole city—and began to publish in the Decapolis how great things Jesus did for him; and all wondered.

And entering into a boat, Jesus crossed over. And as He returned, the multitude welcomed Him: for they were all waiting for Him.—And when Jesus had passed over again in the boat to the other side, a great multitude was gathered to Him; and He was by the sea.

S.S. Matt. 9:1, 11;
54-58
Mark 6:
1-6

§ 64. And coming into His own country His disciples follow Him.—He came into His own city. And when the Sabbath came, He began to teach in their synagogue; so that the many were astonished, saying, Whence has this man this wisdom, and the miracles?—Whence has this man these things? And, What is the wisdom which is given to this man? And,

Such miracles wrought by his hands! Is not this the carpenter's son?—Is not his mother called Mary?—Is not this the carpenter, the son of Mary, and brother of James, and Joseph, and Judas and Simon? And are not his sisters all here with us? And they were stumbled—offended in Him. And Jesus said to them, A prophet is not without honor, except in his own country, and among his own kindred, and in his own house. And He did not many miracles there because of their unbelief.—He was not able to do any miracle there, except that He laid His hands on a few sick people, and healed them. And He marvelled because of their unbelief.

§ 65. And Jesus went in a circuit about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every infirmity. And seeing the multitudes, He was moved with compassion for them, because they were harassed, and scattered, as sheep having no shepherd. Then saith He to His disciples, The harvest is great, but the laborers are few. Pray therefore the Lord of the harvest, that He send forth laborers into His harvest.

s.s. Matt. 9:
35-38
Mark 6:
6

§ 66. And calling to Him His twelve disciples, He gave them power and authority over unclean spirits—over all demons, so as to cast them out, and to heal every disease and every infirmity.

s.s. Matt. 10:
1-42
Mark 6:
7-11
Luke 9:
1-5

Now the names of the twelve apostles are these: The first Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Thaddæus; Simon the Cananæan, and Judas Iscariot who also betrayed him.

These twelve Jesus began to send forth two by two to preach the kingdom of God, and to heal.* And He charged them, saying, Go not into a way of the Gentiles, and into a city of the Samaritans enter not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse lepers, cast out demons. A gift ye received: as a gift impart. And He charged them that they should

*See § 65. Cf. § 96.

take nothing for the way, except a staff only; but to go shod with sandals.—And He said to them, Get not gold, nor silver, nor brass in your girdles; nor bag for the journey, nor bread, no money; and put not on two coats—nor sandals, nor staff: for the workman is worthy of his food. And into whatever city or village ye enter, search out who in it is worthy; and wherever—into whatever house ye enter, there abide till ye depart thence. And as ye come 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 whatever place, and whoever does not receive you, nor hear your words, as ye go forth out of that house or city, shake off the dust of your feet for a testimony to them—against them. Verily I say to you, it will be more tolerable for the land of Sodom and Gomorrah, in the day of judgment than for that city.

s. Matt 10:
16-42

Behold, I send you forth as sheep in the midst of wolves: become therefore sagacious (*φρόνιμοι*) as serpents, and sincere (*ἀκέραιοι**) as doves. But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; and before governors and kings also ye will be brought for My sake, for a testimony to them and to the Gentiles. But whenever they deliver you up, be not anxious how or what to speak: for it will be given you in that hour what to speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you. And brother will deliver up brother to death, and father child; and children will rise up against parents and put them to death. And ye will be hated by all, for My name's sake; but he that endures to the end, the same shall be saved. But when they persecute you in this city, flee into the next; for verily I say to you, ye will not finish the cities of Israel, till the Son of man come.

A disciple is not above the teacher, nor a servant above his lord. It is enough for the disciple to become as his teacher, and the servant as his lord. If they called the Master of the house, Beelzebul, how much more those of His household? Fear them not therefore: for there is nothing covered that will not be revealed, and hid that will not be

* *i. e.* unmixed, uncompounded, genuine, clear.

known. What I say to you in the darkness, speak ye in the light; and what ye hear in the ear, preach upon the house-tops. And be not afraid of those who kill the body, but are not able to kill the soul; but rather fear Him Who is able to destroy both soul and body in hell. Are not two sparrows sold for a penny? 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 also confess before My Father Who is in heaven. But whosoever denies Me before men, him will I also deny before My Father Who is in heaven.

Think not that I came to cast (*βαλεῖν*) peace on the earth; I came not to cast peace, but a sword. For I came to set a man at variance with his father, and a daughter with her mother, and a daughter-in-law with her mother-in-law; and a man's foes will be they of his household. He that loveth father or mother above (*ὑπέρ*) Me, is not worthy of Me; and he that loveth son or daughter above Me, is not worthy of Me. And he that does not take his cross and follow after Me is not worthy of Me. He that finds his life shall lose it; and he that loses his life for My sake shall find it. He that receiveth you receiveth Me; and he that receiveth Me receiveth Him Who 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 gives to drink a cup of cold water only, to one of these little ones, in the name of a disciple, Verily I say to you, he shall in no wise lose his reward.

§ 67. And it came to pass when Jesus had finished commanding His twelve disciples, He departed thence to teach and preach in their cities. And going forth, they went about through the villages publishing the good news—and preached that men should repent. And they cast out many demons, and anointed with olive oil many that were sick, and healed them everywhere.

s. Matt. 11:
1
Mark 6:
12, 13
Luke 9:
6

s.s. Matt. 14 :
1-2, 12
Mark 6 :
14-16, 27, 29
Luke 9 :
7-9

§ 68. And at that season* Herod the tetrarch heard the report concerning Jesus—of all the things that were taking place: for His name had become well known. And Herod was much perplexed: because some were saying, John the Baptist has risen from the dead: and therefore do these powers work in him. Others said, It is Elijah!—Elijah hath appeared! Others said that, One of the old prophets had risen. And others said, It is a prophet, even as one of the prophets. And Herod said, John I beheaded; but who is this, about whom I hear such things?—John whom I beheaded! he is risen.—This is John the Baptist! he is risen from the dead: and therefore do the powers work in him.

And he was seeking to see Him.

(Herod had sent forth a soldier of his guard, and commanded to bring his (John's) head; and he went and beheaded John in prison. And when his disciples heard thereof, they came and took up his corpse and laid it in a tomb; and they went and told Jesus.)

s.s. Mark 6 :
30, 31
Luke 9 :
10

§ 69. And the apostles gather themselves together unto Jesus; and when they were returned they reported to Him all things, whatever they did, and whatever they taught. And He saith to them, Come ye yourselves apart into a desert place, and rest awhile. For there were many coming and going, and they had no opportunity even to eat.

s.s. Matt. 14 :
13-21
Mark 6 :
32-44
Luke 9 :
10-17
John 6 :
1-14

§ 70. And Jesus hearing, (*of the murder of John*) took them, and withdrew thence in a boat privately to the other side of the sea of Galilee, which is the sea of Tiberias, to a desert place apart, and to a city called Bethsaida. And the people saw them going on their way, and many knew them. And when the multitude heard thereof, a great multitude followed Him, because they beheld the signs which He did on them that were sick. And they ran together there on foot from all the cities, and outwent them. And coming forth He saw a great multitude; and He had compassion on them: because they were as sheep having no shepherd; and He welcomed them, and began to teach them many things,—and spoke to them concerning the kingdom of God; and those who had need of cure He healed.—He healed their sick.

*See Matt. 13 : 53-58.

And Jesus went up into the mountain, and there He sat with His disciples.

And the Passover, the feast of the Jews, was near. Jesus, therefore, lifting up His eyes, and seeing that a great multitude was coming to Him, saith to Philip, Whence are we to buy bread that these may eat? And this He said to try him, for He Himself knew what he was about to do. Philip answered Him, Two hundred denaries worth of bread is not sufficient for them, that each one may take a little. And the day began to decline. And when evening came, His twelve disciples came to Him, saying, The place is desert, and the day is far spent—the time is already passed away. Dismiss the multitudes, that they may go away into the surrounding fields and villages—and country around, and buy themselves victuals—and lodge and find food: because we are here in a desert place. But Jesus, answering said to them, They need not go away: give ye them to eat. And they say to Him, Shall we go and buy two hundred denaries worth of loaves, and give them to eat? But He saith to them, How many loaves have ye? Go see. One of His disciples, Andrew, the brother of Simon Peter, saith to Him, There is a lad here who has five barley loaves and two fishes; but what are these among so many?—And having learned, they said, We have no more than five loaves and two fishes; unless we ourselves should go and buy food for all this people. (For they were about five thousand men.) And He said, Bring them hither to Me. And He said to His disciples, Make them all recline in companies of about fifty on the green grass. Now there was much grass in the place. And they did so, and made them all recline. And they lay down, ranks, ranks, (*πρασαι, πρασαι**) by hundreds and by fifties. And taking the five loaves and the two fishes, looking up to heaven, He blessed and broke the loaves, and kept giving to the disciples to set before the multitude who were reclining; and likewise the two fishes, as much as they wished, He divided among them all. And they all ate, and were filled—satisfied. And when they were filled, He saith to His disciples, Gather up the pieces which remain over that nothing be lost. So they gathered them together, and filled twelve

*Garden beds, Garden beds.

baskets full of pieces from the five barley loaves and from the fishes that remained over to those who had eaten. And they who ate the loaves were about five thousand men, besides women and children.

The men, therefore, seeing the sign that He did, said, This is of a truth the Prophet that cometh into the world.

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

§ 71. Jesus therefore, knowing, that they were about to come and take Him by force, to make Him a king, straightway constrained His disciples to enter into the boat, and to go before Him to the other side to Bethsaida while He Himself was dismissing the multitudes. And having taken leave of, and dismissed the multitudes, He withdrew again into the mountain apart—alone to pray.—And when evening came, His disciples went down to the sea, and entering into a boat were going over the sea to Capernaum. And it was now dark, and Jesus had not yet come to them; and as a strong wind was blowing, the sea began to rise. And the boat was now in the midst of the sea distressed by the waves, and He was alone on the land. And seeing them distressed in rowing; (for the wind was contrary to them), in the fourth watch of the night, He cometh to them walking on the sea.—When therefore, they had rowed about twenty-five or thirty furlongs, they behold Jesus walking on the sea, and drawing near to the boat; and He would pass by them. But the disciples, seeing Him walking on the sea were afraid—troubled, saying, It is a spectre! And they cried out for fear: for they all saw Him, and were troubled. But straightway, Jesus spoke to them—and talked with them, saying, Be of good cheer! It is I, be not afraid! They were willing, therefore, to receive Him into the boat. And Peter answering Him, said, Lord, if it be Thou, bid me to come to Thee on the waters. And He said, Come. And coming down from the boat, Peter walked on the waters and came to Jesus. But seeing the wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me! And straightway Jesus stretching forth His hand took hold of him, and says to him, Little faith! Why didst thou doubt? And He went up to them into the boat; and when they had gone up into the boat, the wind ceased. And they were greatly

amazed in themselves. For they did not understand concerning the loaves, but their heart was hardened. And those who were in the boat worshipped Him, saying, Truly Thou art God's Son. And straightway the boat was at the land whither they were going. And crossing over they came unto the land of Gennesaret, and were moored. (*προσωρμίσθησαν**).

And when they were come out of the boat, the men of that place straightway recognizing Him, sent out into all that region round about, and began to carry about on beds, those who were sick—brought to Him all who were sick, where they heard He was. And wherever He entered into villages, or into cities, or into fields, they laid the sick in the market places; and they sought Him that they might touch if it were only the fringe of His garment. And as many as touched were saved—made well.

§ 72. On the morrow the multitude that stood on the other side of the sea saw that there was no other boat there but one, and that Jesus went not with His disciples into the boat, but His disciples went away alone (yet there came boats from Tiberias near to the place where they ate bread, when the Lord had given thanks); when therefore the multitude saw that Jesus was not there, nor His disciples, they themselves entered into the boats, and came to Capernaum, seeking for Jesus. And having found Him on the other side of the sea, they said to Him, Rabbi, when comest thou hither? Jesus answered them and said, Verily, verily, I say to you, ye seek Me not because ye saw the sign, but because ye ate of the loaves and were filled. Work not for the food that perishes; but for the food that abides unto eternal life, which the Son of man will give to you: for Him, the Father, God, has sealed. They said therefore to Him, What are we to do, that we may work the works of God? Jesus answered and said to them, This is the work of God, that ye believe on Him whom he sent. They said therefore to Him, what sign doest thou then, that we may see, and believe? What dost thou work? Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat. Jesus therefore said to them, Verily, verily, I say to you,

*To station a ship or boat.

s.s. Matt.
and
Mark.

s. John 6:
22-71

Moses has not given 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 coming down out of heaven, giveth life to the world. They said therefore to Him, Lord, evermore give us this bread. Jesus said to 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 to you, that ye have seen Me, and do not believe. All that the Father giveth Me will come to Me ; and him that cometh to Me I will in no wise cast out. For I have come down from heaven, not to do My own will, but the will of Him Who sent Me. And this is the will of Him Who sent Me, that of all which He has given Me I should lose nothing, but should raise it up at the last day. For this is the will of My Father, that every one who beholds 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 that came down out of heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know ? How does he now say, I have come down out of heaven ? Jesus answered and said to them, Murmur not among yourselves. No man can come to Me unless the Father who 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. Every one that has heard from the Father, and has learned, comes to Me. Not that any one has seen the Father ; save He who is from God. He has seen the Father. Verily, verily, I say to you, he that believes hath life eternal. I am the bread of life. Your fathers ate the manna in the wilderness, and died. This is the bread that cometh down out of heaven, that one may eat of it, and not die. I am the living bread that came down out of heaven. If any one eat of this bread, he will live forever ; yea, and the bread which I will give is my flesh, for the life of the world.

The Jews therefore contended with one another, saying, How can this man give us his flesh to eat ? Jesus therefore said to them, Verily, verily, I say to you, unless 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 true food, and My blood is true drink. 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, shall live because of me. This is the bread that came down out of heaven. Not as the fathers ate and died; he that eats this bread shall live forever.

These things said He in the Synagogue, teaching in Capernaum.

Many therefore of His disciples when they heard it, said, This is a hard saying: who can hear it? But Jesus, knowing in Himself that His disciples murmured at this, said to them, This offends you*? What then if ye behold the Son of man ascending where He was before? It is the Spirit that makes alive, the flesh profits nothing; the words which I have spoken to 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 would betray Him. And He said, For this cause I have said to you, that no one can come to Me unless it be given him from the Father. Upon this many of His disciples went back and walked no more with Him. Jesus said therefore to 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? And He was speaking of Judas, son of Simon Iscariot; for he it was that was about to betray Him, being one of the twelve.

VI.

FROM THE THIRD PASSOVER OF CHRIST'S PUBLIC MINISTRY TO THE ENSUEING FEAST OF TABERNACLES.
(SIX MONTHS, APRIL-OCTOBER.)

§ 73. And after these things Jesus walked in Galilee; s. John 7: for He would not walk in Judea, because the Jews were seeking to kill Him.

* *Τοῦτο ὅμας σκανδαλίζει*

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

§ 74. And there gather together to Him the Pharisees, and certain of the scribes, who came from Jerusalem, and who saw some of His disciples, that they ate their bread [with common (that is, unwashed hands). For the Pharisees, and all the Jews unless they wash their hands and forearm (*πυγμῆ*), do not eat, holding the tradition of the elders; and coming from the market unless they sprinkle* themselves, they do not eat; and there are many other things which they received to hold, immersions† of cups, and pots, and brazen vessels. And the Pharisees and the scribes ask Him, saying, Why do not thy disciples walk according to, but transgress the tradition of the elders and eat bread with common hands? For they wash not their hands when they eat bread. And He answering said to them, Why do ye also transgress the Commandment of God, for the sake of your tradition? Hypocrites! Well did Isaiah prophecy concerning you saying,

This people honor me with their lips,
But their heart is far from Me.
But in vain they worship Me,
Teaching as doctrines commandments of men.

Leaving the commandment of God, ye hold the tradition of men. And He said to them, Well do ye reject the commandment of God, that ye may keep your tradition. For God (by Moses) said, Honor thy father and thy mother, and he that speaks evil of father or mother, let him surely die. But ye say, Whoever says to his father or his mother, It is Corban*, that is, a Gift, whatever thou mightest be profited with from me, shall not honor his father—ye no longer suffer him to do aught for his father or his mother; making void the word of God by—for the sake of your tradition which ye handed down. And many such things ye do. And calling to Him the multitude, He said to them, Harken to me all of you, and understand, Not that which enters into the mouth defiles the man.—There is nothing from without the man; that going into him can defile him; but that which

* ῥαντισσονται

† βαπτισμοῦς

‡ Κορβάν—brought near (i. e. to God, as a holy thing in His service.)

proceeds out of the mouth—the things that proceed out of the man, are those that defile the man.

Then come to Him the disciples, and say to Him, Knowest Thou that the Pharisees, when they heard the saying, were stumbled? And 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 blind guide blind, both will fall into a pit.

And when He entered into the house from the multitude, His disciples asked Him the parable.—Peter answering said to Him, Explain to us the parable. And He said to them, Are ye also even yet, so without understanding? Perceive ye not that whatever from without goes into the mouth—into the man can not defile him? Because it goes not into his heart, but into his belly, and is cast out into the drain; making all foods clean. And He said, That which proceeds out of the man, that defiles the man—The things that proceed out of the mouth, come forth out of the heart; and it is they that defile the man. For from within, out of the heart evil thoughts proceed, murders, adulteries, fornications, thefts, false witnessings, covetousnesses, wickednesses, deceit, wantonness, an evil eye, blasphemy, pride, foolishness: all these evil things proceed from within; and these are the things that defile the man; but to eat with unwashed hands defiles not the man.

§ 75. And rising up, going forth from thence Jesus s. s. Matt. 15: 21-28 withdrew into the borders of of Tyre and Sidon; and entering into a house, He wished no one to know it. And He could not be hid. And behold, straightway a woman of Canaan whose little daughter had an unclean spirit, coming out of those borders, hearing of Him, came and fell at His feet. Now the woman was a Greek, a Syro-Phœnician by race; and she besought Him that He would cast out the demon out of her daughter. She cried, saying, Have mercy on me, O Lord, Son of David! my daughter is grievously possessed with a demon. But He answered her not a word. And His discipulse came and besought Him, saying, Dismiss her: for she cries after us. But He answering said, I was not sent except to the lost sheep of the house of Israel. But Mark 7: 24-30

she came, and worshipped Him, saying, Lord, help me. And He said to her, Let the children first be satisfied: for it is not good to take the children's bread, and cast it to the dogs. But she answered and said to Him, Yea, Lord, even the dogs under the table eat of the children's crumbs that fall from their master's table. Then Jesus answering said to her, O woman! great is thy faith; be it to thee as thou wilt.—For this saying, go thy way; the demon is gone out of thy daughter. And her daughter was healed from that hour. And going away to her house, she found the child laid on the bed, and the demon gone out.

s. s. Matt. 15:
29-31
Mark 7:
31-37

§ 76. And again going out of the borders of Tyre Jesus came through Sidon near to the sea of Galilee, through the midst of the borders of Decapolis. And going up into the mountain, He sat there. And there came to Him great multitudes having with them lame, blind, dumb, maimed, and many others, and cast them down at His feet, and He healed them: so that the multitudes wondered when they saw the dumb speaking, the maimed whole, the lame walking, and the blind seeing; and they glorified the God of Israel.

s. Mark

And they bring to Him one that was deaf, and had an impediment in his speech; and they beseech Him to put His hand upon him. And taking him aside from the multitude privately, He put His fingers into his ears, and spitting, touched his tongue; and looking up to heaven, He sighed, and saith to him Ephphatha! that is, Be opened. And his ears were opened, and the bond of his tongue was loosed, and he spoke aright. And He charged them that they should tell no one. But the more He charged them, the more abundantly they published it. And they were beyond measure astonished, saying, He has done all things well; He makes even the deaf to hear and dumb to speak.

s. s. Matt. 15:
32-39
Mark 8:
1-10

§ 77. In those days, when there was again a great multitude, and they had nothing to eat, Jesus, calling to Him His disciples said to them, I have compassion on the multitude, because they continue with Me now three days, and have nothing to eat: and I am not willing to dismiss them fasting lest they faint in the way—If I dismiss them fasting to their home, they will faint in the way; and some of them have

come from afar. And His disciples answering say to Him, Whence should we have so many loaves in the wilderness as to satisfy so great a multitude? Whence will one be able to satisfy these men with bread, here in a desert place? And Jesus asked them, How many loaves have ye? And they said, Seven, and a few little fishes. And He commanded the multitudes to recline on the ground. And He took the seven loaves and the fishes, and gave thanks, and brake, and gave to the disciples to set before them; and they set them before the multitude. And they all ate and were satisfied. And they took up of pieces that remained over, seven baskets-full. And they who ate were four thousand men besides women and children. And dismissing the multitudes He entered straightway into a boat with His disciples, and came into the region of Dalmanutha—into the borders of Magadan.

§ 78. And the Pharisees and Sadducees came out and began to question Him, asking Him to show them a sign from heaven, tempting Him. [And He answering said to them, When it is evening ye say, Fair weather! for the sky is red. And in the morning, A storm to day! for the sky is red and lowering. Ye know how to discern the face of the heaven, and can ye not the signs of the times?]* And sighing deeply in His spirit, He saith, Why does this generation seek a sign? An evil and audulterous generation seeketh after a sign; and verily I say to you, there shall no sign be given to this generation, except the sign of Jonah. And leaving them, He embarked again, and went away to the other side.

s.s. Matt. 16:
1-4
Mark 8:
11-13

§ 79. And coming to the other side, His disciples forgot to take bread; and they had none in the boat with them except one loaf. And Jesus charged them, saying, Take heed and beware of the leaven of the Pharisees and Sadducees, and the leaven of Herod. And they reasoned among themselves, saying, We took no bread.—We have no bread. And Jesus perceiving—knowing it, said to them, Why reason ye among yourselves, little-faithed ones because ye have no bread? Do ye not yet consider, nor understand? Have ye your heart

s.s. Matt. 16:
5-12
Mark 8:
14-21

*The passage in brackets is somewhat uncertain, being absent from probably a majority of Mss.

heardened? Having eyes, do ye not see? And having ears, do ye not hear? Do ye not yet perceive nor remember? When I broke the five loaves among the five thousand, how many baskets-full of pieces did ye take up? They say to Him, Twelve. And when the seven among the four thousand, how many baskets-full of pieces did ye take up? And they said, seven. And He said to them, How is it that ye do not understand? How is it that ye do not perceive that I spoke not to you concerning bread? But beware of the leaven of the Pharisees and Sadducees! Then they understood, that He did not bid them beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

s. Mark 8 :
22-26

§ 80. And they come to Bethsaida. And they bring to Him a blind man, and beseech Him to touch him. And taking the blind man by the hand, He brought him out of the village; and having spat in his eyes, and putting His hands upon him, He asked him, Seest thou anything? And looking up he said, I see men: because I see them as trees walking. Then again He put His hands on his eyes; and he looked thoroughly (*θετέβλεψεν*) and was restored, and saw all things clearly. And He sent him away to his home, saying, Do not even go into the village.

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

§ 81. And Jesus went out, and His disciples, into the villages of Cæsarea Philippi. And it came to pass as he was praying in solitude, the disciples were with Him. And in the way He asked His disciples, saying, Who do the multitudes say that I the Son of man am? And they answering said, Some John the Baptist; others Elijah; and others, Jeremiah; and others, that one of the old prophets is risen. And He asked them, But who say ye that I am? And Simon Peter answering said, Thou art the Christ of God—the Son of the living God. And Jesus answering said to him, Blessed art thou Simon Bar-jonah: for flesh and blood did not reveal it to thee, but My Father who is in heaven. And I also say to thee, that thou art Peter, and upon this rock I will build My church; (*ἐκκλησία*) and the gates of Hades shall not prevail against it. I will give to thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall

Matt. only

be bound in heaven; and whatever thou shalt loose on earth shall be loosed in heaven.

Then He charged the disciples, and commanded them Synoptics that they should tell no one concerning Him—that He was the Christ.

§ 82. From that time began Jesus Christ to show to His S. S. Matt. 16 : 21-28
Mark 8 : 31-9 : 1
Luke 9 : 22-27 disciples that He must go to Jerusalem—that the Son of man must suffer many things, and be rejected by the elders, and chief priests, and scribes, and be killed, and on the third day be raised up—rise again. And He spoke the saying openly. And Peter taking Him aside, began to rebuke Him, saying, Be merciful to Thee Lord; (*Πεῖρά σοι κύριε*) this shall not be to Thee. But He turning about and seeing His disciples, rebuked Peter, and said, Get thee behind Me Satan: thou art a stumbling-block to Me: for thou art not thinking the things of God, but those of men. And calling to Him the multitude with His disciples He said to them all, If any one wishes to come after Me, let him deny himself, and take up his cross daily, and follow Me. For whosoever wishes to save his life (*ψυχὴν*) shall lose it; and whosoever loses his life for My sake and the gospel's, shall find it—shall save it. For what will a man be profited if he gain the whole world, and forfeit his soul—lose or forfeit himself? Or what is a man to give as an exchange for his soul? For whoever is ashamed of Me and of My words, in this adulterous and sinful generation, of him will the Son of man be ashamed when He comes in His glory, and in that of His Father and that of the holy angels. For the Son of man is about to come in the glory of His Father, with His angels: and then will He render to each one according to his actions. And He said to them, Verily, I say to you, there are some of those standing here who will in no wise taste of death till they see the Son of man coming in His kingdom—till they see the kingdom of God already come with power.

§ 83. And after six days—About eight days after these S. S. Matt. 17 : 1-13
Mark 9 : 2-13
Luke 9 : 28-36
cf. 2 Pet. 1 : 16-18 sayings, Jesus took with Him Peter and James and John his brother, and brings them up into a high mountain apart by themselves.—He went up into the mountain to pray. And while He was praying, the appearance of His countenance

became changed.—He was transfigured before them; and His face shone as the sun, and His raiment became glistening* white—radiant†—such as no fuller on earth can so whiten—white as the light. And, behold, two men were talking with Jesus, who were Moses and Elijah; who appearing in glory, were speaking of His departure, which He was about to accomplish at Jerusalem. Now Peter and they who were with him were heavy with sleep, but keeping 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 answering said to Jesus, Rabbi—Master— Lord, it is good for us to be here. If Thou wilt, let us make here three tents; one for Thee, and one for Moses, and one for Elijah; not knowing what he said—for he knew not what to answer; for they became afraid. But while he was saying this, behold there came a bright cloud overshadowing 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,—My chosen Son,
In whom I am well pleased,
Hear ye Him.

And when the voice came, Jesus was found alone. And the disciples hearing it fell on their faces, and were exceedingly afraid. And Jesus came to them, and touching them said, Arise, and be not afraid. And lifting up their eyes, and suddenly looking around, they no longer saw anyone except Jesus alone with themselves.

And as they were coming down from the mountain, He charged—commanded them, saying, Tell no one the vision until the Son of man is risen from the dead. And His disciples asked Him, saying, Why then say the scribes that Elijah must first come? And He answering said, Elijah indeed cometh first and restoreth all things. And how is it written of the Son of man that He should suffer many things and be set at naught? But I say to you that Elijah is already come, and they knew him not; but they did with him whatever they wished, as it is written of him. So also is the Son of man about to suffer by them. Then the disci-

*σπιλίζοντα †ἐξαστράπτων

ples understood that He spoke to them concerning John the Baptist.

And they kept silent, and told no one in those days any of the things which they had seen. They kept the saying, questioning among themselves, what is the rising from the dead?

§ 84. And it come to pass on the next day, when they had come down from the mountain, coming to the disciples they saw a great multitude about them, and scribes questioning with them. And straightway all the multitude seeing Him were greatly amazed, and running to Him, saluted Him. And He asked them, What question ye with them? And when they had come to the multitude, behold, there came to Him a man from the crowd kneeling to Him, and cried, saying, Teacher, I brought to Thee my son, having a dumb spirit. Lord, have mercy on my son—I beseech Thee look upon my son for he is my only child, and behold, a spirit takes him, and he suddenly cries out—he is epileptic, and suffers grievously: for often he falls into the fire, and often into the water—and wherever it lays hold on him, it tears him, and it convulses him with foaming, and with difficulty departs from him, bruising him,—he foams and gnashes his teeth and pines away. And I brought him to Thy disciples—I besought Thy disciples that they should cast it out, and they could not—they were not able—they could not heal him. And Jesus answering said, O faithless generation,—unbelieving and perverse! how long shall I be with you? How long shall I bear with you? Bring hither thy son to Me. And they brought him to Him. And while he was yet coming, seeing Him, the demon straightway threw him down, and greatly convulsed him; and he fell on the ground, and wallowed foaming. And He asked his father, How long time is it, that this has befallen him? And he said, From a child. And oftentimes it 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 to 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 my unbelief. And Jesus, seeing that a

s.s. Matt. 17:
14-21
Mark 9:
14-29
Luke 9:
37-43

multitude came running together, rebuked the unclean spirit, saying to him, Thou dumb and deaf spirit, I command thee, come out of him, and enter into him no more. And after crying out and convulsing him much, the demon came out from him. And he became as one dead; so that the greater part said, He is dead. But Jesus taking him by the hand, raised him, and he stood up. He healed the boy, and gave him back to his father. And the boy was healed from that hour. And they were all amazed at the mighty power of God.

Matt,
and
Mark.

And when He had come into the house, the disciples coming to Jesus apart, asked Him privately, Why could not we cast it out? And He said to them, because of your little faith. For verily I say to you, if ye have faith as a grain of mustard, ye will say to this mountain, Remove hence to yonder place; and it will remove; and nothing will be impossible to you. And He said to them, This kind can come out by nothing, except by prayer.

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

§ 85. And going forth from thence, they were passing along through Galilee; and He would not that anyone should know it: For Jesus was teaching His disciples;—While they were gathering themselves together in Galilee;—While all were wondering at all the things which He did, saying to them, Let these words sink into your ears, for the Son of man is about to be delivered up into the hands of men, and they will kill Him; and having been killed, after three days He will rise again—on the third day He will be raised up. But they understood not this saying, and it was hidden from them, that they should not perceive it; and they were afraid to ask Him about this saying.—And they were exceedingly grieved.

s.s. Mark
9: 33
Matt. 17:
24-27

§ 86. And they came to Capernaum.—And when they came to Capernaum, those who received the half-shekel came to Peter, and said, Does your teacher pay the half-shekel? He says, Yes. And when he came into the house, Jesus anticipated 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? He said, From strangers. Jesus said to him, So then, the sons are free. But that we may not cause them to stumble, go to the sea and cast a hook, and draw up the fish that first comes up; and opening its

mouth, thou wilt find a shekel ; that take, and give to them for Me and thee.

§ 87. And there had entered (εἰσῆλθεν) among them a reasoning which of them would be greatest. And when He was in the house, He asked them, What were ye reasoning in the way ? But they were silent ; for they had discussed with one another in the way, who was the greater. And sitting down, He called the twelve, and saith to them, If any one wishes to be first, he shall be last of all, and servant (διδάκονος) of all.—In that hour came the disciples to Jesus, saying, Who then is greatest in the kingdom of heaven ? And Jesus, knowing the reasoning of their hearts, calling a little child to Him, placed it by Himself in the midst of them, and said, Verily I say to you, if ye do not turn and become as the little children, ye shall not enter into the kingdom of heaven. Whoever therefore shall humble himself as this little child, he is the greatest in the kingdom of heaven. And folding it in His arms, He said to them, whoever receives one of such little children in My name, receives Me ; and whoever receiveth Me, receiveth not Me, but Him who sent Me ; for he that is least among you all, he is great.

s. s. Matt. 28 :
1-14
Mark 9 :
33-50
Luke 9 :
46-50

See that ye despise not one of these little ones : for I say to you, that their angels in heaven continually behold the face of My Father who is in heaven.

What think ye ? If any one has a hundred sheep, and one of them goes astray, does he not leave the ninety and nine and go to the mountains and seek that which is going astray ? And if it be that he find it, verily I say to you, he rejoices over it more than over the ninety and nine that have not gone astray. Even so it is not the will of your Father who is in heaven, that one of these little ones perish.

And John answering said, Master, we saw one casting out demons in Thy name ; and we forbade him : because he follows not with us. But Jesus said to him, Forbid him not : for there is no one who shall do a miracle in My name, and be able quickly to speak evil of Me—for he that is not against us is for us. For whoever gives you a cup of water to drink in the name that ye are Christs, verily I say to you, he shall in no wise lose his reward. But whoever causes one

of these little ones that believe on Me to stumble, it is better—profitable for him that a great millstone should be hanged about his neck, and he cast into and sunk in the depth of the sea.

Woe to the world because of stumbling-blocks! For it must needs be that stumbling-blocks come;* but woe to that man through whom the stumbling-block comes! And if thy hand causes thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed, rather than having the two hands to go into hell—to be cast into the eternal fire that is unquenchable. And if thy foot causes thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life lame, rather than having the two feet to be cast into hell—into the eternal fire. And if thine eye causes thee to stumble, pluck it out and cast it from thee: it is good for thee to enter into the kingdom of God—into life 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 every one shall be salted with fire. Salt is good; but if the salt becomes saltless, wherewith will ye season it? Have salt in yourselves, and be at peace with each other.

s. Matt. 18:
15-20

§ 88. But if thy brother sin, go show him his fault between thee and him and alone. If he hear thee, thou hast gained thy brother. But if he hear not, take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he refuse to hear them, tell it to the church; (*ἐκκλησίας*) and if he neglect to hear the church also, let him be to thee as the Gentile and the publican. Verily I say to you, Whatever ye bind on earth shall be bound in heaven; and whatever ye loose on earth shall be loosed in heaven.

Again I say to you, that if two of you agree on earth, concerning anything that they ask, it shall be done for them by My Father who is in heaven. For where two or three are gathered together in My name, there am I in the midst of them.

**ἀνάγκη γὰρ ἔλθειν τὰ σκάνδαλα*

§ 89. Then came Peter and said to Him, Lord, how often shall my brother sin against me, and I forgive him? Until seven times? Jesus saith to him, I say not to thee, until seven times, but until seventy times seven. (*ἑβδομηκοντάκις ἑπτὰ*)

s. Matt. 18:
21-35

Therefore is the kingdom of heaven likened to a king, who wished to make a reckoning with his servants, and when he had begun to reckon there was brought to him one, who owed ten thousand talents. But as he was not able to pay, his lord commanded him to be sold, and his wife and children and all that he had, and payment to be made. The servant therefore fell down and prostrated himself before him, saying, Have patience with me, and I will pay thee all. And the lord of that servant, moved with compassion, released him, and forgave him the debt. But that servant went out and found one of his fellow-servants, who owed him a hundred denaries; and laying hold of him he began to choke him, saying, Pay if thou owest anything! 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 his fellow-servants, seeing what was done, were exceedingly grieved, and came and stated to their lord all that was done. Then calling him to him, his lord says to him, Thou wicked servant! I forgave thee all that debt, because thou besoughtest me. Shouldest not thou also have had pity on thy fellow-servant, as I too had pity on thee? And his lord was angry, and delivered him to the tormentors, till he should pay all that was due to him. So also will My Heavenly Father do to you, if ye forgive not every one his brother from your hearts.

§ 90. Now the feast of the Jews, the feast of tabernacles, was at hand. His brothers therefore said to Him, Depart hence, and go into Judea, that thy disciples also may behold thy works which thou doest. For no one does anything in secret, and he himself seeks to be known openly. If thou doest these things, manifest thyself to the world. For even His brothers did not believe on Him. Jesus therefore saith to them, My time is not yet come; but your time is always

s. John 7:
2-9

ready. The world cannot hate you ; but Me it hates, because I testify concerning it, that its works are evil. Go ye up to the feast. I go not yet up to this feast : because My time is not yet fulfilled. And having said these things to them, He abode in Galilee.

s. John 7 :
10

§ 91. But when His brothers were gone up to the feast, then He also went up, not openly, but as it were in secret. And it came to pass, when the days were being completed that He should be received up, He steadfastly set His face to go to Jerusalem. And He 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 going to Jerusalem. And His disciples, James and John, seeing it, 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.

s. Luke 9 :
51-56

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

§ 92. And as they were going, in the way a certain one—a Scribe came, and said to Him, Teacher, I will follow Thee whithersoever Thou goest. And Jesus said to him, The foxes have holes and the birds of the air have lodging places ; but the Son of man has not where to lay His head. And He said to another, Follow Me. But he—another of His disciples, said to Him, Lord, permit me first to go and bury my father. But Jesus said to 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 permit me to bid farewell to those in my house. And Jesus said to him, No one having put his hand to the plow and looking back, is fit for the kingdom of God.

VII.

FROM THE FEAST OF TABERNACLES 'TILL CHRIST'S ARRIVAL IN BETHANY, SIX DAYS BEFORE HIS LAST PASSOVER. (SIX MONTHS LESS SIX DAYS, OCTOBER—APRIL.)

s. John 7 :
11-8 : 1

§ 93. 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, 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 already the midst of the feast, Jesus went up into the temple, and was teaching. The Jews therefore wondered, saying, How knows this man letters, having never learned? Jesus therefore answered them and said, My teaching is not Mine, but His Who sent Me. If any one willeth to do His will, he shall know concerning the teaching, whether it is of God, or whether I speak from Myself. He that speaks from himself seeks his own glory; but He that seeks the glory of Him Who sent Him, the same is true, and there is no unrighteousness in Him. Did not Moses give you the law, and none of you doeth the law? Why do ye seek to kill Me? The multitude answered, Thou hast a demon; who seeks to kill thee? Jesus answered and said to them, I did one work, and ye all marvel. For this cause has 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 receives circumcision on the Sabbath, that the law of Moses may not be broken; are ye angry at Me, because I made a whole man well on the Sabbath? Judge not according to appearance, but judge the righteous judgment.

Some therefore of those of Jerusalem said, Is not this he whom they seek to kill? And lo, he speaks openly, and they say nothing to him. Have the rulers come to know truly that this is the Christ? Yet we know this man, whence he is; but when the Christ comes, no one knows whence He is. Jesus therefore cried in the temple, teaching, and saying, Ye both know Me, and ye know whence I am; and I have 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 seize him; and no one laid hands on Him; because His hour had not yet come. But of the multitude many believed on Him, and said, When the Christ comes, will He do more signs than those which this man did?

The Pharisees heard the multitude murmuring these things concerning Him; and the chief priests and Pharisees sent officers to seize Him. Jesus therefore said, Yet a little

while I am with you, and I go to Him who sent Me. Ye will seek Me, and will not find Me; and where I am, ye cannot come. The Jews said therefore among themselves, Whither is this man about to go, that we shall not find Him? Is he about to go the Dispersion among the Greeks, and teach the Greeks? What is this word that He said, Ye will seek Me, and will not find Me; and where I am, ye cannot come?

Now in the last day, the great day of the feast, Jesus stood and cried, saying, If any one thirst, let him come to Me and drink. He that believeth on Me, as said the scripture, from within him (*Κολίνας*) shall flow rivers of living water. And this He spoke concerning the Spirit, which they that believed on Him were about to receive; for the Spirit was not yet, (*εἶπω*) because Jesus was not yet glorified. Some of the multitude therefore, hearing these words, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, What! (*μη γάρ*) cometh the Christ out of Galilee? Has not the scripture said, that the Christ comes of the seed of David, and from the village of Bethlehem where David was? A division therefore arose among the multitude because of Him. And some of them were wishing to seize Him; but no one laid hands on Him.

The officers therefore came to the chief priests and Pharisees; and they said to them, Why did ye not bring him? The officers answered, Never man spoke thus (*οὕτως*). Then the Pharisees answered them, Are ye also led astray? Has any one of the rulers believed on him? or of the Pharisees? But this multitude, who know not the law are accursed. Nicodemus saith to them (he who came to Him before, being one of them), Does our law judge a man, unless it first hear from him, and know what he does? They answered and said to him, Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet.

*[And each one went to his house. Jesus went to the mount of Olives.

*The passage in brackets is omitted by most ancient documents, and is rejected by Westcott and Hort. It is nevertheless admitted to bear the internal stamp of a genuine incident in the life of our Lord.

§ 94. And early in the morning He came again into the temple, and all the people came to hear Him; and having sat down He was teaching them. And the scribes and Pharisees bring to Him a woman taken in adultery; and having placed her in the midst, they say to Him, Teacher, this woman was taken adultery, in the very act. Now in the law Moses commanded us, that such should be stoned; what then sayest thou? This they said tempting Him, that they might have an accusation against Him. But Jesus, having stooped down, was writing with His finger on the ground. And as they continued asking Him, raising Himself up, He said to them, He that is without sin among you, let him first cast a stone at her. And again stooping down, He wrote with His finger in the ground. And they, hearing it, went out one by one beginning at the eldest, unto the last; and Jesus was left alone, and the woman as she was in the midst. And Jesus lifted Himself up, and said to her, Woman, where are they? Did no one condemn thee? She said, No one, Lord. And Jesus said to her, Neither do I condemn thee: go thy way, henceforth sin no more.]

§ 95. Again therefore Jesus spoke to them, saying, I am the Light of the world; he that follows Me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said to Him, Thou testifiest concerning thyself; thy testimony is not true. Jesus answered and said to them, Even if I testify concerning Myself, My testimony is true; because I know whence I came, and whither I go; but ye know not whence I come, or whither I go. Ye judge according to the flesh; I judge no one. But even if I judge, My judgment is true: because I am not alone, but I and the Father Who sent Me. And in your law also it is written, that the testimony of two men is true. I am He that testifies concerning Myself, and the Father who sent Me testifies concerning Me. They said therefore to Him, Where is Thy Father? Jesus answered, Ye know neither Me, nor My Father. If ye knew Me, ye would know My Father also. These words He spoke in the treasury, while teaching in the temple; and no one laid hands on Him, because His hour had not yet come.

He said therefore again to them, I go away, and ye will seek Me, and will die in your sins. Whither I go, ye can not come. The Jews therefore said, Will he kill himself? because he says, Whither I go, ye cannot come. And He said them, Ye are from beneath; I am from above. Ye are from this world; I am not from this world. I said therefore to you that ye will die in your sins. They said therefore to Him, Who art you? Jesus said to them, That which also I told you from the beginning.* I have many things to say and to judge concerning you. But He who sent Me is true; and the things which I heard from Him, these I speak unto the world. They knew not that He was speaking to them of the Father. Jesus therefore said, When ye have lifted up the Son of man, then ye will know that I am He (*ἐγὼ εἰμι*); and from Myself I do nothing, but as the Father taught Me these things I speak. And He who sent Me is with Me. He has not left Me alone: because I do always the things that are pleasing to Him. As He spoke these things many believed on Him.

Jesus therefore said to those Jews who had believed on Him, If ye continue in My word, ye are truly My disciples; and ye will know the truth, and the truth will make you free. They answered Him, We are Abraham's seed, and have never been in bondage to any one. How sayest thou, Ye will become freemen? Jesus answered them, Verily, verily, I say to you, every one committing sin is a slave of sin. And the servant abideth not in the house forever. The Son abides forever; if therefore the Son makes ye free, ye will be freemen indeed. I know that ye are Abraham's seed; but ye seek to kill Me: because My word has no place in you. I speak what I have seen with My Father; so ye also do what ye have heard from your Father. They answered and said to Him, Our father is Abraham. Jesus says to them, If ye were children of Abraham, ye would do the works of Abraham. But now ye seek to kill Me, a man who has spoken to you the truth, which I heard from God. This Abraham did not. Ye do the works of your father. They said to Him, Were not born of fornication; we have one father, God.

* *Τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν*

Jesus said to them, If God were your Father, ye would love Me: for from God I came forth and am come; for neither have I come of myself, but He sent me. Why do ye not understand My speech? Because ye cannot hear My word. Ye are of your father the Devil, and the desires of your father ye will do. He was a murderer from the beginning, and stands not in the truth, because truth is not in him. When he speaks a lie, he speaks of his own: because he is a liar and the father of it. And because I speak the truth ye believe Me not. Which of you convicts Me of sin? If I speak truth, why do ye not believe Me? He that is of God hears the words of God; through this ye hear them not; because ye are not of God.

The Jews answered and said to Him, Say we not well, that thou art a Samaritan, and hast a demon? Jesus answered, I have not a demon; but I honor My Father; and ye dishonor Me. And I seek not My own glory; there is one seeking and judging. Verily, verily, I say to you, if any one keeps My word, he shall never behold death. The Jews said to Him, Now we know that thou hast a demon. Abraham and the prophets died; and thou sayest, If any one keeps My word, he will never taste of death. Art thou greater than our father Abraham, who died? And the prophets died. Whom makest thou thyself? Jesus answered, If I glorify Myself, My glory is nothing. It is My Father that glorifies Me, of whom ye say, that He is your God. And ye know Him not; but I know Him. And if I say, I know Him not, I shall be a liar like you. But I know Him, and I keep His word. Abraham, your father, longed (*ἠγαλῶσατα*) to see My day; and he saw it, and was glad. The Jews therefore said to Him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them, Verily, verily, I say to you, before Abraham came into being,* I am. They took up stones therefore to cast at Him. But Jesus was hidden (*ἐκρύβη*) and went out of the temple.

§ 96 cf. § 65. Now after these things† the Lord ap-^{s. Luke 10: 1-16} pointed seventy others, and sent them two and two before His

*γενέσθαι

†See Luke 9.

face into every city and place, whither He Himself was about to come. And He said to them, The harvest is great, but the workers (*ἐργάται*) are few. Pray therefore the Lord of the harvest, that He will send forth workers into His harvest. Go your ways; beyond I send you forth as lambs in the midst of wolves. Carry no purse, no bag, no sandals; and salute no one by the way. And into whatever house ye enter, first say, Peace be to this house. And if a son of peace be there, your peace will rest upon it; but if not it will return to you. And in that same house abide, eating and drinking such things as they give; for the workman is worthy of his reward (*χρῆσθῶ*). Do not remove from house to house. And into whatever city ye enter and they receive you, eat what is set before you; and cure the sick that are therein, and say to them, The Kingdom of God has come nigh to you. But into whatever city ye enter and they receive you not, go out into its streets and say, Even the dust from your city that cleaves to our feet, we wipe off against you; yet know this, that the Kingdom of God has come nigh. I say to you, It will be more tolerable in that day for Sodom, than for that city. Woe to thee, Chorazin! Woe to thee Bethsaida! for if the miracles which were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. However, (*πλὴν*) it will be more tolerable for Tyre and Sidon in the judgment than for you. And thou, Capernaum, shalt thou be exalted to heaven? To Hades shalt thou be brought down. He that heareth you heareth Me; and he that rejects you rejects Me; and he that rejects Me, rejects Him Who sent Me.

s. Luke 10:
17-24

§ 97. And the Seventy returned with joy, saying, Lord, even the demons submit to us in Thy name. And He said to them, I beheld Satan fallen as lightning from heaven. Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall hurt you. However in this rejoice not because the spirits submit to you; but rejoice that your names are written in heaven.

In the 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 discerning, and reveal them to babes ; yea O Father, that so it was well-pleasing before* Thee. All things were delivered to Me by My Father, and no one knows who the Son is but the Father ; and who the Father is but the Son, and he to whom the Son willeth to reveal Him.

And turning to His disciples, He said privately, Blessed are the eyes that see what ye are seeing. For I say to you, that many prophets and kings desired to see what ye see, and saw not, and to hear what ye hear, and heard not.

§ 98. And behold a certain lawyer stood up tempting Him, saying, Teacher, what shall I do to inherit eternal life ? And He said to him, What is written in the law ? How readest thou ? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbor as thyself. And He said to him, Thou hast answered right : this do, and thou shalt live. But he, wishing to justify himself, said to Jesus, And who is my neighbor ? And Jesus answering said, A certain man was going down from Jerusalem to Jericho, and fell among robbers, who stripped and beat him, and went away leaving him half dead. And by chance (*Κατὰ συγκυρίαν*) a certain priest was going down that way ; and seeing him, he passed by on the other side. And in like manner a Levite also, coming to the place and seeing him, passed by on the other side. But a certain Samaritan, as he was journeying, came where he was, and seeing him, had compassion ; and coming to him, bound up his wounds, pouring on them oil and wine ; and setting him on his own beast, he brought him to an inn, and took care of him. And on the morrow he took out two denaries and gave them to the host, and said, Take care of him ; and whatever thou spendest more, I, when I come back again will repay thee. Which of these three thinkest thou, was neighbor to him that fell among robbers ? And he said, He that shewed the compassion on him. And Jesus said to him, Go, and do thou likewise.

**ἕμπεροσθέν*

s. Luke 10:
25-37

s. Luke 10:
38-42

§ 99. Now as they were going 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, who also sat at the Lord's feet, and was hearing His word. But Martha was distracted about much serving; and she came up to Him, and said, Lord, dost Thou not care that my sister left me to serve alone. Bid her therefore that she help me. But the Lord answering said to her, Martha, Martha, thou art anxious and troubled about many things. But one thing is needful: for Mary chose the good part which shall not be taken away from her.

s. Luke 11:
1-13

§ 100. And it came to pass, as He was in a certain place praying, when He ceased, one of His disciples said to Him, Lord, teach us to pray, as John also taught his disciples. And He said to them, When ye pray, say,

Father, hallowed be Thy name.
Thy kingdom come.
Give us day by day* our daily bread.
And forgive us our sins;
For we ourselves forgive every one indebted to us.
And bring us not into temptation.

And He said to them, Which of you shall have a friend, and shall go to 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 already shut, and my children with me are in bed; I cannot rise and give thee? I say to you, if 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 needs. And I say to you,

Ask, and it shall be given you;
Seek, and ye shall find;
Knock, and it shall be opened to you:
For every one that asks receives;
And he that seeks finds;
And to him that knocks it will be opened.

And of which of you that is a father shall his son ask a loaf, and he give him a stone? A fish, and instead of a fish,

*ἐπιούσιον

he give him a serpent? Or if he shall also ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts to your children, how much more will your Heavenly Father give the Holy Spirit to those who ask Him?

§ 101. And He was casting out a dumb demon. And s. Luke 11: 14-36 it came to pass when the demon was gone out, the dumb man spoke, and the crowds wondered. But some of them said, In Beelzebul the prince of the demons he casts out the demons. And others, tempting Him, sought of Him a sign from heaven. But He, knowing their thoughts, said to them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falls. And if Satan has been divided against himself, how will his kingdom stand? because ye say that I cast out the demons in Beelzebul. And if I in Beelzebul cast out the demons, in whom do your sons cast them out? Therefore they shall be your judges. But if through (ἐν) the finger of God I cast out the demons, then is the kingdom of God come upon you. When the strong fully armed guards his own court, his goods are in peace: but when a stronger than he comes upon him and overcomes him, he takes away his whole armor, wherein he trusted, and distributes his spoils. He that is not with Me is against Me: and he that gathereth not with Me scattereth.

When the unclean spirit is gone out from the man, it goes through waterless places, seeking rest; and finding none it says, I will return into my house from whence I came out. And coming, it finds it empty, swept* and set in order. Then it goes and takes with it seven other spirits more wicked than itself, and they enter in and dwell there: and the last state of that man becomes worse than the first.

And it came to pass, as He was saying these things, a certain woman lifting up her voice from among the crowd said to Him, Happy the womb that carried Thee, and the breasts which Thou didst suck! But He said, Yea rather, happy they who hear the word of God, and keep it!

And as the crowds were gathering upon Him (ἐπαθροῦζομένων) He began to say, This generation is an evil generation; it seeks a sign; and no sign will be given it, but the

*σασταρωμενον—having been agitated, &c.

sign of Jonah. For as Jonah became a sign to the Ninevites, so will also the Son of man be to this generation. The queen of the south will rise up in the judgment with the men of this generation, and will condemn them: because she came from the ends of the earth to hear the wisdom of Solomon; and behold, more (*πλεῖον*) than Solomon is here. The men of Nineveh will stand up in the judgment with this generation, and will condemn it: because they repented at the preaching of Jonah; and behold, more than Jonah is here.

No one, having lighted a lamp, puts it in a cellar, nor under a bushel; but on the lamp-stand, that they who come in may see the light. The lamp of the body is thine eye: when thine eye is single, thy whole body also is light; but when it is evil, thy body also is dark. Beware (*σκόπει*) therefore, whether the light that is in thee is not darkness. If therefore thy whole body is light, having no part dark, it shall be all light as when the lamp with its bright shining lights thee. (*ψωτίζη σε*)

§. Luke 11:
37-54

§ 102. Now as He spoke, a Pharisee asks Him to breakfast (*ἀριστήσῃ*) with him: and He went in and reclined at table. And the Pharisee seeing it wondered that He was not first baptized (*ἐβαπτίσθη*) before breakfast. And the Lord said to him, Now ye, the Pharisees, cleanse the outside of the cup and the dish; but your inward part is full of rapacity and wickedness. Foolish ones! Did not He who made the outside make the inside also? But of the things within give alms: and behold, all things are clean to you, But woe to you Pharisees! because ye pay tithe of the mint and the rue and every herb, and pass by judgment and the love of God. But these ought ye to have done, and not leave those undone. Woe to you Pharisees! because ye love the first seats in the synagogues, and the salutations in the markets. Woe to you! because ye are as the tombs which do not appear; and the men that walk over know it not.

And one of the lawyers answering saith to Him, Teacher, in saying these things, thou insultest us also. And He said, Woe to you lawyers also! because ye load men with burdens grievous to be borne, and you yourselves touch not the burdens with one of your fingers. Woe to you! because ye

build the tombs of the prophets; and your fathers killed them. So then ye are witnesses and approve (*συνευδοκεῖτε*) the works of your fathers: because they killed them, and ye build. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they will kill and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation, from the blood of Abel to the blood of Zachariah, who perished between the altar and the house; yea, I say to you, it shall be required of this generation. Woe to you lawyers! because ye took away the key of knowledge; ye entered not in yourselves, and those who were entering ye hindered.

And when He had come out from thence, the scribes and the Pharisees began to press upon Him vehemently to entangle and lead Him to speak from the mouth only, (*ἀποστοματίζειν*)* concerning more things, lying in wait for Him, to catch something out of His mouth.

§ 103. Meanwhile (*ἐν οἷς*) the myriads of the multitude Luke 12: 1-59 having been gathered together, so that they trod upon each other, He began to say first to His disciples, Beware ye of the leaven of the Pharisees, which is hypocrisy. But there is nothing covered that will not be revealed; and hid that will not be known. Wherefore, whatever ye said in the darkness will be heard in the light; and what ye spoke in the ear in the inner chambers will be proclaimed on the house-tops. And I say to you My friends, fear not those who kill the body, and after that have no more that they can do. But I will warn you whom ye shall fear; fear Him Who after He has killed has authority to cast into hell; yea, I say to you, fear Him. Are not five sparrows sold for two pence? And not one of them is forgotten before God. But even the hairs of your head are all numbered. Fear not; ye are of more value than many sparrows. And I say to you, Every one that confesses Me before men, him will the Son of man also confess before the angels of God; but he that denied Me before men will be denied before the angels of God. And every one who shall speak a word against the Son of man, it

*i. e. unadvisedly.

will be forgiven Him; but he that blasphemeth against the Holy Spirit, it will not be forgiven. And when they bring you to the synagogues, and rulers, and authorities, be not anxious how or what defense to make, or what to say. For the Holy Spirit will teach you in that very hour what ye ought to say.

And one out of the crowd said to Him, Teacher, tell my brother to divide the inheritance with me. But He said to him, Man, who made Me a judge or a divider over you?

And He said to them, Beware, and keep yourselves from all covetousness: because the life of one is not in the superfluity (*περισσεύειν*) of his possessions. And He spoke a parable to 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 store my fruits? And he said, This will I do; I will pull down my barns and build greater; and there I will store all my grain and my goods. And I will say to my soul, Soul, thou hast many goods laid up for many years; take thine ease, eat, drink, be merry. But God said to him, Foolish one! this night they require thy soul from thee; and the things which thou hast prepared, whose will they be? So is the one treasuring to himself, and not being rich toward God.

And He said to His disciples, Therefore I say to you, be not anxious for the life, what to eat, neither for your body what you shall put on. The life is more than food, and the body than raiment. Consider the ravens, that they sow not nor reap; which have neither store house nor barn; and God feeds them. Of how much more value are ye than the birds! And which of you by being anxious can add a cubit to his stature? (*ἡλικίαν*) If therefore ye are not even able to do the less, why are ye anxious about the rest? Consider the lilies, how they grow; they toil not nor spin; but I say to you, Even Solomon in all his glory was not arrayed like one of these. And if God so clothes the grass in the field, which to-day is, and to-morrow is cast into the oven, how much more you, O ye of little faith? And ye, seek not what to eat, and what to drink; and be not tossed in mind. (*μετεωρίζεσθε*). For all these things do the nations of the world seek after; and your Father knows that ye have need of

these. But seek His Kingdom, and these things shall be added to you.

Fear not, little flock : for it is your Father's good pleasure to give you the kingdom. Sell what ye are possessing, (*ὑπάρχοντα*) and give alms ; make for yourselves purses that grow not old, a treasure unfailing in the heavens, where no thief approaches, neither moth corrupts. For where your treasure is, there also your heart will be.

Let your loins be girded about, and your lamps burning ; and yourselves like men waiting for their lord when he shall return from the marriage feast ; that when he comes and knocks, they may straightway open to him. Happy those servants, whom their lord when he comes shall find watching ! Verily I say to you, that he will gird himself, and make them recline at table, and will come and serve them. And if he comes in the second watch, and if in the third watch, and finds it so, happy are they. But know this, if the master of the house had known at what hour the thief was coming, he would have watched, and not have suffered his house to be broken through. Be ye also ready : because in the hour when ye think not, the Son of man cometh.

And Peter said, Lord, speakest Thou this parable unto us, or also to all ? And the Lord said, Who then is the faithful, the wise steward, whom his lord will set over his household, to give the portion of food in due season. Happy that servant whom his lord when he comes shall find so doing. Of a truth I say to you, that he will set him over all his possessions.

But if that servant say in his heart, My lord delayeth his coming ; and begins to beat the men-servants and the maid-servants, (*παῖδας καὶ τὰς παιδίσκας*) to eat and drink and become drunken ; the lord of that servant will come in a day when he looks not for it, and in an hour when he knows not, and will cut him asunder, and appoint his portion with the unfaithful. And that servant who knew his lord's will, and prepared not, nor did according to his will, will be beaten with many stripes ; but he that knew not, and did things worthy of stripes, will be beaten with few. And to whomsoever much was given, of him much will be required,

and to whom they committed much, of him they will 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 straightened till it be accomplished ! Think ye that I came to give peace in the earth ? I tell you, nay : but rather division. For from this time five in one house will be divided, three against two, and two against three. They will be divided father against son, and son against father, mother against daughter, and daughter against the mother ; mother-in-law against her daughter-in law, and daughter-in-law against the mother-in-law.

And He said to the multitudes also, When ye see a cloud rising in the west, straightway ye say A shower is coming ; and so it comes to pass. And when a south wind is blowing, ye say, There will be burning heat ; and it comes to pass. Hypocrites ! Ye know how to interpret the face of the earth and the heaven ; but how is it that ye know not how to interpret this time. And why even of yourselves do ye not judge what is right ? For as thou art going with thine adversary before the magistrate, on the way give diligence to be delivered from him ; lest he drag thee to the judge, and the judge deliver thee to the exactor, and the exactor cast thee into prison. I say to thee, thou shalt by no means come out thence, till thou hast paid even the last mite.

s. Luke 13 :
1-9

§ 104. Now there were some present at that very season who brought Him word concerning the Galileans, whose blood Pilate mingled with their sacrifices. And answering He said to them, Think ye that these Galileans were sinners above all the Galileans, because they have suffered these things ? I tell you, nay ; but unless ye repent, ye will all in like manner perish. Or those eighteen, on whom the tower in Siloam fell, and killed them, think ye that they were offenders (*ὀφειλέται*) above all the men that dwell in Jerusalem ? I tell you, nay ; but unless ye repent, ye will all likewise perish.

And He spoke 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 to the vine-dresser, Behold, three years I come seeking fruit on this fig-tree, and find none.

Cut it down: why does it also make the ground useless? And he answering saith to him, Lord, let it alone this year also, till I dig about it, and cast in manure: and if it bear fruit in future—; but if not, thou shalt cut it down.

§ 105. And passing along, He saw a man blind from his birth s. John 9: his birth. And His disciples asked Him, saying, Rabbi, who sinned, this man or his parents, that he should be born blind? Jesus answered, Neither this man sinned, nor his parents; but that the works of God might be manifested in him. We must work the works of Him that sent Me while it is day: Night cometh, when no one can work. When I am in the world, I am the light of the world. Having thus spoken, He spat on the ground, and made clay of the spittle, and put (*ἐπέθηκεν*) the clay upon his eyes, and said to him, Go, wash in the pool of Siloam (which is interpreted, Sent.) He went away therefore, and washed, and came seeing.

The neighbors therefore, and they who aforetime beheld (*θεωροῦντες*) him that he was a beggar, said, This is not he that was sitting and begging? Others said, This is he; others said, Nay; but he is like him; he said, I am he. They said therefore to him, How then were thine eyes opened? He answered, The man called Jesus made clay and anointed my eyes, and said to me, Go to Siloam and wash. So I went away and washed, and received sight. They said to him, Where is he? He says, I know not.

They bring to the Pharisees him who before was blind. Now it was Sabbath on the day when Jesus made the clay, and opened his eyes. Again therefore the Pharisees also asked him, how he received sight. And he said to them, He put clay upon my eyes, and I washed, and I see. (*καὶ βλέπω*). Some therefore of the Pharisees said, This man is not from God, because he keeps not the Sabbath. How can a man that is a sinner do such signs? And there was a division among them. They say therefore to the blind man again, What sayest thou about him in that he opened thine eyes? He said, He is a prophet.

The Jews therefore did not believe that he was blind, and received sight, until they called the parents of him that had received sight. And they asked them, saying, Is this

your son, who ye say was born blind? How therefore does he now see? His parents therefore answered and said, We know that this is our son, and that he was born blind; but how he now sees, we know not; or who opened his eyes we know not. Ask him; he is of age; he will speak for himself. These things said his parents because they feared the Jews: for the Jews had already agreed, that if any one should confess Him, Christ, he should become separated from the Synagogue (*ἀποσυνάγωγος*). Through this his parents said, He is of age; ask him. So they called a second time the man that was blind, and said to him, Give glory to God; we know that this man is a sinner. He answered therefore, Whether he is a sinner, I know not; one thing I know, that I was blind, now I see. They said therefore to him, What did he to thee? How opened he thy eyes? He answered them, I told you already, and ye did not hear: why do you wish to hear again? Do ye also wish to become His disciples? And they reviled him, saying, Thou art his disciple; but we are disciples of Moses. We know that God has spoken to Moses; but this man, we know not whence he is. The man answered and said to them, Why! herein is the marvel, that ye know not whence He is: and He opened my eyes! We know that God heareth not sinners; but if anyone is a worshipper of God, and doeth His will, him He hears. Since the world began (*ἐκ τοῦ αἰῶνος*) it was not heard that anyone opened the eyes of one born blind. If this man were not from God, He could do nothing. They answered and said to him, Thou wast born altogether in sins; and thou teachest us? And they cast him out.

Jesus heard that they had cast him out; and finding him, He said to him, Believest thou on the Son of God*? He answered and said, And who is he, Lord, that I may believe on Him? Jesus said to him, Thou hast both seen Him, and He it is that is talking with thee. And he said, Lord, I believe. And he worshipped Him.

And Jesus said, For judgment came I into this world: that they who see not may see, and that they who see may become blind. Some of the Pharisees, those who were with

*Westcott and Hort read *ἕκτον του ἀνθρώπου*—Son of man; esteeming that as the true reading. The Mss. differ.

him, heard these things, and said to Him, Are we also blind? Jesus said to them, If ye were blind, ye would have no sin; but now ye say, We see, your sin abides.

§ 106. Verily, verily, I say to you, he that entereth ^{s. John 10: 1-21} not through the door into the sheep-fold; but climeth up some other way, he is a thief and a robber. But he that enters in through the door is shepherd of the sheep. To him the porter opens, and the sheep hear his voice; and he calls his own sheep by name, and leads them out. When He puts forth His own sheep, He goes before them: and the sheep follow Him: because they know His voice. But a stranger they will not follow; but will flee from him: because they know not the voice of strangers.

This similitude spake Jesus to them; but they understood not what things they were which He spake to them.

Jesus therefore said to them again, Verily, verily, I say to you, I am the door of the sheep. All who came before Me are thieves and robbers; but the sheep did not hear them. I am the door. If any one enter through Me, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but to steal, and to kill, and to destroy. I came that they may have life, and have it abundantly.

I am the Good Shepherd. The Good Shepherd layeth down His life for the sheep. He who is a hireling, and not a shepherd, whose own the sheep are not, beholds the wolf coming, and leaves the sheep and flees, and the wolf seizes them, and scatters them; because he is a hireling, and cares not for the sheep. I am the Good Shepherd, and I know My own, and My own know Me, even as the Father knows 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. ¹ Them also I must bring, and they will hear My voice: and they will become one flock, one Shepherd. Through this the Father loves Me: because I lay down My life, that I may take it again. No one takes it from Me; but I lay it down of Myself. I have authority to lay it down, and I have authority to take it again. This commandment I received from My Father.

Again there arose (*ἐγένετο*) a division among the Jews

because of these words. And many of them said, He has a demon, and is mad, why do ye hear Him? Others said, These are not the words of a demoniac. Can a demon open blind men's eyes?

5. John 10:
22-39

§ 107. Then came the feast of the Dedication (*ενκαινα*) in Jerusalem; it was winter; and Jesus was walking in the temple, in the porch of Solomon. The Jews therefore came round about Him, and said to 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 do not believe. The works which I do in My Father's name, these testify concerning 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 to them eternal life; and they shall never† perish, nor shall any one snatch them out of My hand. My Father, who hath given them to Me is greater than all; and no one is able to snatch out of the 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 thou, being man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods to whom the word of God came, and the Scriptures 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, though ye 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 therefore again to seize Him; and He went forth out of their hand.

5. John 10:
40-42

§ 108. And He went away again beyond the Jordan, to the place where John was at first baptizing; and there He abode. And many came to Him, and said, John indeed did

* *Εως ποτε την ψυχην ημων αιρεις*—until when dost thou suspend our soul?

† *οδ μη εις τον αιωνα.*

no sign ; but all things whatsoever John spake concerning this man were true. And many believed on Him there.

§ 109. And He was teaching in one of the synagogues s. Luke 13: 10-21 on the Sabbath. And behold, a woman who had a spirit of infirmity eighteen years, and was bowed together, wholly unable to raise herself up. And seeing her, Jesus called to her, and said to her, Woman, thou art loosed from thine infirmity. And He laid His hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answering (being indignant because Jesus healed on the Sabbath), said to the crowd, There are six days in which you ought to work: in them therefore come and be healed; and not on the Sabbath day. But the Lord answered him and said, Hypocrites! Doth not each one of you on the Sabbath loose his ox or ass from the manger, and lead him away to drink? And ought not this woman, being a daughter of Abraham, whom Satan bound, lo, eighteen years, to have been loosed from this bond on the Sabbath day? And as He said these things all His adversaries were put to shame; and all the crowd rejoiced for all the glorious things that were being done by Him.

He said therefore, What is the kingdom of God like? And to what shall I liken it? It is like a grain of mustard which a man took and cast into his own garden; and it grew, and became a tree, and the birds of the heaven lodged in the branches of it.

And again He said, To what shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three sata of meal* until it was all leavened.

§ 110. And He was journeying through cities and s. Luke 13: 22-35 villages in order (*πατα*) teaching, and making His way to Jerusalem. And a certain one said to Him, Lord, are they few that are being saved? But He said to them, strive (*αγωνισθητε*) to enter in through the narrow door: because many, I say to you, will seek to enter in, and will not be able, when ever the master of the house rises and shuts the door, and ye begin to stand without, and to knock at the door, saying,

*About 4½ pecks.

Lord, open to us, and He answering shall say to you, I know you not whence you are. Then will ye begin to say, We ate and drank in Thy presence, and Thou didst teach in our streets. And He will speak,* saying† to you, I know not whence you are; depart from Me, all workers of unrighteousness. There will be the weeping, and the 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 will come from east and west, and from north and south, and will recline at table in the kingdom of God. And behold, there are last who will be first, and first who will be last.

In that very hour there came to Him certain Pharisees, saying to Him, Get out, and go hence; because Herod wishes to kill thee. And He said to them, Go, tell that fox, Behold, I cast out demons, and perform cures to-day and to-morrow, and the third day I am completed (*τελειούμαι*). But yet, I must journey to-day, and to-morrow, and next (*ἐχόμενῃ*): for it may not be that a prophet perish, out of Jerusalem. O Jerusalem! Jerusalem! that kills the prophets, and stones those that are sent to her! How often I wished to gather together thy children as a hen gathers her own brood under her wings, and ye would not! Behold, your house is abandoned to you. And I say to you, Ye shall not see Me, until ye say, Blessed is He that cometh in the name of the Lord!

s. John 11:
1-6

§ 111. Now a certain man was sick, Lazarus of Bethany, of the village of Mary and Martha her sister. And it was the Mary who 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. And Jesus, hearing it, said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it.

Now Jesus loved Martha, and her sister, and Lazarus. When therefore He heard that he was sick, He then abode in the place where He was two days.

s. Luke 14:
1-24

§ 112. And it came to pass, when He went into the house of one of the rulers of the Pharisees on a Sabbath, to

* ἐρεῖ, † λέγων.

eat bread, that they were watching Him. And behold, a certain dropsical man was before Him. And Jesus answering spoke to the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath or not? But they were silent. And taking hold of him, He healed him, and let him go. And He said to them, Who is there of you whose son or ox shall fall into a well, and he will not straightway draw him up on a Sabbath day? And they could not answer again to these things.

And He spake a parable to those who were bidden, having marked how they chose out the chief places; saying to them, When thou art invited (*κληθῆσῃς*) by any one to a marriage feast, recline not in the first place at table, lest one more honorable than thou may have been invited by him. And he that invited thee and him, shall come and say to thee, Give place to this man; and then thou shalt begin with shame to take the last place. But when thou art invited, go and recline in the last place; that when he that has bidden thee comes, he may say to thee, Friend, go up higher. Then wilt thou have glory in the presence of all those who are reclining at table with thee. For every one that exalts himself shall be humbled; and he that humbles himself shall be exalted.

And He said to him also who had invited Him, When thou makest a breakfast or supper, call not thy friends, nor thy brothers, nor thy kinsmen, nor rich neighbors; lest they also call thee again, and it becomes a recompense to thee. But when thou makest an entertainment, call poor men, maimed, lame, blind: and blessed shalt thou be: because they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.

And one of those who reclined at table with Him, hearing these things, said to Him, Happy is he who shall eat bread in the kingdom of God. But He said to him, A certain man made a great supper, and invited many. And he sent his servant, at the hour of the supper, to say to those who were invited, Come, for things are now ready. And they all, with one mind began to excuse themselves. The first said to him, I have bought a field, and have need to 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 try 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 reported these things to his lord. 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, it is done as thou didst direct, and yet there is room. And the lord said to the servant, Go out into the highways and side-paths, and constrain them to come in, that my house may be filled. For I say to you, that no one of those men who were invited, shall taste of my supper.

s. Luke 14:
25-35

§ 113. Now great crowds were going with Him; and turning, He said to them, If any one comes to Me, and hates not his own father, and mother, and wife, and children, and brothers, and sisters, and yet further (*ἐτι τε*) his own life also, he cannot be My disciple. Whoever does not bear his own cross, and come after Me, cannot be My disciple. For who of you, wishing to build a tower, does not first sit down, and count the cost, whether he has wherewith to complete it? Lest haply when he has laid a foundation, and is not able to finish it, all that behold begin to mock him, saying, This man began to build, and was not able to finish! Or what king going to encounter another king, in war, will not sit down first, and consult, whether he is able with ten thousand to meet him who comes against him with twenty thousand? And if not, while he is yet a great way off, he sends an embassy, and asks conditions of peace. So therefore whoever of you renounceth not all that hath cannot be My disciple. Salt therefore is good; but if the salt has become insipid (*μωρανθῆ*) wherewith 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.

s. Luke 15:

§ 114. Now there were drawing near to Him all the publicans and sinners to hear Him. And both the Pharisees and the Scribes murmured, saying, This man receives sinners, and eats with them.

And He spake to them this parable, saying, What man of you, having a hundred sheep, and having lost one, does

not leave the ninety and nine in the wilderness, and go after the lost one until he finds it? And having found it, he lays it on his shoulders, rejoicing. And coming home, he calls together the friends and the neighbors, saying to them, Rejoice with me: because I found my sheep which was lost. I say to you, that there will be joy in heaven over one sinner that repents, more than over ninety and nine righteous persons, who have no need of repentance.

Or what woman having ten pieces of money (*δραχμας*) if she lose one piece, does not light a lamp, and sweep the house, and seek carefully until she find it? And having found it, she calls together her female friends and neighbors, saying, Rejoice with me: because I found the piece which was lost. So, I say to you, there is joy in the presence of the angels of God over one sinner that repents.

And He said, A certain man had two sons. And the younger of them said to his father, Father, give me the portion of the estate that falls to me. And he divided to them his living. And not many days after, the younger son gathered all together, and went abroad into a far country, and there wasted his estate in 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 longed to be filled with the husks that the swine were eating; and no one gave to him. But coming to himself, he said, How many hired servants of my father have bread enough and to spare (*περισσεύονται*) and I am here perishing of hunger. I will arise and go to my father, and will say to him, Father, I have sinned against heaven and before thee; I am no longer 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 a great way off his father saw him, and had compassion, and ran and fell on his neck, and kissed him much. And the son said to him, Father, I have sinned against heaven, and before thee; I am no longer worthy to be called thy son.* But the father

*Westcott and Hort have here in brackets [*ποίησόν με ὡς ἕνα τῶν μαθιῶν σου*] The American Bible Union revisers of 1891 reject it.

said to his servants, Bring forth quickly a robe, the best, and put it on him; and put a ring on his hand, and sandals 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, was lost and is found. And they began to make merry.

Now his elder son was in the field. And as in coming he drew near to the house he heard music and dancing, calling to him one of the servants (*παῖδες*) he inquired what these things might be. And he said to him, Thy brother is come; and thy father killed the fatted calf: because he received him safe and sound. But he was angry, and would not go in; and his father came out and entreated him. And he answering said to his father, Lo, so many years do I serve thee, and never transgressed a commandment of thine; and to me thou never gavest a kid that I might make merry with my friends. But when this thy son came, who devoured thy living with harlots, thou didst kill for him the fatted calf. And he said to him, Child, thou art ever with me, and all that is mine is thine. But we ought to have made merry and rejoiced: because this thy brother was dead and is alive; and was lost and is found.

8. Luke 16:
2-13

§ 115. And He said also to His disciples, There was a certain rich man, who had a steward; and he was accused to him as wasting his goods. And having called him, he said to him, What is this that I hear about thee? Render the account of thy stewardship; for thou canst no longer be steward. And the steward said within himself, What shall I do? for my lord takes away from me the stewardship. 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 own houses. And calling to him each one of his lord's debtors, he said to the first, How much owest thou to my lord? And he said, A hundred baths (*βάτους*) of oil. And he said to him, Take thy writing, and sit down quickly, and write fifty. Then said he to another, And how much dost thou owe? And he said, A hundred cors (*κόρους*) of wheat. He says to him, Take thy writing, and write eighty. And the lord commended the unright-

eous steward, because he had done prudently. For the sons of this world (*αἰῶνος*) are more prudent toward their own generation than the sons of light. And I say to you, Make to yourselves friends out of the mammon of unrighteousness, that when it fails, they may receive you into the everlasting tabernacles. He that is faithful in the least is faithful also in much; and he that is unrighteous in the least is unrighteous also in much. If therefore ye were not faithful in the unrighteous mammon, who will entrust to you the true riches? And if ye were not faithful in that which is another's, who will give you your own? No household-servant (*οἰκέτης*) can serve two lords: for either he will hate the one, and love the other, or he will hold to one, and depise the other. Ye cannot serve God and mammon.

§ 116. And the Pharisees, who were lovers of money, s. Luke 16: 14-31 were hearing all these things, and scoffing at Him. And He said to them, Ye are they who are justifying yourselves before men; but God knows your hearts; for that which is high among men is abomination before God.

The law and the prophets were until John; from that time the gospel of the kingdom of God is preached, and every one rushes (*βιάζεται*) into it. But it is easier for heaven and earth to pass away than for one tittle to fall. Every one who puts away his wife and marries another, commits adultery; and he who marries one that is put away from a husband commits adultery.

Now there was a certain rich man, and he was clothed in purple and fine linen, making merry, splendidly (*λαμπῶς*) every day. And a certain poor man named Lazarus was laid at his gate, full of sores, and desiring to be filled 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 poor man died, and he was borne away by the angels into Abraham's bosom. The rich man also died, and was buried; and in Hades, lifting up his eyes, being in torments, he sees Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, pity* me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue;

*ἐλέησον).

for I am in anguish in this flame. But Abraham said, Child, remember that in thy lifetime thou receivest thy good things in full, and Lazarus in like manner the evil things: but now here, he is comforted and thou art in anguish. And in all this, between us and you a great gulf (*γάσμου*) is fixed: that they who would pass from hence to you may not be able, and none from thence may cross over to us. And he said, I pray thee therefore, father, that thou wouldst send him to my father's house: for I have five brother's: that he may testify to 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 arise from the dead, they will repent. But he said to him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

s. Luke 17:
1-10

§ 117. And He said to His disciples, It is impossible that stumbling-blocks (*σκάνδαλα*) should not come; but woe to him through whom they come! It is profitable for him if a millstone is placed about his neck, and he is 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 to thee, saying, I repent, thou shalt forgive him.

And the apostles said to the Lord, Increase our faith. And the Lord said, If ye have faith as a grain of mustard seed, ye would say to this sycamine-tree, Be rooted up, and be planted in the sea: and it would have obeyed you. But who is there of you, having a servant plowing, or feeding cattle, that will say to him, when he has come in from the field, Come straightway and recline at table; and will not rather say to him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken, and afterward thou shalt eat and drink? Does he thank the servant, because he did the things that were commanded? So also ye, when ye shall have done the things that were commanded you, say, We are unmeritorious (*ἀχρεῖοί*) servants; we have done those things which it was our duty to do.

§ 118. After this* He saith to the disciples, Let us go s. John 11: 7-46 into Judea again. The disciples say to Him, Rabbi, the Jews were seeking but now to stone Thee; and goest thou there again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbles not, because he sees the light of this world. But if any one walk in the night, he stumbles, because the light is not in him.

These things spake He; and after this He saith to them, Lazarus, our friend, has fallen asleep; but I go that I may awake him out of sleep. The disciples therefore said to Him, Lord, if he has fallen asleep, he will recover (*σωθήσεται*). Now Jesus had spoken about his death; but they thought He spake of taking rest in sleep. Then Jesus therefore said to them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, in order that ye may believe. But let us go to him. Thomas, who is called Didymus, said therefore to his fellow disciples, Let us also go that we may die with him.

So when Jesus came, He found that he had already been four days in the tomb. Now Bethany was near to Jerusalem, about fifteen furlongs (*σταδίων*) off. And many of the Jews had come to Martha and Mary, to comfort them concerning their brother.

Martha therefore, when she heard that Jesus was coming went and met Him; but Mary sat in the house. Martha therefore said to Jesus, Lord, if Thou hadst been here, my brother had not died. And even now, I know that whatever Thou askest of God, God will give to Thee. Jesus saith to her, Thy brother shall rise again. Martha said to Him, I know that he will rise again in the resurrection at the last day. Jesus said to her, I am the Resurrection and the Life; he that believeth on Me, though he were dead, yet shall he live; and whosoever, liveth and believeth in Me, shall never die.† Believest thou this? She saith to Him, Yea, Lord: I have believed that Thou art the Christ, the Son of God, He that cometh into the world.

And having said this, she went away and called Mary her sister, secretly, saying, The Teacher is come, and calls thee.

*See John 11:6 §109.

†μη ἀποθάνη εἰς τὸν αἰῶνα).

And she, when she heard it, arose quickly, and came to Him. Now Jesus had not yet come into the village, but was still in the place where Martha met Him. The Jews therefore who were with her in the house and comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going to the tomb to weep there. Mary therefore, when she came where Jesus was, seeing Him, fell down at His feet, saying to Him, Lord, if Thou hadst been here, my brother had not died. Jesus therefore, when He saw her weeping, and the Jews weeping who came with her, groaned in spirit, and was agitated. (*ἐταραξεν ἑαυτὸν*) And He said, Where have ye laid Him? They say to Him Lord, come and see. Jesus wept. The Jews therefore said, Behold how he loved him! And some of them said, Could not this man, who opened the eyes of the blind man, have caused that even this man should not die? Jesus therefore again groaning in Himself, cometh to the tomb. Now it was a cave, and a stone lay on it. Jesus says, Take away the stone. The sister of him that was dead, Martha, says to Him, Lord, by this time he is offensive: for he has been dead four days. Jesus says to her, Said I not to thee, that, if thou believest, thou shalt 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 didst hear Me. And I know that Thou always hearest Me; but for the multitude standing around, I said it: that they may believe that Thou didst send Me. And having 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 says to them, Loose him, and let him go.

Many therefore of the Jews who came to Mary, and beheld what He did, believed on Him. But some of them went away to the Pharisees, and told them what Jesus did.

§ 119. The chief priests therefore, and the Pharisees gathered a Sanhedrin, and said, What do we? for this man does many signs. If we allow him thus, all will believe on him; and the Romans will come, and take away both our place and nation. But a certain one of them, Caiaphas, being

high priest that year, said to them, Ye know nothing at all ; nor do ye consider that it is expedient for you that one man die for the people, and not the whole nation perish. And this he spake not of himself ; but being high priest that year, he prophecied that Jesus was about to die for the nation ; and not for the nation only ; but that He might also gather together into one the children of God that were scattered abroad. So from that day forth, they took counsel that they might put Him to death.

Jesus therefore no longer walked openly among the Jews ; but departed thence into the country near to the wilderness, to a city called Ephraim, and there He abode with His disciples.

§ 120. And it came to pass, on the journey to Jerusalem, s. Luke 17: 11-19 He was going through the midst of Samaria and Galilee. And as He was entering into a certain village, there met Him ten leprous men, who stood afar off. And they lifted up their voice, saying, Jesus! Master! (*ἐπιστάτα*) pity us. And seeing it, He said, Go show yourselves to the priests. And it came to pass, as they went, they were cleansed. And one of them, seeing that he was healed turned back, with a loud voice glorifying God, and fell on his face at His feet giving thanks to Him ; and he was a Samaritan. And Jesus answering said, Were not the ten cleansed? But where are the nine? Were none found returning to give glory to God, except this stranger. And He said to him, Arise and go ; thy faith hath saved thee.

§ 121. And being asked by the Pharisees, When comes s. Luke 17: 20-37 the kingdom of God? He answered them and said, The kingdom of God cometh not with observation ; nor will they say, Lo, here! or there! for behold the kingdom of God is in the midst (*ἐντὸς*) of you. And He said to the disciples, There will come days, when ye will long to see one of the days of the Son of man, and ye will not see it. And they will say to you, Lo! there ; or, Lo! here. Go not away nor pursue. For as the lightning when it lighteneth out of the one part under heaven, shines unto the other part under heaven, so the Son of man will be. But first He must suffer many things, and be rejected by this generation. And as it came

to pass in the days of Noah, so will it also be in the days of the Son of man. They were eating, were drinking, were marrying, were giving in marriage, until the day when Noah entered into the ark, and the flood (*κατακλυσμός*) came and destroyed all. In like manner even as it came to pass in the days of Lot; (they were eating, were drinking, were buying, were selling, were planting, were building; but in the day when Lot went out from Sodom), and rained fire and brimstone from heaven, and destroyed them all. After the same manner will it be, in the day that the son of man is revealed. In that day, he who shall be on the house-top, and his goods in the house, let him not go down to take them away; and he that is in the field, let him likewise not turn back. Remember Lot's wife. Whosoever seeks to gain his life will lose it, but whoever shall lose, will preserve it. I say to you, in that night there will be two in one bed; one will be taken, and the other left. There will be two women grinding together; the one will be taken, and the other will be left.* And they answering say to Him, Where, Lord? And He said to them, Where the body is, there will the vultures also be gathered together.

§. Luke 13:
1-14

§ 122. And He spake a parable to them, to the end that they ought always to pray, and not to faint; saying, There was in a city a judge, who feared not God nor regarded man. And there was a widow in that city; and she kept coming to him, saying, Right me of my adversary. And he would not for a time; but afterward he said within himself, Though I fear not God, nor regard man, yet because this widow troubles me, I will do her justice: lest by her perpetual coming (*εἰς τέλος ἐρχομένη*) she wear me out. And the Lord said, Hear what the judge of unrighteousness says! And will not God effect the vindication of His elect, who cry to Him day and night, and He is long suffering over them? I say to you, He will vindicate them speedily. Howbeit, when the Son of man comes, will He find the faith on the earth?

And He spake also this parable to some who trust in

*Many ancient documents add, "There shall be two men in the field; the one will be taken and the other left."—See Matt. 24: 40.

themselves that they are righteous, and despise the rest: 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 acquire. But the publican, standing afar off, would not even lift up his eyes unto heaven; but was smiting upon his breast, saying, God be merciful (*ἰλδσθητι*) to me the sinner! I say to you, this man went down to his house justified, rather than the other. For every one that exalts himself shall be humbled; but he that humbles himself shall be exalted.

§ 123. And it came to pass, when Jesus finished these sayings, rising up thence He departed from Galilee; and came into the borders of Judea beyond Jordan. And great multitudes followed Him, and came together to Him again, and He healed them there; and as He was wont, He again taught them.

s. 5. Matt. 19:
1-12
Mark 10:
1-12

And there came to Him Pharisees, tempting Him and saying, Is it lawful for a man to put away his wife for every cause? And He answering them said, What did Moses command you? And they said, Moses permitted to write a bill of divorcement, and to put her away. And He answering said to them, Have ye not read, that He who made them from the beginning 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 two shall become one flesh? So that they are no longer two, but one flesh. What therefore God joined together, let not man put asunder.

They say to Him, Why then did Moses command to give a writing of divorcement, and to put her away? But Jesus said to them, Moses for your hardness of heart suffered you to put away your wives, and wrote you this command; but from the beginning it has not been so;—from the beginning of the creation, male and female made He them. And I say to you, whoever putteth away his wife, except for fornication, and marrieth another, commits adultery.

And in the house the disciples asked Him again concerning this. And He saith to them, Whosoever puts away his

wife, and marries another, commits adultery against her; and if she herself puts away her husband, and marries another, she commits adultery.

The disciples say to Him, If the case of the man is so with his wife, it is not expedient to marry. But He said to them, Not all men can receive this saying, but they to whom it is given. For there are eunuchs, who were so born from the mother's womb; and there are eunuchs, who were made eunuchs by men; and there are eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He that is able to receive it, let him receive it.

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

§ 124. Then they brought to Him little children—their babes, that He might touch them—put His hands on them and pray. And the disciples seeing it rebuked them. But Jesus seeing it, was much displeased; and calling them to Him said, Suffer the little children to come to Me, and forbid them not: for of such is the kingdom of heaven—of God. Verily I say to you, whoever does not receive the kingdom of God as a little child, shall in nowise enter therein. And He folded them in His arms and blessed them, putting His hands upon them. And He departed thence.

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

§ 125. And as He was going forth into ($\epsilon\iota\varsigma$) the way, there ran to Him a certain ruler, who kneeling to Him asked Him, saying, Good Teacher, what good thing shall I do that I may inherit eternal life? And Jesus said to him, Why callest thou me good? No one is good but one, God.—Why dost thou ask Me concerning good? One is the Good. Thou knowest the commandments:—If thou wishest to enter into life, keep the commandments. He says to Him, Which? And Jesus said,

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not bear false witness.

Do not steal.

Do not defraud.

Honor thy father and thy mother. And

Thou shalt love thy neighbor as thyself.

The young man says to Him, Teacher, all these things I observed from my youth; what lack I yet? And Jesus look-

ing on him, loved him, and said to him, One thing thou lackest: if thou wishest to be perfect, go, sell whatever thou hast, and distribute to the poor, and thou shalt have treasure in heaven; and come, follow Me. But when the young man heard the saying, he became gloomy (*στυγνῶσας*)—very sorrowful: and he went away grieved: for he was very rich—he was one that had great possessions.

And Jesus seeing him, looking around on His disciples, said, How hardly shall they that have riches enter into the kingdom of God!—Verily I say to you, it is difficult for a rich man to enter into the kingdom of heaven! And the disciples were astonished at His words. But Jesus answering says to them, Children, how difficult it is to enter into the kingdom of God! And again I say to you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. And the disciples hearing it,—they who heard it, were exceedingly amazed, saying to Him, And who then can be saved? But Jesus looking on them said to them, With men this is impossible; but not with God. The things that are impossible with men are possible with God:—for all things are possible with God.

And Peter answering began to say to Him, Behold, we forsook our own—left all, and followed Thee; what then shall we have? And Jesus said to them, Verily I say to you, that ye who followed Me, in the regeneration, when the Son of man shall sit on the throne of His glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel. And every one—there is no one who left houses, or brothers, or sisters, or father, or mother, or children, or lands, for My name's, and for the gospel's sake—for the sake of the kingdom of God, who shall not receive manifold more—a hundred fold now in this time, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions; and in the world (*αἰῶνι*) to come inherit eternal life. But many first will be last, and last first.

§ 126. For the kingdom of heaven is like to a man s. Matt. 20: 1-16 who is a householder, who went out early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a denary a day, he sent them into his vineyard.

And he went out about the third hour, and found others standing in the market-place inactive (*ἀργούεις*). And he said to them, Go ye also into the vineyard, and whatever is right, I will give you. And they went. (*ἀπῆλθον*). Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh he went out, and found others standing, and saith to them, Why stand ye here all the day inactive? They say to him, Because no one hired us. He says to them, Go ye also into the vineyard. And when evening came, the lord of the vineyard says to his steward, Call the laborers, and pay them the hire, beginning from the last unto the first. And them that were hired about the eleventh hour came, and received each a denary. But when the first came, they supposed that they should receive more; and they also received each a denary. And receiving it, they murmured against the householder, saying, These last made one hour, and thou madest them equal to us, who bore the burden of the day, and the burning heat. But he answering one of them said, Friend, I do not wrong thee; didst thou not agree with me for a denary? Take up what is thine, and go. But I will to give to this last, even as to thee. Is it not lawful for me to do what I will with my own? Or is thine eye evil because I am good. So the last will be first, and the first last.

9.5. Matt. 20:
17-19
Mark 10:
32-34
Luke 18:
32-34

§ 127. And they were in the way going up to Jerusalem; and Jesus was going before them; and they were amazed, and those who followed were afraid. And again He took with Him the twelve disciples apart and began to tell them the things that were about to happen to Him; and He said to them, Behold we are going up to Jerusalem, and all the things written through the prophets will be accomplished to the Son of man:—The Son of man will be delivered up to the chief priests and scribes; and they will condemn Him to death, and will deliver Him up to the Gentiles; and they will mock Him, and insult Him, and spit upon Him, and will scourge Him, and will crucify and kill Him; and on the third day He will rise up—will be raised up.

And they understood none of these things; and this saying was hidden from them, and they knew not the things that were said.

§ 128. Then came to Him the mother of the sons of Zebedee with her sons, James and John, bowing down to Him and asking a certain thing of Him—saying to Him, Teacher, we would that Thou shouldst do for us whatever we ask. And He said to her, What wilt thou? She says to Him, Command that these my two sons sit, one on Thy right hand, and one on Thy left in Thy kingdom.—He said to them, What do you wish I should do for you? And they said to Him, Grant to us that we may sit, one on Thy right hand, and one on the left, in Thy glory. But Jesus answering said to them, Ye know not what ye are asking. Are ye able to drink the cup that I am about to drink, or to be baptized the baptism that I am baptized? And they said to Him, We are able. Jesus said to them, The cup that I drink—My cup, indeed ye shall drink; and the baptism that I am baptized ye will be baptized; but to sit on My right hand, or on My left, is not Mine to give; but is for them for whom it has been prepared of My Father. And the ten, hearing it, began to be much displeased with the two brothers, James and John. And Jesus, calling them to Him, says to them, Ye know that they who are recognized as rulers over the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be—it is not so among you; but whosoever wishes to be great among you, shall be your minister; and whosoever wishes to be first among you, shall be your servant—shall be servant of all: even as the Son of man also came not to be ministered to, but to minister, and to give His life a ransom for many.

s.s. Matt 20:
20-23
Mark 10:
35-45

§ 129. And they came to Jericho. And He entered in and was passing through Jericho. And behold a man called by name, Zaccheus, a chief publican; and he was rich. And he was seeking to see Jesus, who He was; and he could not on account of the crowd, because he was small in stature. And running before, he climbed up into a sycamore tree to see Him: because He was about to pass along that way. And Jesus, when He came to the place, looked up and said to him, Zaccheus, make haste and come down: for to-day I must abide in thy house. And he made haste and came down, and received Him joyfully. And seeing it they all murmured,

s.s. Mark 10:
46
Luke 19:
1-28

saying, He went in to be a guest with a man that is a sinner. And Zaccheus stood and said to the Lord, Behold, Lord, the half of my goods (*ὑπαρχόντων*) I give to the poor; and if I have wrongfully exacted ought from any one, I restore fourfold. And Jesus said to him, This day is salvation come to this house, inasmuch 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 were hearing these things, He added and spake a parable, because He was near to Jerusalem, and it seemed to them (*δοκεῖν αὐτοῖς*) 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 calling ten servants of his, he gave them ten minas,* (*μνᾶς*) and said to them, Do business till I come. But his citizens hated him, and sent an embassy after him, saying, We do not wish this man to reign over us. And it came to pass, when he had returned, having received the kingdom, that he commanded these servants, to whom he had given the money, to be called to him that he might know what they had transacted (*διεπραγματεύσαντο*). And the first came before him, saying, Lord, thy mina gained ten minas. And he said to him, Well done, good servant: because thou wast faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy mina made five minas. And he said also to this man, Be thou over five cities. And the other came, saying, Lord, behold thy mina, which I kept laid up in a napkin: for I feared thee, because thou art a harsh man; thou takest up what thou layest not down, and reapest what thou didst not sow. He says to him, Out of thy mouth will I judge thee, wicked servant. Thou knewest that I am a harsh man, taking up what I laid not down, and reaping what I did not sow; and why didst thou not put my money in bank? (*ἐπὶ τράπεζαν*) and I, at my coming, should have exacted it with interest. And he said to those that stood by, Take away from him the mina, and give it to him that has the ten minas. And they said to him, Lord, he has ten minas. I say to you, to every one that has shall

*The mina is about £41, 13 s.

be given ; but from him that has not, even what he has shall be taken away. But these my enemies, who would not that I should reign over them, bring hither, and slay them before me.

And having spoken these things, He went on before, going up to Jerusalem.

§ 130. And as He was going forth from Jericho* with His disciples, a great multitude followed Him. And behold, two blind men† sitting by the way side.—The son of Timæus, Bartimæus, a blind beggar, was sitting by the way-side begging. And hearing a crowd passing by, he inquired what this was. And they told him that Jesus the Nazarene was passing by.—Hearing that Jesus was passing by, they cried, saying, Lord, have mercy on us, Thou Son of David!—And he (Bartimæus) began to cry out—he called out aloud, saying, Jesus, Son of David, have mercy on me! And many—they who went before, rebuked him, that he should hold his peace.—And the multitudes rebuked them, that they should be silent, but they cried the more, saying, Lord, have mercy on us, Thou Son of David!—He kept crying all the more, Son of David, have mercy on me! And Jesus stood still, and called them—and said, Call him.—and commanded him to be brought near. And they call the blind man, saying to him, Be of good cheer ; rise, He calls thee. And he, casting away his garment, sprang up and came to Jesus. And when he was come near, He asked them, saying, What do ye wish I should do to you? They say to Him, Lord, that our eyes may be opened.—The blind man said to Him, Rabboni, Lord, that I may see again (*ἀναβλέψω*). And Jesus, moved with compassion, touched their eyes. And Jesus said to him, See again (*ἀναβλέψου*)—go ; thy faith hath saved thee.—And straightway they saw again, and followed Him in the way ;—he, glorifying God. And all the people, seeing it, gave praise to God.

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

*From Luke's use of *ἐνγγίξειν* * *εἰς* it is possible, though not probable, that §130 and §129 should exchange places.

†Matthew reports the two, while Mark and Luke again report only the most prominent, most impulsive, most striking case.

s. John 11:
55-57

§ 131. Now the Passover of the Jews was at hand; and many went up to Jerusalem out of the country, before the Passover, that they might purify themselves. They sought therefore for Jesus, and said with each other, 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 orders, that, if any one knew where He was, he should make it known (*μηνύσθαι*), that they might seize Him.

s. John 12:
1, 9-11

§ 132. Jesus therefore six days before the Passover, came to Bethany, where Lazarus was, whom Jesus raised from the dead. The great multitude of the Jews therefore knew that He was there: and they came, not because of Jesus only, but that they might see Lazarus also, whom He raised from the dead. But the chief priests consulted that they might put Lazarus also to death; because through him many of the Jews were going away, and believing on Jesus.

VIII.

THE CHRIST'S LAST PASSOVER WEEK. (SEVEN DAYS, A. D. 30.) HIS PASSION, DEATH, AND BURIAL.

s.s. Matt. 21:
1-11
Mark 11:
1-11
Luke 19:
29-44
John 12:
12-19

§ 133. And it came to pass when they drew near to Jerusalem, to Bethpage, and Bethany, at the mount called the mount of Olives, Jesus sent two of His disciples, saying to them, Go into the village that is over against you—the opposite village, in which straightway as ye are entering, ye will find an ass tied, and a colt with her—a colt tied whereon no man ever yet sat; loose them, and bring them to Me. And if any one say aught to you, if any one ask you, why are ye loosing him? Thus shall ye say, The Lord has need of them; He sends him again hither.—And straightway he will send them.

Now all this has come to pass, that it might be fulfilled which was spoken through the prophet, saying,

Say to the daughter of Zion,
Behold, thy King comes to thee,
Meek, and riding on an ass,
And on a colt, the foal of a beast of burden.*

**δπουρίου*

And the disciples that were sent, departed and found a colt tied at the door without on the road—they found even as He said to them—and did as Jesus directed them. And as they were loosing the colt, some of those who were standing there, its owners said to them, Why—what do ye loosing the colt? And they said to them as Jesus said, The Lord has need of him: and they let them go. And they brought the ass and the colt to Jesus. And having thrown their garments on the colt, they set Jesus thereon.—Jesus having found a young ass, sat upon it; as it is written.

Fear not daughter of Zion.
Behold, thy King comes,
Sitting on an ass's colt.

And as He went, most of the multitude spread their own garments in the way; and others cut branches from the trees—cutting them from the fields; and strewed them in the way.—And a great multitude that had come to the feast, hearing that Jesus was coming to Jerusalem, took branches of the palm-trees, and went forth to meet Him, and cried,

Hosanna!* Blessed is he who comes in the name of
the Lord!
Even the King of Israel.

And as He was drawing near at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the miracles which they saw, saying,

Blessed is the King Who comes in the name of the
Lord!
Peace in heaven, and glory in the highest!

And the multitudes that went before Him and that followed, cried, saying,

Hosanna to the Son of David! Hosanna!
Blessed is He Who comes in the name of the Lord!
Blessed is the coming Kingdom of our father, David:
Hosanna in the highest!

These things understood not His disciples at first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they did these things to Him. The multitude therefore that were with Him when

*i. e. Save now! See Psalm 118: 25-26.

He called Lazarus out of the tomb and raised him from the dead were testifying. Through this also the multitude went and met Him, because they heard that He had done this sign. The Pharisees therefore said among themselves, Ye see that ye prevail nothing: behold, the world has gone after him.

And some of the Pharisees from the crowd, said to Him, Teacher, rebuke thy disciples. And answering He said, I tell you, If these shall hold their peace, the stones will cry out.

And when He came near, seeing the city, He wept over it, saying, If thou, even thou, hadst known in this day, the things that belong to peace! But now they are hidden from thine eyes. For days will come upon thee, when thine enemies will cast a rampart against thee, and compass thee round, and shut thee in on every side, and will dash thee to the ground, and thy children within thee; and will not leave stone upon stone (*λίθον ἐπὶ λίθον*) because thou knewest not the season of thy visitation.

And He entered into Jerusalem.—And when He entered into Jerusalem, all the city was moved, saying, Who is this? And the multitudes said, This is the prophet Jesus, from Nazareth of Galilee. And He entered into the temple.

s. s. John 12:
20-36
Mark 11:
11

§ 134. Now there were certain Greeks among those who came up to worship at the feast. These therefore came to Philip who was from Bethsaida of Galilee, and asked Him, saying, Sir, we would see Jesus. Philip comes and tells Andrew: Andrew and Philip come and tell Jesus. And Jesus answers them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say to you, except a grain of wheat fall into the ground and die, it abides alone; but if it die, it bears much fruit. He that loveth his life, loseth it; and he that hateth his life in this world (*αἰώνιον*) shall keep it unto life eternal. If any one serve Me, let him follow Me: and where I am, there also shall my servant be. If any one serve Me, him the Father will honor. Now is My soul troubled: and what shall I say? Father, save Me from this hour? But for this I came unto this hour. Father, glorify Thy name. There came therefore a voice from heaven, saying, I have both glorified it, and will glorify

it again! The multitude therefore that stood and heard, said it had thundered; others said, An angel has spoken to Him. Jesus answered and said, This voice hath not come for Me; but for you. 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 to Myself. And this He said, signifying the manner of death He was about to die. The multitude therefore answered Him, We have heard out of the law, that the Christ abideth for ever: and how sayest thou, that the Son of man must be lifted up? who is this Son of man? Jesus said therefore to them, Yet a little while the Light is among you. Walk while ye have the Light that darkness overtake you not: and he that walks in the darkness knows not whither he goes. While ye have the Light, believe on the Light, that ye may become sons of light.

These things spake Jesus, and departing He hid Himself from them.

And having looked around on all things, the hour being s. Mark. now late, He went out to Bethany with the twelve.

§ 135. And in the morning, on the morrow when they s.s. Matt. 21: 18-19 had come out from Bethany, returning to the city, He was Mark 11: 12-14 hungry. And seeing a single fig-tree by the wayside afar off having leaves, He came, if perhaps He might find anything thereon. And coming to it He found nothing thereon but leaves only; for it was not the season of figs. And answering He said to it, May no one eat fruit from thee any more forever—No more shall fruit come from thee forever. And His disciples heard it;—And immediately the fig-tree withered away.

§ 136.* And they come to Jerusalem. And Jesus en- s.s. Matt. 21: 12-17 tered into the temple, and began to cast out all those who sold Mark 11: 15-19 and bought in the temple, and overturned the tables of the Luke 19: 45-48 money-changers, and the seats of those who sold doves; and and suffered not that any one should carry a vessel through the 21: 37, 38 temple. And He taught, saying to them, Is it not written—It is written,

*Cf. § 19.

My house shall be called a house of prayer for all the nations?

But ye have made it a den of robbers.

And the chief priests and the scribes heard it.—And He was teaching daily in the temple. But the chief priests and scribes and the foremost men of the people were seeking how to destroy Him: for they feared Him: for all the multitude was astonished at His teaching. And they could not find what to do: for all the people hung upon Him, listening.

And the blind and the lame came to Him in the temple; and He healed them. But the chief priests and the scribes, seeing the wonders that He did, and the children that were crying in the temple, and saying,

Hosanna to the Son of David!

were indignant, and said to Him, Dost thou hear what these are saying? And Jesus says to them, Yea; did ye never read, From the mouth of babes and sucklings Thou hast perfected praise? And leaving them, He went forth out of the city to Bethany, and lodged there.

And during the days He was teaching in the temple.—And whenever it became late ($\delta\psi\acute{\epsilon}$) they went forth out of the city.—During the nights, going out, He lodged in the mount that is called the Mount of Olives. And all the people were coming early in the morning to Him in the temple to hear Him.

s. s. Matt. 21:
21-22
Mark 11:
20-25

§ 137. And as they passed by in the morning, they saw the fig-tree dried up from the roots. And Peter calling to remembrance says to Him, Rabbi, behold, the fig-tree which Thou didst curse is withered away. And the disciples seeing it wondered, saying How the fig-tree did immediately wither away! And Jesus answering said to them, Have faith in God. Verily I say to you, if ye have faith, and doubt not, not only shall ye do what is done to the fig-tree, but even if ye say to this mountain, Be thou taken up and cast into the sea, it shall be done. Whoever says to this mountain, Be thou taken up and cast into the sea; and doubts not in his heart, but believes that what he says comes to pass; he shall have it. And all things whatever ye ask in prayer, believing, ye shall receive. Therefore I say to you, All things whatever

ye pray and ask for, believe that ye received, and ye shall have them. And whenever ye stand praying, forgive, if ye have aught against any one: that your Father also Who is in heaven may forgive you your trespasses.

§ 138. And they come again into Jerusalem. And when He came into the temple—as He was walking about in the temple teaching the people and preaching the gospel, there came upon Him the chief priests and the scribes with the elders of the people, and spoke, saying to Him, Tell us; By what authority art thou doing these things? Or who is he that gave thee this authority, to do these things? And Jesus answering said to them, I also will ask you one question (*λόγον*) which if ye tell Me, I too will tell you by what authority I am doing these things. The baptism of John, whence was it? from heaven or from men? Answer Me. And they reasoned with themselves, saying, If we say, From heaven; he will say, Why then did ye not believe him? But if we say, From men, we fear the multitude—All the people will stone us: for they are persuaded that John was a prophet.—They feared the people: for all held John to be a prophet indeed. And answering they say to Jesus, We know not whence. And Jesus said to them, Neither do I tell you, by what authority I am doing these things.

s.s. Matt. 21:
23-32
Mark 11:
27-32: 1
Luke 20:
1-8

§ 139. And He began to speak unto them in parables. But what think ye? A man had two children; (*τέκνα*) and he came to the first, and said, Child, go work to-day in the vineyard. And he answering said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answering said, I go, sir; and went not. Which of the two did the father's will? They say, The first. Jesus says to them, Verily I say to you, that publicans and harlots go into the kingdom of God before you. For John came to you in the way of righteousness, and ye did not believe him; but the publicans and the harlots believed him; and ye, when ye saw it, did not even repent afterward, that ye might believe him.

s.s. Mark 12:
1
Matt. 21:
28-32

§ 140. Hear another parable.

There was a man that was a householder, who planted a

s.s. Matt. 21:
33-46
Mark 12:
1-12
Luke 20:
9-13

vineyard, and set a hedge around it, and dug a wine press—a wine vat in it, and built a tower, and let it out to husbandmen and went abroad for a long time. And when the season of the fruits drew near, he sent to the husbandmen a servant that he might receive from the husbandmen of the fruits of the vineyard; but the husbandmen took him and beat him, and sent him away empty. And again he sent to them still another servant; and him also they beat, and wounded in the head, and handled shamefully, and sent him away empty. And he sent still a third, and they wounded him also, and cast him out. And he sent another; and him they killed. Again he sent other servants, more than the first—many others; and they did to them likewise; beating some and killing some, and stoning some. He had yet one, a beloved son. And the lord of the vineyard said, What shall I do? I will send my beloved son; perhaps they will reverence him.—And afterward he sent to them his son, saying, They will reverence my son. But the husbandmen seeing the son reasoned with each other, saying, This is the heir; come, let us kill him: and take his inheritance—and the inheritance will be ours. And taking him, they cast him forth out of the vineyard, and killed him.

When therefore the lord of the vineyard comes, what will he do to those husbandmen? They say to Him, He will miserably destroy those miserable men, and will let out the vineyard to other husbandmen, who will deliver over to him the fruits in their seasons.—He will come and destroy these husbandmen, and will give the vineyard to others.* And hearing it, they said, Let it not be (*μὴ γένοιτω*). But He looked on them and said, What then is this that is written? Have ye not in the scriptures read even this scripture,

The stone which the builders rejected,
The same is become the head of the corner;
This was from the Lord,
And it is marvellous in our eyes?

Therefore I say to you, The kingdom of God shall be taken away from you, and given to a nation bringing forth the fruits thereof. And every one that falls on that stone will be broken; but on whomsoever it falls, it will scatter him as

*Christ's response to His own question, as per Matthew and Mark.

dust. And the chief priests and Pharisees, hearing His parables knew that He spoke of them. And they and the scribes sought to lay hands on Him in that very hour; and while seeking to lay hold of Him, they feared the multitudes, since they held Him as a prophet. And they left Him, and went away.

§ 141. And Jesus answering spoke to them again in s. Matt. 22: 1-14 parables, saying,

The kingdom of heaven is like to a certain king, who made a marriage-feast for his son. And he sent his servants to call those who were invited to the marriage-feast; and they would not come. Again he sent other servants, saying, Tell those who are invited, Behold, I have prepared my breakfast; 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 away, one to his own farm, another to his merchandise; and the rest laid hold of his servants, and ill-treated and killed them. And the king was angry; and sending his armies, he destroyed those murderers, and burned their city. Then saith he to his servants, The wedding is ready, but they who were invited were not worthy. Go therefore to the partings (*διαζώδουζ*) of the roads, and as many as ye find, call 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 bridal hall was filled with guests.

And the king, coming in to behold the guests, saw there a man not clothed with a wedding-garment; and he saith to him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then the king said to the attendants, Bind him hand and foot, and cast him forth into the outer darkness. There will be the weeping and the gnashing of teeth! For many are called, but few chosen.

§ 142. Then the Pharisees went and took counsel, how s. Matt. 22: 15-22 they might ensnare Him in His speech. And they watched Him, and sent forth to Him spies, their disciples, with the Mark 12: 13-17 Herodians, who feigned themselves to be righteous men, that Luke 20: 20-26 they might take hold of His speech, so as to deliver Him up to the rule and the authority of the governor. And they come and say to Him, Teacher, we know that thou art true, and

teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men—that thou sayest and teachest rightly, and regardest not the person of any. Tell us therefore, What thinkest thou? Is it lawful to give tribute to Cæsar, or not? Shall we give, or shall we not give? But Jesus perceiving their wickedness—craftiness—knowing their hypocrisy, said to them, Why tempt ye Me? hypocrites! Show Me the tribute money—Bring Me a denary, that I may see it. And they brought to Him a denary. And He says to them, Whose is this image and superscription? They said to Him, Cæsar's. And Jesus said to them, Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's. And they were not able to take hold of the saying before the people—Hearing it they wondered—marvelled exceedingly at Him—They marvelled at His answer, and became silent, and left Him, and went away.

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

§ 143. And on that day there came up to Him some Sadducees, who say that there is no resurrection. And they asked Him, saying, Teacher, Moses wrote for us, that if a man's brother die, and leave a wife behind, and leave no child his brother should take the wife, and raise up seed to his brother. Now there were with us seven brothers; and the first took a wife, and dying left no seed—left his wife to his brother. And the second took her, and died, leaving no seed. And the third took her; and in like manner the seven also left no children, and died. Last of all the woman also died. In the resurrection therefore, whose wife of them does the woman become? For the seven had her for a wife.

But Jesus answering said to them, Ye err.—Is it not through this that ye err, because ye know not the scriptures, nor the power of God? The sons of this world (*αἰῶνος*) marry and are given in marriage; but they who are accounted worthy to attain to that world, and the resurrection from the dead, when they rise from the dead—in the resurrection, neither marry nor are given in marriage, for neither can they die any more: for they are equal to the angels—are as the angels who are in heaven, and are sons of God, being sons of the resurrection. But concerning the resurrection of the

dead; have ye not read in the book of Moses, at The Bush, that which was spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? That the dead are raised, even Moses showed, when he calls the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Now He is not the God of the dead, but of the living: for all live to Him. Ye greatly err.

And the multitudes, hearing, were astonished at His teaching. And some of the Scribes, answering, said, Teacher, thou saidst well. For they no longer dared to ask Him a question.

§ 144. But the Pharisees, hearing that He had put the Sadducees to silence, collected together. And one of them, a lawyer—one of the Scribes came to Him, having heard them questioning together, and knowing that He had answered them well, asked, tempting Him, Teacher, what commandment is first of all.—which is the great commandment in the law? Jesus answered and said to him, The first is, Hear, O Israel! The Lord God, our Lord is one; and thou shalt love the Lord thy God from all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the great and first commandment. A second is like to it—this, Thou shalt love thy neighbor as thyself. There is no other commandment greater than these. On these two commandments hangeth the whole law and the prophets.

And the Scribe said to Him, Well, Teacher, thou saidst truly that He is one, and there is no other beside Him; and to love Him from all the heart, and with all the understanding, and with all the strength, and to love one's neighbor as himself, is much more than all the whole burnt offerings and sacrifices. And Jesus, seeing that he answered intelligently said to Him, Thou art not far from the kingdom of God. And no one dared any longer to question Him.

§ 145. Now while the Pharisees were collected together,—Jesus, while teaching in the temple; answering asked them, saying, What think ye concerning the Christ? Whose son is He? They say to Him, The son of David. He saith to them, How then does David in the Spirit call Him, Lord?

s. s. Matt. 22 :
34-40
Mark 12 :
28-34

s. s. Matt. 22 :
41-46
Mark 12 :
35-37
Luke 20 :
41-44

For David himself says in the Holy Spirit—in the book of Psalms,

The Lord said to my Lord,
 Sit on My right hand,
 Till I make Thine enemies the footstool of Thy feet.

David therefore calls Him, Lord—If then David calls Him, Lord, how?—whence is He his son?—How say the scribes that the Christ is David's Son? And no one was able to answer Him a word; nor durst any one from that day question Him any more. And the great multitude heard Him gladly.

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

§ 146. Then Jesus spake to the multitudes, and to His disciples, saying, The scribes and Pharisees sat on Moses' seat. All therefore whatever they bid you, do and observe; but do not according to their works: for they say and do not. And they bind heavy burdens, grievous to be borne, and lay them on men's shoulders, but they themselves are not willing to move them with their finger. But all their works they do to be seen by men: for they make broad their phylacteries, and enlarge the fringes; and love the first place at feasts, and the first seats in the synagogues, and the 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 one your father on the earth: for one is your Father, He Who is in heaven. Neither be called leaders: for one is your Leader the Christ. But the greatest of you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

And in the hearing of all the people He said to His disciples in His teaching, Beware of the scribes, who wish to walk about in long robes, and wish for salutations in the market-places, and the first seats in the synagogues, and the first places at feasts; they who devour widows' houses, and for a pretense make long prayers; these shall receive greater condemnation.

s. s. Matt.

But woe to you, Scribes and Pharisees, hypocrites! because ye shut up the kingdom of heaven before (*ἔμροσθεν*)

men : for ye go not in, nor suffer those who are entering to go in.

Woe to you, Scribes and Pharisees, hypocrites! because ye compass sea and land to make one proselyte; and when he has become so, ye make him twofold more a son of hell than yourselves.

Woe to you, blind guides, who say, Whoever swears by the temple it is nothing; but whoever swears by the gold of the temple, he is bound. Ye fools and blind; for which is greater, the gold or the temple that has sanctified the gold? And whoever swears by the altar, it is nothing, but whoever swears by the gift that is upon it, he is bound. Ye blind: for which is greater, the gift or the altar that sanctifies the gift? He therefore who swears by the altar, swears by it, and by all things thereon. And he that swears by the temple, swears by it, and by Him who dwells therein. And he that swears by heaven swears by the throne of God, and by Him who sits thereon.

Woe to you Scribes and Pharisees, hypocrites! because ye pay tithe of mint and dill and cummin, and have omitted the weightier things of the law, judgment, and mercy, and faith; but these ye ought to have done, and not to have left those undone. Blind guides! straining out the gnat, and swallowing the camel.

Woe to you, Scribes and Pharisees, hypocrites! because ye cleanse the outside of the cup and of the dish, but within they are full from rapacity and excess. Blind Pharisee! Cleanse first the inside of the cup and of the dish, that its outside also may become clean.

Woe to you Scribes and Pharisees, hypocrites! because ye are like whited sepulchres, which outwardly indeed appear beautiful, but within are full of dead men's bones, and of all uncleanness. So ye also outwardly indeed appear righteous to men, but within ye are full of hypocrisy and iniquity.

Woe to you, Scribes and Pharisees, hypocrites! because ye build the sepulchres of the prophets, and adorn 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. So then ye witness to yourselves, that ye are sons of those who killed the prophets. Fill ye up the

measure of your fathers! Serpents! Offspring of vipers! How will ye escape from the judgment of hell? Therefore, behold, I send you prophets, and wise men, and scribes; some of them ye will kill and crucify, and some of them ye will scourge in your synagogues, and persecute from city to city; that on you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zechariah son of Berachiah, whom ye slew between the temple and the altar. Verily I say to you, All these things shall come upon this generation.

O Jerusalem! Jerusalem! that killest the prophets, and stonest those who are sent to her; how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is abandoned* to you. For I say to you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that comes in the name of the Lord.

s. s. Mark 12 :
41-44
Luke 21 :
1-4

§ 147. And sitting over against the treasury, looking up, He was beholding how the multitude were casting money — their gifts into the treasury; and many who were rich were casting in much. And there came a certain poor widow, and He saw her casting in thither two lepta.† And calling to Him His disciples, He said to them, Amen — Of a truth I say to you, this poor widow cast in more than all who are casting into the treasury. For all these, out of their superfluity,‡ cast into the gifts; but she, out of her want, cast in all that she had, her whole living.

A REFLECTION.

s. John 12 :
37-43

But though He had done so many signs before them, they did not believe on Him; that the word of Isaiah the prophet might be fulfilled, which He spoke,

Lord, who believed our report?

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

Through this they could not believe, because Isaiah said again,

He has blinded their eyes,

And has hardened their heart;

That they should not see with their eyes,

*ἀφιεται †Three-fourths of a farthing. ‡περισσεύοντος

And understand with their heart,
And turn, and I should heal them.

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

§ 148. And Jesus cried and said, He that believes on Me, believes not on Me, but on Him who sent Me. And He that beholdeth Me, beholdeth Him who sent Me. I have come a Light into the world, that every one who believes on Me may not abide in the darkness. And if any one hears My words, and keeps them not, I judge him not: for I came not to judge the world, but to save the world. He that rejects Me, and receives not My words, has one that judges him. The word that I spoke, that will judge him in the last day. For I spoke not from Myself; but the Father who sent Me, He has given Me a commandment, what I should say, and what I should speak. And I know that His commandment is eternal life. What therefore I speak, as the Father has said to Me, so I speak.

§ 149. And Jesus went out of the temple, and was going on His way.—And as He went forth out of the temple, His disciples came to Him to show Him the buildings of the temple, that it was adorned with beautiful stones and offerings.—One of His disciples says to Him, Teacher, behold, what manner of stones, and what manner of buildings! And Jesus said to him, Seest thou these great buildings?—And He answering said to them, See ye not all these things?—As for these things which ye behold, Verily I say to you, there will come days in which there will not be left here one stone upon another that shall not be thrown down.

§ 150. And as He was sitting on the mount of Olives over against the temple, the disciples Peter and James and John and Andrew came to Him and asked Him privately, saying, Teacher, tell us when therefore will these things be? And what is the sign of Thy presence (*παρουσίας*) and the end (*συντελείας*) of the age? (*αἰῶνος*)—What is the sign when

s. John 12 :
44-50

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

these things are about to come to pass?—to be accomplished? And Jesus answering, began to say to them, Take heed lest by any one ye be led astray. For many will come in My name saying, I am the Christ, and The time is at hand: and will lead many astray. Go not after them. And ye will hear of wars, and rumors of war.—And whenever ye hear of wars, and rumors of wars, and commotions; take heed, be not troubled—be not terrified; for these things must first come to pass; but the end is not straightway.

Then said He to them, Nation will rise against nation, and kingdom against kingdom. And there will be great earthquakes and famines and pestilences in various places; and there will be great portents, and signs from heaven. These things are the beginning of travail. But take heed to yourselves: before all these things they will lay their hands on you, and persecute you:—they will deliver you up to affliction, and will kill you:—they will deliver you up to councils, into the synagogues and prisons;—and in synagogues ye will be beaten;—and before governors and kings and rulers ye will be brought, and will stand for My name's sake, for a testimony to them.—It shall turn out to you for a testimony. And when they lead you away delivering you up, be not anxious beforehand what ye are to speak; but whatever is given you in that hour that speak: for it is not ye that speak, but the Holy Spirit. Settle it therefore in your hearts, not to premeditate a defense: (*προμελεταν ἀπολογηθῆναι*) for I will give you a mouth and wisdom, which all your adversaries will not be able to withstand or to gainsay. But ye will be delivered up even by parents, and brothers and kindred, and friends; and some of you they will put to death.—Brother will deliver up brother to death, and father child; and children will rise up against parents, and will put them to death. And ye will be hated by all—by all nations for My name's sake. And not a hair of your head shall perish.—In your patience ye shall win your souls. (*ψυχάς*)

And then will many be offended, and will deliver up one another, and will hate each other. And many false prophets will arise, and will lead many astray. And because iniquity is multiplied, the love of many will become cold. But he that endures to the end, this one shall be saved. And this

gospel of the kingdom shall be preached in all the world, for a testimony to all the nations; and then shall come the end. When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet standing where it ought not—standing in the holy place (let him that reads consider—understand),—When ye see Jerusalem encompassed by armies, then know that her desolation is at hand. Then let those who are in Judæa flee to the mountains; and let those in the midst of it depart; and let those in the country not enter therein. And he that is upon the house, let him not go down, nor enter in to take anything out of his house. And he that is in the field, let him not turn back to take his garment. For these are days of vengeance, that all the things which are written may be fulfilled. But alas for those who are with child, and for them that give suck in those days! And pray that your flight be not in winter, nor on a Sabbath. For there will be great distress upon the land, and wrath to this people. And they will fall by the edge of the sword, and will be led captive into all the nations, and Jerusalem will be trodden down of the Gentiles, until the times of the Gentiles are fulfilled.—For those days will be a time of distress—affliction, such as there has not been from the beginning of the world—from the beginning of the creation which God created until now, and will not be. And unless those days had been shortened.—If the Lord had not shortened those days, no flesh would have been saved; but for the sake (*διὰ*) of the chosen, those days shall be shortened—for the sake of the chosen, whom He chose, He shortened the days.

And then if any one say to you, Lo, here is the Christ, or Lo, there, believe not. For there will arise false Christs, and false prophets, and will show great signs and wonders, so as to lead astray, if possible, even the chosen. But take ye heed;—Behold I have told you beforehand—I have foretold you all. If therefore they say to you, Behold, He is in the desert! go not forth. Behold, He is in the private chamber! believe not. For as the lightning comes forth from the east, and shines unto the west, so shall be the presence (*παρουσία*) of the Son of man. Wherever the carcass is, there will the vultures be gathered together.

And there will be signs in sun, and moon, and stars.— And in those days—straightway after the affliction—distress of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven; and on the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting (*ἀποψυχόντων*) from fear, and anticipation of the things coming on the world: For the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of earth mourn; and they shall see the Son of man coming on the clouds of heaven, with power and great glory. But when these things begin to come to pass, look up, and lift up your heads: for your redemption is drawing nigh. And then He will send forth His angels with a great trumpet, and they will gather together His chosen from the four winds, from one end of heaven to the other—from the uttermost part of the earth to the uttermost part of heaven.

And He spoke to them a parable:—Now from the fig-tree learn its parable: when its branch is already become tender, and puts forth leaves.—Behold the fig-tree, and all the trees; when they now shoot forth, seeing it ye know of yourselves that now the summer is near. So also know ye, when ye see these things coming to pass, that the kingdom of God is near. He is at the doors. Verily I say to you, this generation shall not pass away till all these things come to pass. Heaven and earth will pass away, but My words will not pass away.

But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. For as were the days of Noah, so shall be the presence of the Son of man. For as they were in the days before the flood, 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 all away; so shall be the presence of the Son of man. Then there shall be two men in the field, one is taken, and one is left; two women grinding at the mill, one is taken, and one is left.

Watch therefore: for ye know not in what day your Lord cometh. 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 set over his household, to give them their food in due season ? Happy that servant, whom his lord when he cometh shall find so doing ! Verily I say to you, that he will set him over all that he hath. But if that evil servant shall say in his heart, My lord delays ; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken ; the lord of that servant will come in a day when he looks not, and in an hour when he knows not, and will cut him asunder, and appoint his portion with the hypocrites. There will be the weeping and the gnashing of teeth.

But take heed to yourselves, lest at any time your hearts be weighed down with surfeiting, and drunkenness, and anxieties of this life, and that day come upon you suddenly as a snare. For it will come upon all that dwell on the face of all the earth. Take heed, watch : for ye know not when the time is. It is as a man who is abroad, having left his house, and given authority to his servants, to each one his work, and commanded the porter to watch. Watch therefore : for ye know not when the master of the house comes ; at evening, or at midnight, or at the cock crowing, or in the morning ; lest coming suddenly he find you sleeping. And what I say to you, I say to all, Watch. Watch at every season, praying that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

§ 151. Then shall the kingdom of heaven be likened s. Matt. 25: 1-30 to ten virgins, who took their lamps and went out to meet the bridegroom. And five of them were foolish, and five wise. For the foolish, taking their lamps did not take oil with them, but the wise took oil in their vessels with their lamps. And while the bridegroom delayed, they all slumbered and slept. But at midnight there is a cry, Behold, the bridegroom ! come out to meet him ! Then all those virgins arose and trimmed their lamps. And the foolish said to the wise, Give us of your oil ; for our lamps are going out. But the wise answered, saying, Perhaps there will not be enough for us and

you ; go rather to those who sell, and buy for yourselves. And while they were going away to buy, the bridegroom came. And they who were ready went in with him to the marriage-feast; and the door was shut. And afterward come also the rest of the virgins, saying, Lord, Lord, open to us. But he answering said, Verily I say to you, I know you not. Watch therefore: for ye know not the day nor the hour.

For it is as a man going abroad who called his own servants and delivered to them his goods. And to one he gave five talents, to another two, and to another one, to each according to his own ability ; and went abroad.

Straightway he that had received the five talents went and traded with them, and gained other five talents. Likewise 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 comes, and makes a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst to me five talents; behold, I gained other five talents. His Lord said to him, Well done, good and faithful servant; thou wast faithful over a little, I will set thee over much: enter into the joy of thy lord. He also that received the two talents came, and said, Lord, thou deliveredst to me two talents; behold, I gained other two talents. His lord said to him, Well done, good and faithful servant; thou wast faithful over a little, I will set thee over much: enter 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 fearing, I went away and hid thy talent in the earth; lo thou hast thine own. But his lord answering said to him, Wicked and slothful servant! Thou knewest that I reap where I did not sow, and gather where I did not scatter. Thou oughtest therefore to have put my money to the bankers: and I at my coming, should have received my own with interest. Take ye away therefore the talent from him, and give to him that has the ten talents. For to every one that has shall be given, and he shall have abundance; but from him that has not, even what he has shall be taken away. And cast ye out the unprofitable

servant into the outer darkness. There will be the weeping and the gnashing of teeth.

§ 152. And when the Son of man comes in His glory, and all the angels with Him, then will He sit on the throne of His glory. And before Him will be gathered all the nations: and He will divide them from each other, as the shepherd divides the sheep from the goats. And He will set the sheep on His right hand, but the goats on the left. Then will the King say to those 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 hungry, and ye gave Me to eat; 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 to Me. Then will the righteous answer Him, saying, Lord, when saw we Thee hungry and fed Thee, or thirsty 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 to Thee? And the king will answer and say to them, Verily I say to you, inasmuch as ye did it to one of the least of these My brethren, ye did it to Me. Then will He say also to those on the left hand, Depart from Me, accursed, into everlasting fire prepared for the devil and his angels; for I was hungry, and ye did not give Me to eat; I was thirsty, and ye did not give Me to drink; I was a stranger, and ye did not take Me in; naked, and ye did not clothe Me; sick, and in prison; and ye did visit Me. Then will they also answer, saying, Lord, when saw we Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to Thee? Then will He answer them, saying, Verily I say to you, inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into eternal punishment, but the righteous into life eternal.

§ 153. Now the feast of unleavened bread which is called the Passover was drawing near—(two days after, was the Passover, and the unleavened bread.) And it came to pass, when Jesus had finished all these words, He said to His disci-

s. Matt. 25:
31-46

s.s. Matt. 26:
1-5
Mark 14:
1, 2
Luke 22:
1, 2

ples, Ye know that after two days the Passover comes, and the son of man is delivered up to be crucified.

And the chief priests and the scribes were seeking to put Him to death: for they feared the people.—Sought how they might take Him by craft, and kill Him. For they said, Not during the feast, lest there be an uproar of the people.

Then were gathered together the chief priests and the elders of the people, into the court of the high priest, who was called Caiaphas; and they consulted together that they might take Jesus by craft, and kill Him. But they said, Not during the feast, lest there be an uproar among the people.

6.S. Matt. 26 :
6-13
Mark 14 :
3-9
John 12 :
3-8

§ 154. Now while Jesus was in Bethany, in the house of Simon the leper, as He was reclining at table—(they made Him a supper there) and Martha served; but Lazarus was one of those who reclined at table with Him. Mary therefore took an alabaster flask of a pound of ointment of spike-nard, (νάρου πιστακῆς) very precious.—very costly; and she crushed the flask, and poured it over His head as He reclined at table—and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the odor of the ointment. But the disciples seeing it were displeased—there were some that were much displeased among (προς) themselves, saying, To what purpose has this waste of the ointment been made? For this ointment could have been sold for above three hundred denarii,* and given to the poor. And they were censuring her.—Judas Iscariot, one of His disciples, who was about to betray Him, says, Why was not this ointment sold for three hundred denarii, and given to the poor? And this he said, not because he cared about the poor; but because he was a thief, and having the bag carried off what was put in it. But Jesus perceiving it, said to them, Why trouble ye the woman? Let her alone—Suffer her to keep it for the day of the preparation of My burial. (ἐνταφιασμοῦ.) She wrought a good work upon Me. For the poor ye have always with you, and whenever ye wish ye can do good to them; but Me ye have not always. She did what she could:—For she, in pouring this ointment on My body, did it to prepare Me

*\$54.00. About as hard to procure then as \$500.00 are now. We shall never forget this Mary.

for burial:—She anointed My body beforehand for the burial. Verily I say to you, wherever this gospel shall be preached in the whole world, that also which this woman did shall be spoken of for a memorial of her.

§ 155. And Satan entered into Judas* who was called s.s. Matt. 26: 14-16 Iscariot, being of the number of the twelve. And he went away and consulted with the chief priests and captains, how to deliever him up to them. And they, when they heard it, were glad, and covenanted to give him money. And he said, What are ye willing to give me, and I will deliver Him to you? And they weighed for him thirty pieces of silver. And he promised. And from that time he was seeking a good opportunity to deliver Him up to them without a crowd. Mark 14: 10, 11
Luke 22: 3-6

§ 156. And the day of unleavened bread came, on s.s. Matt. 26: 17-19 which the passover must be killed. And on the first day of the unleavened bread, when they sacrificed the passover, His disciples came to Jesus, saying, Where wilt Thou that we go and prepare, that Thou mayest eat the passover. And He sent two of His disciples, Peter and John, saying, Go into the city, and make ready for us the passover, that we may eat. And they said to Him, Where wilt Thou that we make ready? And He said to them, Behold, when ye have entered into the city, there will meet you a man bearing a pitcher of water; follow him into the house wherein he goeth. And ye shall say to the master of the house, The Teacher says to thee, My time is at hand,—I keep the passover at thy house with My disciples—where is My guest-chamber where I am to eat the passover with My disciples? And he will show you a large upper room furnished ready; there prepare for us. And the disciples did as Jesus directed them,—they went forth, and came into the city, and found as He had said to them; and they prepared the passover. Mark 14: 12-16;
Luke 22: 7-13

§ 157. And when evening was come, He cometh with s.s. Matt. 26: 20 the twelve. And when the hour came, He reclined at table, and the twelve apostles with Him. And He said to them, With earnest desire I have desired to eat this passover with Mark 14: 17
Luke 22: 14-18
24-30

*This disappointed money-lover was manifestly miffed at Christ; a condition wherein the doors of the soul are open to the Devil.

you before I suffer. For I say to you, I shall not eat of it until it be fulfilled in the kingdom of God. And having received a cup, when He had given thanks, He said, Take this, and share it among yourselves. For I say to you, I shall not henceforth drink of the fruit (*γενήματος*) of the vine, until the kingdom of God comes.

And there arose also a contention among them, which of them was accounted to be greatest. And He said to them, The kings of the Gentiles have lordship over them; and they who have authority over them are called Benefactors (*ἐπιτροφεῖται*) But ye are not so; but let the greater one among you become as the younger, and the leader as he that serves. For which is greater, he that reclines at table, or he that serves? Is not he that reclines at table? But I am in the midst of you as he that serves. But ye are they who have continued with Me in My temptations; and I appoint to you, as My Father appointed to Me, a Kingdom, that ye may eat and drink at My table in My Kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.

s. John 13:
1-20

§ 158. Now before the feast of the Passover, Jesus knowing that His hour had come that He should depart out of this world to the Father, having loved His own who were in the world, He loved them to the end. And during the supper, the Devil already having put it into the heart of Judas Iscariot, Simon's son, to betray Him; knowing that the Father had given all things into His hands, and that He came out from God, and was going to God, He rises from the supper, and lays aside His garments, and taking a towel, He girded Himself. Then He pours water into the basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith He was girded.

So He comes to Simon Peter. He says to Him, Lord, Thou washest my feet? Jesus answered and said to him, What I am doing thou knowest not now; but thou shalt know hereafter. Peter says to Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me. Simon Peter says to Him, Lord, not my feet only, but also my hands and my head. Jesus says to him, He that has bathed has not need except to wash the feet, but

is wholly clean. And ye are clean; but not all. For He knew His betrayer; therefore He said, Ye are not all clean.

So when he had washed their feet, and taken His garments and reclined again at table, He said to them, Know ye what I have done to you? Ye call Me the Teacher and the Lord: and ye say well: for I am. If I then, the Lord and the Teacher, washed your feet, ye also ought to wash each others feet. For I gave you an example, that as I did to you, ye also should do. Verily, verily, I say to you, a servant is not greater than his lord, nor one that is sent greater than he who sent him. If ye know these things, happy are ye if ye do them. I speak not concerning you all; I know whom I chose; but that the scripture might be fulfilled, He that eats the loaf with me lifted up his heel against me. From now I tell you, before it comes to pass, that when it comes to pass, ye may believe that I am (*ἐγὼ εἰμι*). Verily, verily, I say to you, he that receives whomsoever I send receives Me; and he that receives Me receives Him Who sent Me.

§ 159. Having said this, Jesus was troubled in spirit, and as they were eating He testified and said, Verily, verily, I say to you, that one of you will betray Me; one that is eating with Me—Behold, the hand of him that betrays Me is with Me on the table. And they began to be exceeding sorrowful.—The disciples were looking on each other, doubting about whom He spoke. And began to inquire among themselves, which of them then, it might be that was about to do this thing? And began to say to Him, each one — one by one, It cannot be I Lord?* And He answering said to them, It is one of the twelve; he that dipped his hand with Me in the dish, he will betray Me. For the Son of man indeed goeth as it hath been determined,—as it is written concerning Him; but woe to that man through whom the Son of man is betrayed! Good were it for that man if he had not been born.

There was reclining in Jesus' bosom one of His disciples, whom Jesus loved. Simon Peter therefore beckons to him, and says to him, Ask who it is about whom He speaks. He, leaning back as he was on Jesus' breast, says to Him, Lord, who is it? Jesus therefore answers, He it is, for whom I

s.s. Matt. 26:
21-25
Mark 14:
18-21
Luke 22:
21-23
John 13:
21-30

* *μήτι ἐγὼ εἰμι Κύριε;*

shall dip the morsel, and give it to him. So dipping the morsel He takes and gives it to Judas, son of Simon Iscariot. And after the the morsel, then entered Satan into him. And Judas who was betraying Him, answering said, It cannot be I rabbi! † He says to him, thou saidst. Jesus therefore says to him, What thou doest, do quickly. And no one at the table knew for what intent He spoke this to him. For some thought, because Judas had the bag, that Jesus said to him, Buy what we need for the feast; or, that he should give something to the poor. He then, having received the morsel, went out straightway; and it was night.

s. s. John 13:
31-38
Luke 22:
31-38

§ 160. When therefore he had gone out, Jesus says, Now is the Son of man glorified, and God is glorified in Him. And God will glorify Him in Himself, and will straightway glorify Him. Little children, yet a little while I am with you. Ye will seek Me; and as I said to the Jews whither I go ye cannot come, so now I say to you. A new commandment I give to you, that ye love each other; as I loved you, that ye also love each other. By this shall all know that ye are My disciples, if ye have love in (ἐν) each other.

Simon Peter says to Him, Lord, whither goest Thou? Jesus answered, Whither I go, thou canst not follow Me now; but thou wilt follow Me afterward. Peter says to Him, Lord, why cannot I follow Thee now? I will lay down My life for Thee. Jesus answers, Wilt thou lay down thy life for Me?

s. Luke.

Simon, Simon, behold, Satan asked for you, to sift you as the wheat. But I prayed for thee, that thy faith fail not; and thou, when thou hast turned again, stablish thy brethren. And he said to Him, Lord, with Thee I am ready to go both to prison and to death. And He said, I tell thee Peter, the cock will not crow this day, till thou shalt thrice deny that thou knowest Me.

And He said to them, When I sent you without purse, and bag, and sandals, lacked ye anything? And they said, Nothing. And He said to them, But now, he that has a purse let him take it, and likewise a bag; and he that has no sword, let him sell his garment and buy one. For I say to

you, that this which is written must be accomplished in Me, and He was reckoned with the lawless; for that which concerns Me hath end. And they said, Lord, behold, here are two swords. And He said to them, It is enough.

§ 161. And as they were eating Jesus took a loaf, and blessed—gave thanks, and broke it; and gave to the disciples, and said, Take, eat: this is My body which is given for you; this do in remembrance of Me. And He took a cup in like manner after supper, and gave thanks, and gave to them, saying, This cup is the new covenant in My blood which is being poured out for you.—Drink ye all out (*ἐκ*) of it: For this is My blood of the covenant which is shed for many, unto remission of sins. This do as oft as ye drink, in remembrance of Me. (And they all drank of it.) Verily I say to you, I will not henceforth drink of this fruit of the vine until that day when I drink it new in the kingdom of God—with you in My Father's Kingdom.

s.s. Matt. 26:
26-29
Mark 14:
22-25
Luke 22:
19, 20
Cf. 1 Cor. xi:
23-26

CHRIST'S VALEDICTORY ADDRESS.

§ 162. Let not your heart be troubled: believe in God, s. John 14:1-26: believe also in Me. In My Father's house are many mansions; (*μοναὶ*)* 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 come again and will receive you to Myself: that where I am ye may be also. And whither I go ye know the way.

Thomas says to Him, Lord, we know not whither Thou goest; how know we the way? Jesus says to him, I am the Way, and the Truth, and the Life: no one comes to the Father, but through Me. If ye had known Me, ye would know My Father also: from henceforth ye know Him, and have seen Him (*ἐώρακετε*) Philip says to Him, Lord, show us the Father, and it suffices us. Jesus says to him, Am I so long time with you, and thou knowest Me not Philip? He that hath seen Me, hath seen the Father; how sayest thou, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? The words that I speak to

*Abodes.

you I speak not from Myself; but the Father abiding in Me, does His works. Believe Me that I am in the Father, and the Father in Me; or else believe Me though (*διὰ*) the works themselves. Verily, verily, I say to you, he that believeth in Me, the works that I do shall he do also; and greater than these shall he do because I go to the Father. And whatever ye shall ask in My name, that I will do, that the Father may be glorified in the Son. If ye shall ask Me anything in My name, that I will do. If ye love Me, ye will keep My commandments. And I will ask the Father, and He will give you another Paraclete (*παράκλητον**) that He may be with you forever; the Spirit of truth, whom the world cannot receive, because it beholds Him not, neither knows Him; ye know Him: because He abides with you, and will be in you. I will not leave you orphans; I come to you. Yet a little while, and the world beholds Me no more; but ye behold Me; because I live, ye shall live also. In that day ye will know that I am in My Father, and ye in Me, and I in you. He that hath My commandments and keeps them, he it is that loves Me; and he that loves Me will be loved by My Father, and I will love him, and will manifest Myself to him. Judas (not Iscariot) says to Him, Lord, what has come to pass that Thou art about to manifest Thyself to us, and not to the world? Jesus answered and said to him, If anyone loves Me, he will keep My word; and My Father will love him, and we will come to him, and make our abode with him. He that loves Me not, keeps not My words; and the word which ye hear is not Mine, but the Father's who sent Me.

These things have I spoken to you while abiding with you. But the Paraclete, the Holy Spirit, Whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things which I said to you. Peace I leave with you, My peace I give to you; not as the world gives I give to you. Let not your heart be troubled, neither let it be fearful. Ye heard that I said to you, I go away; and I come to you. If ye loved Me, ye would have rejoiced that I go to the Father: for the Father is greater

*"One called or sent for to assist another, an advocate, one who pleads the cause of another, one present to render various beneficial services."

than I. And now I have told you before it comes to pass, that, when it comes to pass, ye may believe.

I will no longer talk much with you ; for the prince of the world comes, and has nothing in Me ; but that the world may know that I love the Father, and as the Father gave Me commandment, so I do.

Arise, let us go hence.

I am the true vine, and My Father is the husbandman. 15:
Every branch in Me that bears not fruit, He takes it away ; and every one that bears fruit, He cleanses it, that it may bear fruit. Already ye are clean through the word which I have spoken to you. Abide in Me, and I in you. As the branch can not bear fruit itself, unless it abide in the vine, so neither can ye, unless ye abide in Me. I am the vine, ye are the branches. He that abides in Me, and I in Him, the same bears much fruit : for apart from Me ye can do nothing. If one abide not in Me, he is cast forth as the 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 whatever ye wish, and it shall be done to you. In this is My Father glorified, that ye bear much fruit, and become My disciples. As the Father loved Me, and I loved you, abide in My love. If ye keep My commandments, ye will abide in My love ; as I have kept My Father's commandments, and abide in His love. These things have I spoken to you, that My joy may be in you, and that your joy may be made full.

This is My commandment, that ye love each other, as I loved you. Greater love hath no one than this, that one lay down his life for his friends. Ye are My friends, if ye do what I command you. No longer do I call you servants : for the servant knows not what his lord does. But I have called you friends : for all things which I heard from My Father I made known to you. He 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 whatever ye ask the Father in My name, He may give you. These things I command you, that ye may love each other. If the world hates you, ye know that it has 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 have chosen you out of the world, therefore the world hates you. Remember the word that I said to you, A servant is not greater than his lord. If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also. But all these things they will do to you through My name, because they know not Him Who sent Me.

If I had not come and spoken to them they would not have had sin; but now they have no excuse for their sin. He that hates Me, hates My Father also. If I had not done among them the works which no other did, they would not have had sin; but now they have both seen and hated both Me and My Father. But it is to fulfill the word that is written in their law, They hated Me gratuitously. (*δωρεάν*). But when the Paraclete comes, Whom I will send to you from the Father, the Spirit of truth Who proceeds from the Father, He will testify concerning Me. And ye also testify, because ye are with Me from the beginning.

16:

These things have I spoken to you that ye may not be stumbled. They will make you, Excommunicated: (*ἀποσυναγωγός*) yea, an hour comes that every one who kills you will think that he is offering sacrifice to God. And these things they will do because they have not known the Father, nor Me. But these things I have spoken to you, that when their hour is come, ye may remember them that I told you. And these things I told you not from the beginning, because I was with you.

And now I go to Him Who sent Me, and none of you asks Me, Whither goest Thou? But because I have spoken these things to you, sorrow has filled your heart. But I tell you the truth, it is expedient for you that I go away; for if I go not away, the Paraclete will not come to you; but if I go away, I will send Him to you. And when He is come, He will convict the world in respect of sin, and of righteousness, and of judgment. Of sin because they believe not in Me; of righteousness because I go to the Father, and ye no longer behold Me; and of judgment because the prince of the world has been judged.

I have yet many things to say to you, but ye cannot bear them now. But when He, the spirit of truth is come, He

will guide you into all the truth : for He will not speak from Himself ; but whatever He shall hear, He will speak ; and He will declare to you things to come. He will glorify Me : for He will receive of Mine, and will declare it to you. All things whatever the Father has are Mine ; therefore I said that He shall receive of Mine, and will declare it to you. A little while, and ye no longer behold Me ; and again a little while, and ye will see Me.

Some of His disciples therefore said to one another, What is this that He says to us, A little while, and ye behold Me not ; and again a little while and ye will see Me ; and because I go to the Father ? They said therefore, What is this He says, A little while ? We know not what He says. Jesus knew that they wished to ask Him. And He said to them, Do ye enquire among yourselves concerning this that I said, A little while, and ye behold Me not ; and again a little while, and ye will see Me ? Verily, verily, I say to you, that ye will weep and lament, but the world will rejoice ; and ye will be sorrowful, but your sorrow will be turned into joy. A woman when she is in travail has sorrow, because her hour is come ; but when she has borne the child, she no longer remembers the anguish for the joy that a man is born into the world. And so ye now have sorrow ; but I will see you again, and your heart will rejoice, and your joy no one takes away from you. And in that day ye will ask of Me nothing. Verily, verily, I say to you, If ye ask anything of the Father, He will give it you in My name. Hitherto ye have asked nothing in My name. Ask, and ye will receive, that your joy may be made full.

These things have I spoken to you in proverbs. (*παροιμίας*.) An hour comes, when I will no more speak to you in proverbs ; but I will tell you plainly concerning the Father. In that day ye will ask in My name. And I say not to you that I will ask the Father for you : for the Father Himself loves you, because ye have loved Me, and have believed that I came forth from God. I came forth from the Father, and have come into the world ; again, I leave the world, and go to the Father. His disciples say, Lo, now Thou speakest plainly, and speakest no proverb. Now we know that Thou knowest all things, and hast no need that any-

one ask Thee. By this we believe that Thou camest forth from God. Jesus answered them, Do ye now believe? Behold, an hour comes, and has come, for you to be scattered, each one to his own, and to leave Me alone; and I am not alone, because the Father is with Me. These things have I spoken to you, that in Me ye may have peace. In the world ye will have tribulation; but be of good cheer: I have overcome the world.

THE CHRIST'S PRAYER.

s. John 17:

§ 163. These things spake Jesus; and lifting up His eyes to Heaven, said, Father, the hour has come; glorify thy Son, that the Son may glorify Thee: even as Thou gavest Him authority over all flesh, that to all which Thou hast given Him, He should give eternal life. And this is the eternal life, that they should know Thee the only true God, and Jesus Christ whom Thou didst send. I glorified Thee on the earth, having finished the work which Thou hast given Me to do. And now, Father, glorify Thou Me with Thine ownself, with the glory which I had with Thee before the world was. I manifested Thy name to 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 whatever Thou hast given Me are from Thee; for the words which Thou gavest Me I have given to them, and they received them, and knew truly that I came forth from Thee, and believed that Thou didst send Me. I pray for them; I pray not for the world, but for those whom Thou hast 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 longer in the world, but 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 as We are. While I was with them, I kept them in Thy name which Thou hast given Me; and I guarded them, and no one of them perished but the Son of perdition, that the Scripture might be fulfilled. And now I come to Thee; and these things I speak in the world, that they may have My joy

made full in themselves. I have given them Thy word ; and the world hated them, because they are not of the world, as I am not of the world. I pray not that Thou should'st take them out of the world ; but that Thou should'st keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in Thy truth ; Thy word is truth. As Thou didst send Me into the world, I also sent them into the world. And for their sakes I sanctify Myself, that they also may be sanctified in the truth.

And I do not pray for these only, but for those also who believe in Me through their word ; that all may be one : as Thou, Father, 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 to Me I have given to them, that they may be one 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 lovedst them as Thou lovedst Me.

Father, that which Thou hast given to 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. Righteous Father, the world even knew Thee not ; but I knew Thee, and these knew that Thou didst send Me. And I made known to them Thy name, and will make it known : that the love wherewith Thou lovest Me may be in them, and I in them.

§ 164. Having spoken these words, Jesus, when they had sung praises, went out with His disciples beyond the brook Kedron, as He was wont, to the mount of Olives.

Then Jesus says to them, All ye will be made to stumble in Me this night. For it is written, Smite the Shepherd, and the sheep of the flock will be scattered abroad. But after I have been raised up, I will go before you into Galilee. But Peter answering said to Him, Though all shall be made to stumble in Thee, yet will not I—I will never be made to stumble. Jesus said to him, Verily I say to thee, that thou to-day, in this night, before the cock crows twice, wilt thrice deny Me. Peter says to Him, Even if I must die with Thee, I will not deny Thee.—He kept saying most vehemently, If

s.s. Matt. 26.
30-35
Mark 14 :
26-31
Luke 22 :
39
John 18 :
1

I must die with Thee, I will not deny Thee. And in like manner also said all the disciples.

n. s. Matt. 26:
36-44
Mark 14:
32-42
Luke 22:
40-46
John 18:
1, 2

§ 165. Then cometh Jesus with them to a place called Gethsemane—where was a garden, into which He entered and His disciples. And Judas also, who betrayed Him, knew the place; for Jesus often resorted thither with His disciples. And when He was at the place, He said to them, Pray that ye enter not into temptation.—And He said to the disciples, Sit ye here while I go yonder and pray. And He was parted from them about a stone's throw. And taking with Him Peter, and James, and John, the two sons of Zebedee, He began to be sorrowful—sore amazed, and to be greatly distressed. Then saith He to them, My soul is exceeding sorrowful, unto death. Abide ye here and watch with Me. And going forward a little, He kneeled down, and fell on the ground on His face, and prayed that, if it were possible, the hour might pass away from Him,—saying, My Father, if Thou art willing—if it is possible, let this cup pass away from Me.—Abba, Father, all things are possible to Thee; take away this cup from Me; Nevertheless, not as I will, but as Thou wilt; not My will but Thine be done. [And there appeared to 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 blood falling down upon the ground.]* And rising up from prayer, He cometh to the disciples, and finds them sleeping from sorrow; and said to them, Why sleep ye?—Rise!—And He says to Peter, Simon, sleepest thou?—Were ye thus unable to watch with Me one hour? Watch and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again a second time, He went away and prayed, saying the same words,—My Father, if this cannot pass away, unless I drink it, Thy will be done. And returning, He again found them sleeping: for their eyes were heavy; and they knew not what to answer Him. And leaving them He went away again, and prayed a third time, saying again the same words. Then He comes the third time to His disciples, and says to them, Sleep

*The passage in brackets, Luke 22 : 43, 44 is omitted by many ancient documents.

on the remaining time, and take your rest! It is enough. Behold, the hour is at hand—is come: and the Son of man is betrayed into the hands of sinners. Arise! let us be going: behold, he that betrays Me is at hand.

§ 166. And straightway while He was yet speaking, behold, a crowd, and He that is called Judas, one of the twelve, was going before them.—Behold, Judas, one of the twelve, came, and with him a great multitude with swords, and staves from the chief priests and the scribes and the elders of the people.

s.s. Matt. 26 :
47-50
Mark 14 :
43-50
Luke 22 :
47-53
John 18 :
2-11

Judas therefore, having received the band (*σπεῖραν*) and officers from the chief priests and Pharisees, comes thither with torches and lamps and weapons. Jesus therefore, knowing all the things that were coming upon Him, went forth and says to them, Whom seek ye? They answered Him, Jesus the Nazarene. He says to them, I am He. And Judas also who betrayed Him was standing with them. As therefore He said to them, I am He, they went backward, and fell to the ground. Again therefore He asked them, Whom seek ye? And they said, Jesus the Nazarene. Jesus answered, I told you that I am He; if therefore ye seek Me, suffer these to go away: that the word might be fulfilled which He spake, Of those whom Thou hast given Me, I lost none.

Now he that betrayed Him gave them a signal, saying. Whomsoever I kiss, that is he; take him, and lead him away securely. And he drew near to Jesus to kiss Him. But Jesus said to him, Judas, betrayest thou the Son of man with a kiss? And straightway he came to Jesus and said, Hail! Rabbi; and kissed Him much. And Jesus said to him, Companion, do that for which thou art come. And they who were about Him, seeing what would follow, said, Lord, shall we smite with the sword?

Then they came and laid their hands on Jesus and took Him. And behold, one of those who were standing with Jesus,—Simon Peter, having a sword, stretched out his hand and drew it; and striking the servant of the high priest, cut off his right ear. Now the servant's name was Malchus. Jesus therefore said to Peter, Put up thy sword into the sheath—its place; for all they who take the sword will perish with

the sword. Or thinkest thou that I cannot beseech My Father, and He will even now send Me more than twelve legions of angels? How then are the scriptures to be fulfilled, that thus it must be? The cup which My Father has given Me, shall I not drink it? And Jesus answering said, Suffer ye thus far. And He touched his ear and healed him.

In that hour Jesus answering said to the chief priests and captains of the temple, and elders and to the multitudes that were come out against Him, Did ye come out, as against a robber, with swords and staves to seize Me? I sat daily with you in the temple teaching, and ye took Me not.—When I was daily with you in the temple, ye stretched not forth your hands against Me; but this is your hour, and the power of darkness. But all this has come to pass, that the scriptures of the prophets might be fulfilled. Then the disciples all left Him and fled.

So the band, and the chief captain, and the officers of the Jews took Jesus and bound Him, and led Him to Annas first; for he was father-in-law of Caiaphas, who was high priest that year.

And there was a certain young man who was following with Him, having a linen cloth cast about his naked body; and they lay hold on him. But he left the linen cloth and fled naked.

s.s. John 18:
15-18
Matt. 26:
58-71
Mark 14:
54-69
Luke 22:
54-58

§ 167. And Simon Peter and another disciple followed Jesus—(Peter followed Him afar off.) Now that disciple was known to the high priest, and went in with Jesus to the court of the high priest; but Peter was standing at the door without. So the other disciple, who was known to the high priest, went out and spoke to her that kept the door, and brought in Peter. The maid therefore that kept the door says to Peter, Art thou also one of this man's disciples?

And the servants and the officers were standing, having made a fire of charcoal: for it was cold, and were warming themselves; and Peter also was with them, standing and warming himself.—And when they had kindled a fire in the court, and had sat down together, Peter was sitting among them—with the officers, and warming himself at the fire.—He sat with the officers, to see the end.

Now as Peter was sitting without, in the court below, there comes to him a certain maid—one of the maid-servants of the high priest; and seeing Peter warming himself, she looked at him, and says, Thou also wast with Jesus the Galilean—Thou also wast with the Nazarene, Jesus.—Seeing him as he sat by the light, and looking intently upon him, she said, This man also was with him. But he denied before them all, saying, I am not—I do not know Him, woman—I neither know nor understand: thou, what art thou saying? And he went out into the forecourt. And having gone out into the portico, another maid saw him. And the maid-servant seeing him began again to say to those who stood by, This man also was with Jesus the Nazarene—This is one of them.

§ 168. The high priest therefore asked Jesus concern-^{s. John 18:} ing His disciples, and concerning His teaching. Jesus ¹⁹⁻²⁴ answered him, I have spoken openly to the world; I always ^{and} taught in the synagogue and in the temple, where all the Jews ¹⁴ assemble; and I spoke nothing in secret. Why askest thou Me? Ask those who have heard, what I spake to them: behold, these know what things I said. And when He had said this, one of the officers who was standing by struck Jesus with a rod (*ῥάπισμα*), saying, Answerest thou the high priest so? Jesus answered him, If I spoke evil, testify concerning the evil; but if well, why beatest thou Me? Annas therefore sent Him bound to Caiaphas the high priest.

And it was Caiaphas who counseled the Jews, that it was expedient that one man should die for the people.

§ 169. And they who took Jesus led Him away, and ^{s. Matt. 26:} brought Him into the house of the high priest,—to Caiaphas ^{57, 59-68} the high priest, where the scribes and the elders were gathered ^{Mark 14:} together.—And there come together with him all the chief ^{53, 55-65} priests and the elders and the scribes. And the chief priests ^{Luke 22:} and all the Sanhedrin were seeking false witness against Jesus ^{54, 63-65} that they might put Him to death; and they found none; though many false witnesses came. For many bore false witness against Him, and their testimonies agreed not together. But afterward certain two rose up, and bore false witness

against Him, saying, This man said, I am able to destroy the temple of God, and to build it in three days.—We heard him say, 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 testimony agree. And the high priest arose and stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What do these testify against thee? But Jesus remained silent, and answered nothing. Again the high priest asked Him, Art thou the Christ, the Son of the Blessed?—I put thee on oath by the Living God, that thou tell us whether thou art the Christ, the Son of God. And Jesus said to him, Thou saidst it.—I am. And besides I say to you, Henceforth ye shall see the Son of man sitting on the right hand of power, and coming on the clouds of heaven. Then the high priest rent his garments, saying, He blasphemed! What further need have we of witnesses? Behold, ye have now heard his blasphemy. What think ye? And they answering said, He is liable* to death.—And they all condemned Him to be subject* to death. And some began to spit on Him,—(they spit in His face) and to cover His face, and buffet Him.—And others smote Him with the palms of their hands.—And the men who held Him mocked Him, beating Him: and having blindfolded Him, they asked Him, saying, Prophecy to us, O Christ, who is he that struck thee? And many other things they said to Him, reviling Him. And the officers received Him with blows of their hands. † (*ῥαπισμασιν*).

s.s. Matt. 26:
72-75
Mark 14:
70-72
Luke 22:
58-62
John 18:
25-27

§ 170. And Simon was standing and warming himself. They said therefore to him, Art thou also one of his disciples?—Thou also art of them. And again he denied, with an oath, and said, Man, I am not—I know not the man. And after a little while—about the space of one hour after, another of them that stood by,—one of the servants of the high priest, being a kinsman of him whose ear Peter cut off, confidently affirmed, saying, Of a truth this one also was with him: for he is a Galileean too.—And he came and said to Peter, Did not I see thee in the garden with him?—Truly

**ἐπιλογος*.

†Or, with the rods which they held.

thou art one of them : for thou art a Galileean : for even thy speech makes thee manifest. Then he began to curse and to swear, and said, Man, I know not what thou sayest—I know not this man of whom ye speak. And immediately, while he was yet speaking, the second time the cock crowed. And the Lord turning looked upon Peter. And Peter remembered the word of the Lord Jesus, how He said to him, Before the cock crows twice this day, thou wilt deny Me thrice. And reflecting thereon he wept.—And he went out and wept bitterly.

§ 171. And straightway in the morning—as it became day, the assembly of the elders of the people was gathered together, both chief priests and scribes ; and they led Him into their Sanhedrin, saying, If thou art the Christ, tell us. But He said to them, If I tell you, ye will not believe. And if I question you, ye will not answer. But henceforth will the Son of man be seated on the right hand of the power of God. And they all said, Thou then art the Son of God? And He said to them, Ye say that (ὄντι) I am. And they said, Why need we any further testimony? For we ourselves heard it from his mouth.

s. s. Matt. 27:
1
Mark 15:
1
Luke 22:
66-71

And all the chief priests and the elders of the people took counsel against Jesus, so as to put Him to death.

THE END OF THE BETRAYER.

Then Judas who betrayed Him, seeing that He was condemned repented (μεταμεληθεὶς) and brought back the thirty pieces of silver to the chief priests and elders, saying, I sinned in betraying innocent blood. But they said, What is that to us? Look thou to it. And throwing the pieces of silver into the sanctuary he withdrew ; and went away and hanged himself. And the chief priests, taking the pieces of silver, said, It is not lawful to put them into the treasury (κορβανῶν) since it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called the field of blood, unto this day. Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

s. s. Matt. 27:
3-10
Acts 1:
16, 18, 19

And they took the thirty pieces of silver,
 The price of Him that was priced,
 Whom some of the sons of Israel priced,
 And gave them for the potter's field, as
 the Lord directed me.

Acts :

This man then, Judas, who became guide to those who Jesus, acquired a field with the wages of unrighteousness; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it became known to all the dwellers at Jerusalem; insomuch that, in their own language, that field was called, Aceldama, that is, Field of blood.

s. s. Matt. 27:
 2, 11-14
 Mark 15:
 1-5
 Luke 23:
 1-7
 John 18:
 28-38

§ 172. And the whole Sanhedrin having held a consultation, bound Jesus and led Him away from Caiaphas into the Prætorium, and delivered Him up to Pilate the Governor; and it was early. And they themselves went not into the Prætorium, that they might not be defiled, but might eat the passover. Pilate therefore went out to them, and saith, What accusation bring ye against this man? They answered and said to him, If this man was not an evil-doer, we would not have delivered Him up to thee. Pilate therefore said to them, Take Him yourselves and judge him according to your law. The Jews said to him, It is not lawful for us to put any one to death: that the word of Jesus might be fulfilled which He spake signifying by what manner (*ποιῶ*) of death He was about to die.

And they began to accuse Him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ, a king.

Pilate therefore entered again into the Prætorium, and called Jesus. And Jesus stood before the governor; and the governor questioned Him, saying, Art thou the king of the Jews? Jesus answered, Sayest thou this of thyself, or did others tell thee concerning Me? Pilate answered, Am I a Jew? Thine own nation, and the chief priests delivered thee up to me. What didst thou do? Jesus answered, My kingdom is not of this world. If My kingdom were of this world, My servants would fight, that I might not be delivered to the Jews; but now is My kingdom not from hence. Pilate therefore said to Him, Art thou a king then? Jesus answered, Thou sayest that I am a king. Unto this have I

been born, and unto this I came into the world, that I should testify to the truth. Every one that is of the truth hears My voice. Pilate says to Him, What is truth? And saying this, he went out again to the Jews, and says to them, I find no crime in him.

And the chief priests accused Him of many things.— And when He was accused by the chief priests and elders. He answered nothing. And Pilate again asked Him, Answerest thou nothing? Hearest thou not how many things they testify against thee?—Behold, how many things they accuse thee of! But Jesus no longer answered anything. And He made him no answer, not even to one word; so that Pilate the governor marvelled greatly.

And Pilate said to the chief priests and the multitude, I find no fault in this man. But they were the more urgent, saying, He stirs up the people, teaching throughout all Judea, and beginning from Galilee unto this place.

And when Pilate heard it, he asked if the man was a Galileean. And learning that He was of Herod's jurisdiction, he sent Him up to Herod, who was himself also in Jerusalem in these days.

§ 173. Now when Herod saw Jesus, he rejoiced greatly; for he had long wished to see Him, because he had heard concerning Him; and he was hoping to see some sign wrought by Him. And he kept questioning 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 naught, and mocked Him; and arraying Him in gorgeous apparel sent Him back to Pilate, And Herod and Pilate became friends with each other on that very day; for before they were at enmity between themselves.

§ 174. And Pilate called together the chief priests and the rulers of the people, and said to them, Ye brought this man, as one perverting 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 to us; and behold, nothing worthy of death has been done by him. I will therefore chastise him

s. Luke 23:
8-12

s.s. Matt. 27:
15-26
Mark 15:
6-15
Luke 23:
13-25
John 18:
39, 40

and release him. Ye have a custom that I should release to you one at the Passover.

Now at the feast the governor was wont to release to the multitude one prisoner, whom they asked. And they had there then a notable prisoner, called Barabbas, bound with the insurgents, who in the insurrection had committed murder. And coming up, the multitude began to ask him to do as he was wont to do for them.—When therefore they were gathered together, Pilate said to them, Whom will ye that I release to you? Barabbas, or Jesus who is called Christ?—Will ye that I release to you the king of the Jews? For he knew that through envy the chief priests had delivered Him up.

And as he sat on the judgment-seat, his wife sent to him, saying, Have nothing to do with that righteous man; for I suffered much this day in a dream because of him.

Now the chief priests stirred up the multitude that he should rather release to them Barabbas.—And the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and should destroy Jesus. And the governor again answering said to them, which of the two will ye that I release to you? And they cried out all together, saying, Away with this man, and release unto us Barabbas! Not this one, but Barabbas! Now Barabbas was a robber;—one who for a certain insurrection made in the city, and for murder, was cast into prison.

And Pilate again answering spake to them, wishing to release Jesus: What then shall I do with him who is called Christ?—whom ye call the king of the Jews? But they shouted, saying, Crucify, crucify him!—They all say, Let him be crucified! And a third time he said to them, Why, what evil has this man done? I found no cause of death in him. I will therefore chastise him, and release him. But they insisted with loud voices, asking that He should be crucified. And they cried out exceedingly, Crucify him! Let him be crucified! And Pilate seeing that it availed nothing, but rather that a tumult was arising, took water and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man. Look ye to it. And all the people answering said, His blood be on us, and on our children.—And their voices prevailed. And Pilate gave sentence that

what they asked should be done. And he released to them Barabbas,—him who for insurrection and murder had been cast into prison, whom they asked for.

§ 175. Then Pilate therefore took Jesus, and scourged Him. And the soldiers of the governor led Him away within the court, which is the Prætorium; and they call together to Him the whole cohort. And they clothe Him with purple.—They stripped Him, and put on Him a purple robe. And the soldiers platted a crown of thorns, and put it on His head, and a reed in His right hand. And they kept coming to Him, kneeling down before Him, saluting Him,—doing Him homage—mocking Him, saying, Hail! king of the Jews! And struck Him with rods. And they spat upon Him, and took the reed, and smote Him on the head.

s.s. Matt. 27:
27-30
Mark 15:
16-19
John 19:
1-3

§ 176. And Pilate went out again, and says to them, Behold, I bring Him out to you, that ye may know that I find no crime in him. Jesus therefore came out, wearing the crown of thorns and the purple robe. And he says to them, Behold, the man! When therefore the chief priests and officers saw Him, they cried out saying, Crucify! crucify! Pilate says to them, Take him yourselves and crucify him; for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the son of God.

s.s. John 19:
4-16
Matt. 27:
6
Mark 15:
15
Luke 23:
25

When Pilate therefore heard this word, he was the more afraid. And he went into the Prætorium again, and says to Jesus, Whence art thou? But Jesus gave him no answer. Pilate therefore says to Him, Speakest thou not to me? Knowest thou not that I have authority to release thee, and have authority to crucify thee? Jesus answered him, Thou would'st have no authority against Me, unless it were given thee from above: therefore he that delivered Me up to thee has greater sin. Upon this Pilate sought to release Him. But the Jews cried out, saying, If thou release this man, thou art not a friend of Cæsar. Whoever makes himself a king speaks against Cæsar.

When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment seat in a place called the Pavement, but in Hebrew, Gabbatha. And it was the

Preparation of the passover: it was about the sixth hour. And he says to the Jews, Behold, your king! They therefore cried out, Away with him! Away with him! Crucify him! Pilate says to them, Shall I crucify your king? The chief priests answered, We have no king but Cæsar. Then therefore he delivered Jesus up to their will,—to be crucified.

s. s. Matt. 27:
31, 32
Mark 15:
20, 21
Luke 23:
26-32
John 19:
16, 17

§ 177. And when they had mocked Him, they took off from Him the purple robe, and put on Him His own garments, and led Him away to crucify Him.—They took Jesus therefore, and bearing for Himself the cross, He went forth into the place called Place of a Skull, which in Hebrew is called Golgotha.—And when they led Him away—as they came out, they found a man of Cyrene, Simon by name, a Cyrenian, who was passing by, coming from the country; the father of Alexander and Rufus; they laid hold on him, and impressed to bear His cross;—and laid on him the cross, to bear it after Jesus.

And there followed Him a great multitude of the people, and of women who bewailed and lamented Him. But Jesus turning to them said, Daughters of Jerusalem! weep not for Me, but weep for yourselves, and for your children. For behold, days are coming, in which they will say, Happy the barren, and the wombs that bore not, and breasts that gave not suck. Then will 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 is to take place in the dry?

And there were two others also, malefactors, led with Him to be put to death.

s. s. Matt. 27:
34-56
Mark 15:
24-41
Luke 23:
33-49
John 19:
18-30

§ 178. And when they came to the place called Golgotha, which is, being interpreted, The place of a skull, they offered to give Him wine mingled with gall—myrrh to drink; and tasting it He would not drink—He took it not. There they crucified Him, and the malefactors—robbers with Him, one on the right hand, and the other on the left, Jesus in the midst.—And it was the third hour, and they crucified Him. And Jesus said,

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

And Pilate wrote also a title — (the inscription of the accusation against Him), and put it on the cross.—They set up over His head His accusation written; and the writing was:

JESUS THE NAZARENE THE KING OF THE JEWS. THE KING OF THE JEWS. THIS IS JESUS THE KING OF THE JEWS.
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The title therefore many of the Jews read; because the place where Jesus was crucified was near to the city, and it was written in Hebrew, in Latin, in Greek. The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews, but that he said, I am King of the Jews. Pilate answered, What I have written, I have written.

The soldiers therefore, when they crucified Jesus, took His garments, and made four parts, to every soldier a part, and also the coat. And the coat was without seam, woven from the top throughout. They said therefore to each other, Let us not rend it, but cast lots for it, whose it shall be; that the scripture might be fulfilled:

They divided My garments among them.
 And upon My vesture they cast lots.

These things therefore the soldiers did. And sitting down they watched Him there. And the people stood beholding.

And they that passed by railed at Him, wagging their heads, and saying, Aha, 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! In like manner also the chief priests, mocking one with another, together with the scribes, and elders, and rulers, scoffed at Him, saying, Others he saved; himself he cannot save. He is King of Israel; let him now come down from the cross, and we will believe on him.—Let him save himself, if this is the Christ of God, the Chosen.—Let the Christ, the King of Israel come down now from the cross, that we may see and believe.—He trusts on God; let him now deliver him, if he delights in him; for he said, I am God's Son.

And the robbers also, who were crucified with Him, reproached Him with the same thing.

And the soldiers also mocked Him, coming to Him, offering Him vinegar,* and saying, If thou art the King of the Jews, save thyself.

And one of the malefactors who were hanged railed at 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 are receiving the due reward of our deeds; but this man did nothing amiss. And he said to Jesus, Remember me, when Thou comest in Thy Kingdom. And He said to him, Verily I say to thee, To-day thou shalt be with Me in Paradise.

And there were standing by the cross of Jesus, His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. Jesus therefore seeing His mother, and the disciple whom He loved standing by, says to His mother, Woman, behold thy son! Then He says to the disciple, Behold thy mother! And from that hour the disciple took her to his own home.

And it was now about the sixth hour.—And when the sixth hour was come, there came darkness over the whole land (ἡμέρα) until the ninth hour: the sun's light failing. And at the ninth hour Jesus cried with a loud voice,

Eloi! Eloi! lama sabachthani?

Which is, being translated,

My God! My God!

Why didst Thou forsake Me?

And some of those standing there, hearing it said, Behold, he calls for Elijah! And straightway one of them ran and took a sponge, and having filled it with vinegar and put it on a reed, gave Him to drink. But the rest said, Let alone; let us see whether Elijah is coming to take him down—to save him.

After this, Jesus knowing that all things are now finished, that the scripture might be perfectly fulfilled, says, I thirst. There was set a vessel full of vinegar; so putting a sponge

*ὄξος.

full of vinegar on hyssop, they bore it to His mouth. When Jesus therefore received the vinegar, He said,

It is finished !

And Jesus again crying with a loud voice,—uttering a loud cry, said,

Father, into Thy hands I commend My spirit. And having said this, bowing His head He gave up His spirit.

And behold, the vail of the temple was rent in twain from the top to the bottom; and the earth quaked, and the rocks were rent; and the tombs were opened; and many bodies of the saints who had fallen asleep were raised; and coming forth out of the tombs after His resurrection went into the holy city, and appeared to many. And the centurion who was standing by over against Him, and they that were with him watching Jesus, seeing that He so expired—seeing the earthquake and the things that were taking place, were exceedingly afraid, and glorified God, saying, Indeed this man was righteous—Truly this man was God's Son.

And all the multitudes who came together to that sight, having beheld the things that took place, returned, beating their breasts.

And all His acquaintance, and many women were there standing beholding these things afar off; who followed Jesus from Galilee ministering to Him;—who, when He was in Galilee, followed Him, and ministered to Him; (Among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome—the mother of the sons of Zebedee; and many other women who came up with Him to Jerusalem.

§ 179. The Jews therefore, since it was the Preparation, ^{s John 19:} that the bodies might not remain on the cross on the Sabbath ³¹⁻³⁷ (for that Sabbath was great), asked of Pilate that their legs might be broken, and they be taken away. The soldiers came, therefore, and broke the legs of the first, and of the other who was crucified with Him. But when they came to Jesus, and saw that He was already dead, they broke not His legs. But one of the soldiers with a spear pierced His side, and straightway there came out blood and water.

And he that has seen has testified, and his testimony is

true; and he knows that he says what is 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 says,

They shall look on Him whom they pierced.

s. s. Matt. 27:
57-61
Mark 15:
42-47
Luke 23:
50-56
John 19:
38-42

§ 180. And after these things—When evening was now come, since it was the Preparation (that is, before the Sabbath), behold, there came from Arimathæa, a city of the Jews, a rich man named Joseph, an honorable counsellor, —a good and righteous man, (he had not consented to their counsel and deed) who was himself also waiting—looking for the Kingdom of God ;—being a disciple of Jesus, but secretly through fear of the Jesus. This man boldly went in to Pilate, and asked of Pilate, that he might take away the body of Jesus. And Pilate marveled if He were already dead; and calling to him the centurion, he asked him if He had been long dead. And having learned it of the centurion, he gave him leave—he granted the corpse to Joseph, and Pilate commanded it to be given up. He came therefore, and taking it down, he took away His body. And he bought a linen cloth. And there came also Nicodemus, he who at the first came to Him by night, bringing a mixture of myrrh and aloes, about a hundred pounds weight. So they took the body of Jesus, and bound it in linen cloths with the spices, as is the custom of the Jews to prepare for burial. Now in the place where He was crucified there was a garden, and in the garden a new tomb, wherein no one was yet laid. There then on account of the Preparation of the Jews, because the tomb was nigh, they laid Jesus.—In Joseph's own new tomb, which he hewed out in the rock.

And the Sabbath drew on. And the women who had come with Him out of Galilee, followed after, and beheld the tomb, and how His body was laid. And returning, they prepared spices and ointments—And Mary Magdalene, and Mary the mother of Joses, beheld where He was laid. And having rolled a great stone to the door of the tomb Joseph departed. And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

And on the Sabbath they rested, according to the commandment.

§ 181. Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together to Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days, I rise again. Command therefore that the sepulchre be made secure until the third day; lest his disciples come and steal him away, and say to the people, He is risen from the dead; and the last error will be worse than the first. Pilate said to them, Ye have a guard; go, make it secure, as ye know how. And they went, and made the sepulchre secure, sealing the stone, in connection with the guard. s. Matt. 27:
62-66

IX.

OUR LORD'S RESURRECTION TO HIS ASCENSION.

(40 DAYS, APRIL 9—MAY 18).

§ 182. And behold, there was a great earthquake: for an angel of the Lord, having descended out of heaven, came and rolled away the stone, and sat upon it. His appearance was like lightning, and his raiment white as snow. And from fear of him the keepers shook, and became as dead men. s. Matt. 28:
2-4

§ 183. And when the Sabbath had intervened, Mary Magdalene, and Mary the mother of James and Salome, bought spices that they might come and anoint Him.—And at the close (*ὀψέ*) of the Sabbath, at the dawning into the first of the week (*μίαν σαββάτων*)—at early dawn—Very early—while it was yet dark, they came to view the sepulchre—They came to the tomb, bringing the spices which they prepared.—They came to the sepulchre, when the sun was risen. And they were saying among themselves, Who will roll away the stone for us, from the door of the tomb? And looking up, they beheld that the stone has been rolled back,—away from the tomb. For it was very great.—And entering in they found not the body of the Lord Jesus. Mary Magdalene runs therefore and comes to Simon Peter, and to the other disciple whom Jesus loved, and says to them, They s.s. Matt. 28:
I
Mark 16:
1-4
Luke 24:
1-3, 12
John 20:
1-2

have taken away the Lord out of the tomb, and we know not where they laid Him.

s.s. Matt. 28:
5-8
Mark 16:
5-8
Luke 24:
4-8

§ 184. And it came to pass, while the women were much perplexed about this, entering into the tomb, they saw a young man sitting on the right side, clothed in a white robe—behold, two men stood by them in dazzling apparel; and they were amazed. And as they became afraid, and bowed their faces to the earth, they said to them, Why seek ye the Living One among the dead? He is not here, but is risen. Remember how He spake to you when He was yet in Galilee, saying that the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered His words.

And the angel answering said to the women, Fear not ye—Be not amazed: for I Know that ye are seeking Jesus the Nazarene, who was crucified. He is not here: for He is risen, as He said. Come, see the place where He lay.—Behold the place where they laid Him! And go quickly, and tell His disciples, He is risen from the dead.—Go say to His disciples, and Peter, Behold, He goes before you into Galilee; there shall ye see Him, as He said to you. Behold, I told you.

And they went out quickly and fled from the tomb; (for trembling and astonishment seized them)—with fear and great joy, and ran to bring His disciples word.

s.s. John 20:
3-10
Luke 24:
12

§ 185. Peter therefore rose up and went forth, and the other disciple,* and they came to the tomb. And the two ran together; and the other disciple out ran Peter, and came first to the tomb. And stooping down he sees the linen cloths lying; yet he went not in. Simon Peter therefore also comes, following him, and stooping to look in he sees the linen cloths alone, and went into the tomb, and beholds the linen cloths lying; and the napkin that was on His head not lying with the linen cloths, but rolled up in a place by itself. Then went in therefore the other disciple also who came first to the sepulchre; and he saw, and believed. For even yet they knew not the scripture, that He must rise from the dead. The

* Upon hearing the report of Mary Magdalene § 183.

disciples therefore went away again to their own home.—Peter departed to his home, wondering at that which had come to pass.

§ 186. And Mary was standing without by the tomb, weeping. So, as she wept, she stooped to look into the tomb, and beholds two angels in white, sitting the one at the head and the other at the feet where the body of Jesus lay. And they say to her, Woman, why weepest thou? She says to them, Because they have taken away my Lord, and I know not where they have laid Him. Saying this, she turned back and beholds Jesus standing, and knew not that it was Jesus. Jesus says to her, Woman, why weepest thou? Whom seekest thou? She, supposing that it was the gardener, says to him, Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus says to her, Mary! Turning, she says to Him in Hebrew, Rabboni! (which is to say, Teacher!). Jesus says to her, Touch Me not; for I have not yet ascended to My Father; but go to My brethren, and say to them, I ascend to My Father and your Father, and My God and your God.

And having risen early, on the first day of the week, He appeared first to Mary Magdalene, from whom He had cast out seven demons.

§ 187. And behold, Jesus met them,† saying, All hail! And they came and took hold of His feet, and worshipped Him. Then Jesus says to them, Fear not; go, bear word to My brethren, to go away into Galilee, there they shall see Me.

§ 188. Mary Magdalene comes bringing word to the disciples—(those who had been with Him, as they mourned and wept), I have seen the Lord; and that He had spoken these things to her. And they, hearing that He was alive, and was seen by her, disbelieved.

§ 189. And returning from the tomb, they reported all these things to the eleven, and to all the rest.

* Mark 16: 9—20 is somewhat uncertain; M.S.S. varying the ending of that gospel.

† The women mentioned in § 184.

s. s. John 20:
11-17
Mark 16:
9

s. s. Matt. 28:
9, 10

s. s. John 20:
13
Mark 16:
10, 11

s. s. Luke 24:
9-11
Matt. 28:
11-15

Now they were Mary Magdalene, and Joanna, and Mary the mother of James; and the rest of the women with them who told these things to the apostles. And these words appeared in their sight as idle talk; and they disbelieved the women.

s. Matt.

And as they were going, behold, some of the guard came into the city, and reported to the chief priests all things that came to pass. And having gathered together with the elders, and taken counsel, they gave a large sum of money to the soldiers, saying, Say, His disciples came by night, and stole him away, while we slept. And if this be brought to a hearing by the governor, we will persuade him, and save you from anxiety. (*ἀμερίμους ποιήσομεν*) And they, taking the money did as they were taught. And this saying was spread abroad among the Jews until this day.

1 Cor. 25:
5

§ 190. And He appeared to Cephas.

s.s. Mark 16:
12, 13
Luke 24:
13-35

§ 191. And after these things, He was manifested in another form to two of them, as they walked, going into the country (*ἀγρόν*)—

And, behold, two of them that very day, were going to a village named Emmaus, distant sixty furlongs from Jerusalem. And they were conversing together concerning all these things which had happened. And it came to pass while they were conversing and questioning together, Jesus Himself drew near and went with them. But their eyes were holden that they should not know Him. And He said to them, What words are these, which ye exchange with each other as ye walk? And they stood still, looking sad. And one, whose name was Cleopas answering Said to Him, Thou alone, sojournest in Jerusalem, and knowest not the things that have come to pass in it in these days? And He said to them, What things? (*ποῖα*) And they said to Him, The things concerning Jesus the Nazarene, Who was a prophet mighty in deed and word before God and all the people; and how the chief priest and our rulers delivered Him up to be condemned to death, and crucified Him. But we were hoping that it was He Who was about to redeem Israel. Yea, and besides all this, it is now the third day since these things came to pass.

Moreover, certain women also of our company astonished us; having been early at the tomb, and not finding His body, they came saying, that they had seen also a vision of angels, who said that He was alive. And some of those who were with us went away to the tomb, and found it even so as the women had said; but Him they saw not. And He said to them, O, foolish men and slow in heart of believing; in view of (ἐπι) all that the prophets have spoken! Was it not necessary for 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 near to the village, whither they were going; and He made as though (προσεπορεύσατο) He would go further. And they constrained Him, saying, Abide with us: for it is toward evening, and the day has now declined. And He went in to abide with them. And it came to pass, as He was reclining at table with them, taking the loaf, He blessed it, and breaking, gave to them. And their eyes were opened, and they recognized Him; and He vanished out of their sight.* And they said to each other, was not our heart burning within us as He talked to us in the way, as He opened to us the scriptures?

And rising up at that very hour, they returned to Jerusalem; and they found the eleven and those who were with them, gathered together, saying, that, The Lord is risen indeed, and has appeared to Simon. And they related the things that took place in the way, and how He became known to them in the breaking of the loaf.

Neither believed they them.

s. Mark.

§ 192. When therefore it was evening on that day, the first day of the week, (μὴ σαββάτων) and when the doors were shut, where the disciples were, through fear of the Jews; —And while they were speaking these things, Jesus came and stood in the midst of them, and says to them Peace be to you! But terrified, and becoming affrighted, they supposed that they beheld a spirit. And He said to them, Why are ye troubled? And wherefore do reasonings arise in your heart?

s.s. Mark 16:
14
Luke 24:
36-49
John 20:
19-25

*ἀφαντος ἐγένετω ἀπ' αὐτῶν—became invisible from them.

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 saying this, He showed them His hands and His feet and His side. And while they still disbelieved for joy, and wondered, He said to them, Have ye here anything to eat? And they gave him a piece of broiled fish. And He took, and ate before them.

s. Mark He was manifested to the eleven as they reclined at table, and upbraided their unbelief and hardness of heart, because they believed not those who beheld Him after He was risen.

s. Luke And He said to them, These are My words which I spoke to you while I was yet with you, that all things must be fulfilled, which are written in the law of Moses, and the prophets and the psalms concerning Me. Then He opened their mind, that they might understand the scriptures, and said to them, Thus it is written, that the Christ should suffer, and should rise from the dead on the third day; and that repentance and remission of sins should be preached in His name unto all the 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 are clothed with power from on high.

s. John The disciples rejoiced therefore, having seen the Lord. Jesus therefore said to them again, Peace be to you. As the Father hath sent Me, I also send you. And when He had said this, He breathed on them, and saith to them, Receive the Holy Spirit. Whosoever sins ye remit, they are remitted to them; whosoever 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 to him, We have seen the Lord. But he said to them, Unless I 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.

s. John 20 :
26-29
Vide
1 Cor. 15 :
5

§ 193. And after eight days, again His disciples were within, and Thomas with them, Jesus comes, the doors being shut, and stood in the midst, and said, Peace be to you! Then He says to Thomas, Reach hither thy finger, and see My hands; and reach thy hand, and put it into My Side;

and be not faithless, but believing. Thomas answered and said to Him, My Lord, and My God! Jesus says to him, Because thou hast seen Me, thou hast believed. Happy they who have not seen, and have believed!

REMARKS.

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.

s. John 20:
30, 31
cf. i John 1:
1-4

And the eleven disciples went away into Galilee.

s. Matt. 28:
16

§194. After these things Jesus manifested Himself again to the disciples at the sea of Tiberias; and He manifested Himself thus. There were together Simon Peter, and Thomas called Didymus, and Nathaniel from Cana of Galilee, and the sons of Zebedee, and two others of His disciples. Simon Peter says to them, I go a fishing. They say to him, We also come with thee. They went forth, and entered into the boat; and in that night they caught nothing. But when it had become early morning, Jesus stood on the beach; yet the disciples knew not that it was Jesus. Jesus therefore says to them, Little children, have ye anything to eat? They answered Him, No. And He said to them, Cast the net on the right side of the boat, and ye shall find. They cast it therefore; and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved, says to Peter, It is the Lord. Simon Peter, hearing that it was the Lord, girded on his outer garment (*ἐπενδύτην*) (for he was unclothed), (*γύμνος*) 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 with fishes. As therefore they went out upon the land, they see a fire of coals there, and fish lying thereon, and bread. Jesus says to them, Bring of the fishes which ye have now caught. Simon Peter therefore went up, and drew the net to land full of great fishes, a hundred and fifty-three; and though there were so many, the net was not

s. John 21:
1-23

* i. e. the book of the Gospel by s. John.

broken. Jesus says to them, Come now, and breakfast. And none of the disciples durst ask Him, Who art Thou? Knowing that it was the Lord. Jesus comes, and takes the bread and gives it to them, and the fish likewise. This now is the third time that Jesus manifested Himself to His disciples, after He was risen from the dead.

So when they had breakfasted, Jesus says to Simon Peter, Simon, son of John, lovest thou Me more than these? He says to Him, Yea Lord; Thou knowest that I love Thee. He says to him, Feed My lambs. He says to him again a second time, Simon, Son of John, lovest thou Me? He says to Him, Yea, Lord; Thou knowest that I love Thee. He says to him, Shepherd My sheep. He says to him the third time, Simon, son of John, lovest thou Me? Peter was grieved because He said to him the third time, Lovest thou Me? And he said to Him, Lord, Thou knowest all things: Thou knowest that I love Thee. Jesus says to him, Feed My sheep. Verily, verily, I say to thee, when thou wast young, thou didst gird thyself, and walk whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another will gird thee, and bear thee whither thou wouldest not. Now this He spake, signifying by what manner of death he would glorify God.

And when He had spoken this, He says to him, Follow Me. Peter, turning about, sees the disciple whom Jesus loved following; who also at the supper leaned back on His breast, and said, Lord, who is he that betrays Thee? Peter therefore seeing him, says to Jesus, Lord, and what shall this man do? Jesus says to him, If I will that he abide till I come, what is it to thee? Follow thou Me.

This saying therefore went out among the brethren that that disciple would not die. But Jesus said not to him, that he would not die; but if I wish him to abide till I come, what is it to thee?

REMARK.

s. John 21 :
24, 25

This is the disciple who testifies concerning these things, and wrote these things; and we know that his testimony is true.

And there are also many other things which Jesus did ; the which if they should be written every one. I suppose that even the world itself would not contain* the books that would be written.

§ 195. Then He appeared to above five hundred brethren 1 Cor. 15: 6 at once, of whom the greater part remain until now, but some are fallen asleep.

§ 196. After that He appeared to James. 1 Cor. 15: 7

§ 197. Then to all the Apostles.

§ 198. And the eleven disciples went * * * into s.s. Matt. 28: 16-20 the mountain where Jesus had appointed them. And seeing Mark 16: 15-18 Him, they worshipped Him ; but some doubted.

And He said to them, Go into all the world, and preach s. Mark the gospel to the whole creation. He that believes and is baptized shall be saved ; but he that disbelieves shall be condemned. And these signs shall accompany those who have believed ; in My name they shall cast out demons ; they shall speak with new tongues ; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover.

And Jesus came to them, and spake to them, saying, All s. Matt. authority was given to Me in heaven and on earth. Go therefore, and disciple all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatever I commanded you : and behold, I am with you all the days unto the end of the world. (*συντελείας τοῦ αἰῶνος*).

§ 199. The former narrative I made, O Theophilus, s. Luke, in Acts 1: 1-8 concerning all the things that Jesus began both to do and to teach, until the day when He was taken up, after He had given commandment, through the Holy Spirit, to the Apostles whom He chose ; to whom He also presented Himself alive, after His Passion, by many proofs, appearing to them during forty days, and speaking the things concerning the Kingdom

* *Χωρήσειν* This word by metonymy signifies, to mentally admit et al.

of God. And being assembled with them, He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which ye heard from Me; for John indeed baptized by water; but ye shall be baptized in the Holy Spirit, not many days hence.

They therefore, having come together, asked Him, saying, Lord, dost Thou at this time restore the kingdom to Israel? And He said to them, It is not yours to know times or seasons, which the Father appointed by His own authority. But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be My witnesses both in Jerusalem, and in all Judæa, and Samaria, and unto the utmost part of the earth.

s. s. Luke 24 :
50-53
Acts 1 :
9-12
Mark 16 :
19, 20
Vide
Phill. 2 :
6-10
Eph. 1 :
20-23, 4:8-10
Col. 1 :
1 Thess. 4 :
14-5 : 11
2 Thess. 1 :
3-2 : 17

§ 200. And He led them out until they were over against Bethany.—And when He had said these things, lifting up His hands, He blessed them. And it came to pass, while He blessed them He parted from them, and was borne up into heaven.—As they were looking, He was taken up, and a cloud received Him out of their sight. And while they were gazing into heaven as He went, behold, two men stood by them in white apparel; who also said, Men of Galilee, why stand ye looking into heaven? This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven.

s. Mark

So then the Lord Jesus, after He had spoken to them, was received up into heaven, and sat down on the right hand of God.

s. Luke and
Acts

And they, having worshipped Him, returned to Jerusalem from the mount called Olivet, (which is near Jerusalem, a Sabbath day's journey) with great joy; and were continually in the temple, blessing God.

s. Mark

And they went forth, and preached everywhere, the Lord working with them, and confirming the word through the signs that followed.

X.

POST ASCENSION CHRISTOPHANIES.

APPEARANCE TO STEPHEN (ABOUT THREE YEARS AFTER THE ASCENSION).

§ 201. Being full of the Holy Spirit, he (*Stephen*)^{s. Acts 7: 55, 56, 59, 60} gazed into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the son of man standing on the right hand of God.

And they stoned Stephen, calling upon, and saying, Lord Jesus, receive my spirit. And kneeling down, he cried with a loud voice, Lord! lay not this sin to their charge. And saying this, he fell asleep.

APPEARANCE TO SAUL OF TARSUS (ABOUT EIGHT YEARS AFTER THE ASCENSION.)

§ 202. And it came to pass, that as I (Saul) journeyed,^{Acts 9: 3-9} and came near to Damascus, about noon, there suddenly flashed around me a great light out of heaven;—above the brightness of the sun, shining around me, and those who journeyed with me. And I fell to the ground. And we all having fallen to the earth, I heard a voice speaking to me, and saying in the Hebrew language, Saul! Saul! why persecutest thou Me? It is hard for thee to kick against the goads. And I answered, Who art Thou, Lord? And the Lord said to me, I am Jesus the Nazarene, Whom thou persecutest. But rise and stand upon thy feet: for it is for this that I appeared to thee, to appoint thee a minister and a witness both of the things in which thou hast seen Me, and of the things in which I will appear to thee; delivering thee from the people, and from the Gentiles to whom I send thee, to open their eyes, that they may turn from darkness to light, and from the dominion of Satan to God, that they may receive remission of sins and an inheritance among those who are sanctified by faith in Me.

And they who were with me beheld the light, but the voice of Him Who spake to me they did not understand. (*ἤκουσαν*)

3-9
22: 6-11
26: 12-18
Vide.
1 Cor. 15: 8
and
Gal. 1:
11-18

And the men who journeyed with him* were standing speechless, hearing the voice, but beholding no one.

And I said, What shall I do, Lord? And the Lord said to me, Rise, and go into Damascus; and there it shall be told thee concerning all things which it is appointed thee to do. And as I could not see for the glory of that light, being led by the hand of those who were with me, I came into Damascus.

And Saul arose from the ground; and his eyes being opened, he saw nothing; and leading him by the hand, they brought him into Damascus. And he was three days without sight, and neither ate nor drank.

APPEARANCE TO ANANIAS OF DAMASCUS.

Acts 9:
10-19
22: 12-16

§ 203. And there was a certain disciple in Damascus, named Ananias; and the Lord said to him, in a vision, Ananias! And he said, Behold, I am here, Lord. And the Lord said to him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul of Tarsus. For behold, he prays; and in a vision he saw a man named Ananias coming in, and putting his hand on him; that he might receive sight. But Ananias answered, Lord, I have heard from many concerning this man, how great evils he did to Thy saints in Jerusalem. And here he has authority from the chief priests to bind all that call on Thy name. But the Lord said to him, Go: for this man is to Me a chosen vessel, to bear My name before Gentiles, and kings, and the sons of Israel; for I will show him how great things he must suffer for My name's sake. And Ananias went away and entered into the house.—Ananias, a devout man according to the law, well spoken of by all the Jews who dwelt there, came to me, and standing by me.—Putting his hands on him, said, Brother Saul, The Lord has sent me, even Jesus who appeared to thee in the way thou camest, that thou mayest receive sight, and be filled with the Holy Spirit—Receive sight.—And straightway there fell from his eyes as it were scales; and he received sight.—In that very hour I

* The student will notice by the change of the first and third personal pronouns in §§ 202 and 203 the dual sources of the reports.

looked up upon him. And he said, The God of our fathers has appointed thee to know His will, and to see the Righteous One, and to hear a voice out of His mouth. For thou shalt be a witness for Him to all men, of what thou hast seen, and heard. And now, why tarriest thou? Arise, and be baptized and wash away thy sins, calling on His name.

And he arose, and was baptized; and having taken food, he was strengthened.

APPEARANCE TO SAUL IN JERUSALEM. (ABOUT ELEVEN YEARS AFTER THE ASCENSION).

§ 204. And it came to pass, that when I had returned to Jerusalem, and was praying in the temple, I fell into a trance, and saw Him, saying to me, Make haste, and go forth speedily out of Jerusalem; for they will not receive thy testimony concerning Me. And I said, Lord, they themselves know that I imprisoned and beat in every synagogue those who believed on Thee; and when the blood of Stephen Thy witness was shed, I also myself was standing by, and well pleased, and keeping the garments of those who slew him. And He said to me, Depart; for I will send thee far hence to the Gentiles.

Acts 22:
17-21
Vide
Gal.
1: 18

THIRD APPEARANCE TO PAUL (CORINTH, ABOUT TWENTY-TWO YEARS AFTER THE ASCENSION).

§ 205. And the Lord said to Paul through a vision in the night: Fear not, but speak, and be not silent; (*σιωπήσῃς*) for I am with thee, and no one shall assail thee to harm thee; for I have much people in this city.

Acts 18:
9, 10

FOURTH APPEARANCE TO PAUL (IN THE CASTLE AT JERUSALEM, THE NIGHT AFTER HE HAD DEFENDED HIMSELF BEFORE THE SANHEDRIN; ABOUT TWENTY-FIVE YEARS AFTER THE ASCENSION).

§ 206. And the night following, the Lord stood by him, and said, Be of good courage; for as thou hast testified the things concerning Me at Jerusalem, so must thou testify also at Rome.

11

APPEARANCES TO JOHN, AS RELATED BY HIM IN THE
 APOCALYPSE. (PATMOS. DATE VARIOUSLY ESTI-
 MATED FROM THIRTY-FIVE TO SIXTY-FIVE YEARS
 AFTER THE ASCENSION.

1) TO SEND HIS MESSAGES TO THE SEVEN CHURCHES
 IN ASIA.

Rev. 1
 9-3

§ 207. I John your brother and partner in the affliction, and kingdom, and patience in Jesus, was in the Island that is called Patmos, through the word of God and the testimony of Jesus. I was in the Spirit on the Lord's day; and I heard behind me a great voice as of a trumpet, saying, What thou seest write in a book, and send to the seven churches, to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea. And I turned to see the voice that was speaking with me. And having turned, I saw seven golden lampstands; and in the midst of the lampstands one like to the Son of Man clothed with a garment falling to the feet, and girded around at the breasts with a golden girdle. And his head and hair were white, as white wool, as snow; and His eyes were as a flame of fire; and His feet like burnished brass, as if it were glowing in a furnace; and His voice as the voice of many waters. And He had in His right hand seven stars; and out of His mouth went forth a sharp two-edged sword; and His countenance was as the sun shineth in his strength. And when I saw Him, I fell at His feet as dead. And He laid His right hand on me, saying, Fear not: I am the First and the Last, and the Living One; and I became dead, and behold, I am alive for evermore; and I have the keys of death and Hades. Write therefore the things which thou sawest, and the things which are, and the things which are about to take place after these; the mystery of the seven stars which thou sawest on My right hand, and the seven golden lampstands. The seven stars are angels of the seven churches; and the seven lampstands are the seven churches.

To the angel of the church in Ephesus write: These things saith He who holds the seven stars in His right hand, He who walks in the midst of the seven golden lampstands. I know thy works, and thy trouble (*κόπον*) and thy patience,

and that thou canst not bear evil men; and didst try them who call themselves apostles, and they are not, and didst find them liars; and thou hast patience, and didst bear for My name's sake, and hast not grown weary. But I have this against thee, that thou didst leave thy first love. Remember therefore whence thou hast fallen and repent, and do the first works; or else, I come to thee, and will remove thy lampstand out of its place, if thou repent not. But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate. He that has an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him I will give to eat of the tree of life, which is in the Paradise of God.

And to the angel of the church in Smyrna write: These things saith the First and Last who became dead, and lived again. I know thy affliction and poverty (but thou art rich), and I know the blasphemy of those who say they are Jews, and they are not, but are a synagogue of Satan. Fear not the things which thou art about to suffer. Behold, the Devil is about to cast some of you into prison, that ye may be tried, and ye will have affliction ten days. Be thou faithful unto death, and I will give thee the crown of life. He that has an ear, let him hear what the Spirit saith to the churches. He that overcomes shall not be hurt of the second death.

And to the angel of the church in Pergamos write: These things saith He who has the sharp two-edged sword. I know where thou dwellest, where the throne of Satan is; and thou holdest fast My name, and didst not deny My faith, even in the days of Antipas, My faithful witness, who was killed among you, where Satan dwells. But I have a few things against thee, because thou hast there men holding the teaching of Balaam, who taught Balak to cast a stumbling-block before the sons of Israel, and to eat things offered to idols, and to commit fornication. Thus thou also hast men holding the teaching of the Nicolaitans, in like manner. Repent therefore; or else, I come to thee quickly, and will make war with them with the sword of My mouth. He that has an ear, let him hear what the Spirit says to the churches. To him that overcomes, to him will I give of the hidden manna;

and I will give him a white stone, and on the stone a new name written, which no one knows but he that receives it.

And to the angel of the church in Thyatira write: These things saith the Son of God, who has his eyes as a flame of fire, and His feet like burnished brass. I know thy works, and thy love, and faith, and ministry, and patience; and thy last works more than the first. But I have against thee, that thou sufferest the woman Jezebel, who calls herself a prophetess; and she teaches and seduces My servants to commit fornication, and to eat things offered to idols. And I gave her time to repent; and she wills not to repent of her fornication. Behold, I cast her into a bed, and those who commit adultery with her, into great affliction, if they repent not of her works. And her children I will kill with death; and all the churches shall know that I am He who searches reins and hearts: and I will give to you every one according to your works. But to you I say, the rest who are in Thyatira, as many as have not this teaching, who knew not the deep things of Satan, as they say, I cast on you no other burden; but that which ye have, hold fast till I come. And he that overcomes, and he that keeps My works until the end, to him I will give authority over the nations; and he shall shepherd them with a rod of iron, as the vessels of a potter are dashed in pieces, as I also have received from My Father; and I will give him the morning star. He that has an ear, let him hear what the Spirit saith to the churches.

And the angel of the church in Sardis write: These things saith He who hath the seven spirits of God, and the seven stars. I know thy works, that thou hast a name that thou livest, and thou art dead. Become watchful, and strengthen the remaining things which were about to die; for I have found no works of thine complete before My God. Remember therefore how thou hast received, and heard; and keep, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. But thou hast a few names in Sardis, which did not defile their garments; and they shall walk with Me in white: for they are worthy. He that overcometh shall thus be clothed in white garments; and I will not blot his name out of the book of life, and I will confess his name before

My Father, and before His angels. He that has an ear, let him hear what the spirit saith to the churches.

And to the angel of the church in Philadelphia write: These things saith the Holy, the True, He who has the key of David, He who opens, and no one shall shut, and shuts, and no one opens. I know thy works. Behold, I have set before thee a door opened, which no one can shut: because thou hast a little power, and didst keep My word, and didst not deny My name. Behold, I give of the synagogue of Satan, those who say they are Jews and are not, but do lie,—behold, I will make them come and worship before thy feet, and to know that I loved thee. Because thou didst keep the word of My patience, I also will keep thee from the hour of trial which is about to come on the whole habitable earth, to try those who dwell on the earth. I come quickly; hold fast that which thou hast, that no one may take thy crown. He that overcomes, I will make him a pillar in the temple of My God, and he shall go out no more; and I will write on him the name of My God, and the name of the city of My God; the new Jerusalem, which comes down out of heaven from My God, and My new name. He that has an ear, let him hear what the spirit saith to the churches.

And to the angel of the church in Laodicea write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God. I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So, because thou art lukewarm, and neither hot nor cold, I am about to vomit thee out of My mouth. Because thou sayest, I am rich, and have gotten riches, and have need of nothing, and knowest not that thou art the wretched one, and pitiable, and poor, and blind, and naked: I counsel thee to buy of Me gold refined by fire. that thou mayest be rich, and white garments, that thou mayest clothe thyself and that the shame of thy nakedness may not be made manifest, and eye salve to anoint thine eyes, that thou mayest see. As many as I love, I reprove and chasten. Be zealous therefore, and repent. Behold, I stand at the door, and knock: if any one hear My voice, and open the door, I will come in to him, and I will sup with him, and he with me. He that overcometh, I will give to him to sit down with Me in My

throne, as I also overcame, and sat down with My Father in His throne. He that has a ear, let him hear what the spirit says to the churches.

8) b.

IN HEAVEN, AS THE LAMB THAT HAD BEEN SLAIN,
AND WHO HAS PREVAILED TO UNSEAL THE ROLL;
AND AS THE OBJECT OF UNIVERSAL WORSHIP.

Rev. 4: 5: 6:
3, 3, 5, 7, 9, 12
Vide
6: 22:

§ 208. After these things I saw, and, behold, a door set open in heaven, and that first voice which I heard as of a trumpet, speaking with me, saying, Come up hither, and I will show the things that must take place after these.

Straightway I was in the spirit; and behold, there was a throne set in heaven, and one sitting on the throne; and He who sat was in appearance like a jasper stone and a sardius; and there was a rainbow round the throne, in appearance like an emerald. And around the throne were twenty-four thrones; and on the thrones twenty-four elders sitting, clothed in white garments, and on their heads crowns of gold. And out of the throne came forth lightnings, and voices and thunders; and there were seven lamps of fire burning before the throne, which are the seven spirits of God; and before the throne as it were a glassy sea like crystal; and in the midst of the throne, and around the throne, four living creatures, full of eyes before and behind. And the first creature was like a lion, and the second creature like a calf, and the third creature having the face as of a man, and the fourth creature like an eagle flying. And the four creatures having each of them six wings, around and within are full of eyes. And they have no intermission (*ἀνὰ παντός*) day and night, saying, Holy, holy, holy, is the Lord God, the Almighty, Who was, and Who is, and Who is to come.

And when the living creatures shall give glory, and honor and thanks, to Him who sits on the throne, to Him who lives for ever and ever, the twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives forever and ever, and will cast their crowns before the throne, saying, Worthy art Thou our Lord and our God, to receive the glory, and the honor, and the power; for Thou didst create all things, and because of Thy will they were, and were created.

And I saw by the right hand of Him who sat on the throne, a book written within and on the back, sealed up with seven seals. And I saw a strong angel proclaiming with a great voice. Who is worthy to open the book, and to loose its seals?

And no one was able, in heaven, nor on the earth, nor under the earth, to open the book, or to look thereon. And I was weeping much, because no one was found worthy to open the book, or to look thereon. And one of the elders says to me, Weep not; behold, the Lion that is of the tribe of Judah, the Root of David, prevailed to open the book, and its seven seals. And I saw, in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. And He came, and has taken it out of the right hand of Him who sits on the throne. And when He took the book, the four living creatures, and the twenty-four elders, fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of saints. And they sing a new song, Saying, Worthy art Thou to take the book, and to open its seals: for Thou wast slain, and didst redeem to God by Thy blood out of every tribe, and tongue, and people, and nation; and didst make them to our God a kingdom and priests, and they will reign on the earth.

And I saw, and I heard a voice of many angels, around the throne and the living creatures and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a great voice, Worthy is the Lamb that has been slain, to receive the power, and riches, and wisdom, and strength, and honor, and glory, and blessing! And every creature which is in the heaven and on the earth, and under the earth, and on the sea, and all that are in them, I heard saying, To Him who sits upon the throne, and to the Lamb, be the blessing, and the honor, and the glory, and the might, for ever and ever. And the four living creatures said, Amen. And the elders fell down and worshipped.

And I saw, when the Lamb opened one of the seven

seals, and I heard one of the living creatures saying, as a voice of thunder, Come! * * *

And when He opened the second seal, I heard the second living creature saying, Come! * * *

And when He opened the third seal, I heard the third living creature saying, Come! * * *

And when He opened the fourth seal, I heard the voice of the fourth living creature saying, Come! * * *

And when He opened the fifth seal, I saw underneath the altar the souls of those that had been slain on account of the word of God, and on account of the testimony which they had. * * *

And I saw when He opened the sixth seal. * * *

9) c

IN HEAVEN, ENTHRONED, ACCOMPANIED AND WORSHIPPED BY HOSTS OF ANGELS, AND BY MYRIADS OF REDEEMED, PURIFIED ONES.

Rev. 7:
9-17

§ 209. I saw, and behold a great multitude which no one could number, out of every nation and all tribes and peoples and tongues, standing before the throne, and before the Lamb, clothed in white robes, and palms in their hands. And they cry with a great voice, saying, Salvation to our God Who sits on the throne, and to the Lamb! And all the angels were standing round the throne and the elders and the four living creatures, and fell before the throne on their faces and worshipped God, saying, Amen: the blessing, and the glory, and the wisdom, and thanksgiving, and the honor, and the power, and the might, be to our God forever and ever. Amen!

And one of the elders answered, saying to me, These who are clothed in the white robes, who are they, and whence came they? And I said to him, My Lord, thou knowest. And he said to me, These are they who come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and they serve Him day and night in His temple; and He who sits on the throne will spread His tabernacle over them. They shall hunger no more, nor thirst any more; nor shall the sun fall on them, nor any heat: for the

Lamb Who is in the midst of the throne will shepherd them, and will lead them to the fountains of the waters of life; and God will wipe away every tear from their eyes.

OPENING THE SEVENTH SEAL.

10) d

§ 210. And when He opened the seventh seal, there was silence in heaven about half an hour. Rev. 8: 1

STANDING ON MOUNT ZION ACCOMPANIED BY HIS ONE HUNDRED AND FORTY-FOUR THOUSAND. 11) e

§ 211. And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name, and the name of His Father, written on their foreheads. Rev. 14: 1-5

And I heard a voice out of heaven, as the voice of many waters, and as the voice of great thunder; and the voice which I heard was as that of harpers, harping with their harps. And they sing as it were a new song before the throne and before the four living creatures and the elders; and no one was able to learn the song, but the hundred and forty-four thousand, who had been redeemed from the earth. These are they who were not defiled with women; for they are virgins. These are they who follow the Lamb, whithersoever He goes. These were redeemed from men, a first fruits to God and to the Lamb. And in their mouth was found no falsehood; they are without blemish.

AS THE SOVEREIGN, AND VICTORIOUS LEADER OF THE ARMIES OF HEAVEN. 12) f

§ 212. And I saw heaven opened, and lo a white horse, and He who sat on him, called Faithful and True; and in righteousness He judges, and makes war. And His eyes are as a flame of fire, and on His head are many diadems; and He hath a name that has been written, which no one knows but He Himself. And He is clothed with a garment that has been sprinkled with blood;* and His name is called,

The Word of God.†

* cf. 63: 3. † cf. John 1: 1, 2, 14.

And the armies which are in heaven followed Him on white horses, clothed in fine linen, white, pure. And out of His mouth goes forth a sharp sword, that with it He may smite the nations; and He will shepherd them with a rod of iron; and He treads the wine-press of the fierceness of the wrath of God, the Almighty. And He has on His garment, and on His thigh, a name written,

King of kings, and Lord of lords.

* * * * *

And I saw the beast, and the Kings of the earth and their armies gathered together to make war with Him who sat on the horse, and with His army. And the beast was seized, and with him the false prophet that wrought the signs in his sight, with which he led astray those who received the mark of the beast, and who worshipped His image. The two were cast alive into the lake of fire, that burns with brimstone. And the rest were killed with the sword of Him who sat on the horse, which came forth out of His mouth; and all the birds were filled with their flesh.

13) g

AS REIGNING ON THE EARTH FOR A THOUSAND YEARS,
WITH HIS FAITHFUL ONES OF THE
FIRST RESURRECTION.

Rev. 20:
4-6

§ 213. And I saw thrones, and they sat on them, and judgment was given to them; and the souls of those who had been beheaded on account of the testimony of Jesus, and on account of the word of God, and whoever did not worship the beast, nor his image, and did not receive the mark on their forehead, and on their hand; and they lived and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Happy and holy is he that has part in the first resurrection; over these the second death has no power; but they shall be priests of God and of Christ, and they shall reign with Him a thousand years.

h

AS THE AUGUST JUDGE.

Rev. 20:
11-15
Cf.
Matt. 25:

§ 214. And I saw a great white throne, and Him who sat on it, from whose face the earth and the heaven fled away,

and no place was found for them. And I saw the dead, the great and the small, standing before the throne. And books were opened; and another book was opened, which is [the book] of life; and the dead were judged out of the things that were written in the books, according to their works. And the sea gave up the dead who were in it; and death and Hades gave up the dead who were in them; and they were judged every one according to their works. And death and Hades were cast into the lake of fire. This is the second death, the lake of fire. And if any one was not found written in the book of life, he was cast into the lake of fire.

§ 215. And I saw a new heaven and a new earth; for ^{Rev. 21:} the first heaven and the first earth passed away, and the sea is ₁₋₃ no more.

And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they will be His peoples, and God himself will be with them, their God. And He will wipe away every tear from their eyes; and death will be no more, nor will mourning, nor crying, nor pain be any more: for the first things are passed away. And He who sat on the throne said, Behold, I make all things new. And He saith, Write: for these words are faithful and true. And He said to me, They have come to pass. I am the Alpha and Omega, the beginning and the end. I will give to him that thirsts, of the fountain of the water of life freely. He that overcomes shall inherit these things; and I will be to him, a God; and he shall be to Me a son. But for the fearful, and unbelieving, and defiled with abominations, and murderers, and fornicators, and sorcerers, and idolaters, and all the liars, their part shall be in the lake which burns with fire and brimstone, which is the second death.

THE LAMP OF THE HEAVENLY JERUSALEM.

§ 216. And there came one from among the seven ^{Rev. 21:} angels, who had the seven bowls full of the seven last ₉₋₂₇ plagues, and talked with me, Saying, Come hither: I will

show thee the bride, the wife of the Lamb. And he carried me away in the Spirit to a great and high mountain, and showed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God; her luminary like a most precious stone, as it were a jasper stone, clear as crystal: having a wall great and high; having twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the sons of Israel; on the east three gates, and on the north three gates, and on the south three gates, and on the west three gates. And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.

And he who talked with me had a golden reed for a measure to measure the city, and its gates, and its wall. And the city lies four square, and its length is as great as the breadth. And he measured the city with the reed, twelve thousand furlongs; the length, and the breadth, and the height of it are equal. And he measured its wall a hundred and forty-four cubits, the measure of a man, that is of an angel. And the material of its wall was jasper; and the city was pure gold, like to pure glass. The foundations of the wall of the city were adorned with every precious stone. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eight, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, hyacinth; the twelfth, amethyst. And the twelve gates were twelve pearls; each several gate was of one pearl; and the street of the city was pure gold, as transparent glass. And a temple (*ναόν*) I saw not in it: for the Lord God, the Almighty, is its temple, and the Lamb. And the city has no need of the sun, nor of the moon to shine on it; for the glory of God lightened it, and its lamp is the Lamb. And the nations will walk by its light; and the kings of the earth bring their glory into it. And its gates will not be shut by day; for there will be no night there; and they will bring the glory and honor of the nations into it. And there shall not enter into it anything unclean, or he that works abomination and falsehood; but only they who are written in the Lamb's book of life.

HIS LAST TESTIMONIES.

§ 217. And he showed me a river of water of life Rev. 22: bright as crystal, going forth out of the throne of God and of the Lamb. In the midst of its street, and on each side of the river, was a tree of life, bearing twelve fruits, every month yielding its fruit; and the leaves of the tree are for the healing of the nations. And there will be no more curse. And the throne of God and of the Lamb will be in it; and His servants will serve Him, and will see His face, and His name will be on their foreheads. And there will be no night there; and they need no lamplight, nor sun-light, for the Lord God will give them light; and they will reign for ever and ever.

And he said to me, These words are faithful and true; and the Lord, the God of the spirits of the prophets sent His angel to show to His servants the things which must shortly come to pass. And behold, I come quickly. Happy is he that keeps the words of the prophecy of this book.

And I John, am he who heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things. And he says to me, See thou do it not: I am a fellow servant with thee, and with thy brethren the prophets, and with those who keep the words of this book; worship God.

And he says to me, Seal not the words of the prophecy of this book; for the time is at hand. He that is unrighteous, let him be unrighteous still; and he that is filthy, let him be made filthy still; and he that is righteous, let him do righteousness still; and he that is holy, let him be made holy still.

Behold, I come quickly; and My reward is with Me, to give to each one according as his work is. I am the Alpha and the Omega, the First and the Last, the Beginning and the End. Happy are they who wash their robes, that they may have right over the tree of life, and may enter in by the gates into the city. Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loves and does a lie.

I Jesus sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David, the bright, the Morning Star.

And the spirit and the bride say, Come! And let him that hears say, Come! And let him that thirsts come; let him that will, take the water of life freely.

I testify to every one that hears the words of the prophecy of this book, if any one shall add to them, God will add to him the plagues that are written in this book; and if any one shall take away from the words of the prophecy of this book, God will take away his part from the tree of life, and out of the holy city, which are written of in this book.

He who testifies these things, says, Yea, I come quickly. Amen; come, Lord Jesus.

The grace of the Lord Jesus be with the saints.

Analysis of the Story

OF

Jesus the Christ.

JOHN'S INTRODUCTION.

The Eternal Word of God,
 The Agent of Creation,
 The Fountain of life and light,
 Having become Incarnate ;
 As Only Begotten of the Father,
 Is beheld in the world.

s. John 1:
1-14

I.

ANGELIC MESSAGES TO THE VIRGIN MARY AND JOSEPH.

- § 1. The Generation, Incarnation ;
 And birth of Jesus the Son of God,
 Are foretold to the Virgin Mary
 By the angel Gabriel.
- § 2. The Divine generation of Jesus
 Is revealed in a dream to Joseph :
 Reassuring him respecting Mary.
 The prophecy of the Virgin is fulfilled.

II.

THE BIRTH, CHILDHOOD, AND EARLY YOUTH OF JESUS.

- § 3. Jesus is born in Bethlehem.
 His birth, Messiahship, and throne,
 Are told to shepherds by an angel of the Lord.
 A host of angels sing His natal song.
 He is visited by the shepherds :
 And is the the theme of local wonder.
- § 4. He is duly circumcised and called Jesus.

- § 5. He is presented to the Lord in the temple,
And there, by Simeon and Anna,
Is recognized, blessed, and spoken of.
He is taken to Nazareth of Galilee.
- § 6. The human genealogy of Jesus, is traced by Matthew
from Abraham, though David; and by Luke, back
to Adam.
- § 7. The infant Jesus, again in Bethlehem,
Is visited by star-led eastern maggi,
Who worship Him as "King of the Jews."
His life is sought by the jealous Herod,
Who, with all Jerusalem is perturbed.
- §§8,9. Advised of the purpose of Herod; and commanded,
Joseph takes mother and child by night into Egypt.
Thus, Jesus escapes the massacre by Herod;
And fulfill, "Out of Egypt I called My Son."
- § 10. When Herod the king is dead;
Through advice by an angel of the Lord,
Jesus is brought back from Egypt, to Nazareth:
To fulfill, "He shall be called, A Nazarene."
- § 11. The child Jesus at home, becomes strong,
Is filled with wisdom, and crowned with grace.
- § 12. Jesus, now twelve years old,
Attends "His first passover;"
Tarries behind in Jerusalem,
Is found in the temple with the "Teachers,"
Astonishing them with His wisdom.
To His mother's question, He answers,
"Why is it that ye were seeking Me?
Wist ye not that I must be in the things of My
Father?"
Goes home with His parents to Nazareth
"Is subject unto them,
Advances in wisdom and stature,
And in favor with God and men."

III.

BAPTISM, AND TEMPTATION OF JESUS; AND BEGINNING
OF HIS PUBLIC MINISTRY. (ABOUT FIVE MONTHS.)

- § 13. Jesus is baptized by John in the Jordan,
Is visibly endowed with the Holy Spirit,
And is recognized by a "Voice from heaven:"
"This is My beloved Son,
In whom I am well pleased."
- § 14. Impelled by the Spirit into the desert,
Jesus is with the wild beasts;
Fasts forty days, and forty nights
And is tempted by the devil:
1 To work a miracle for His own supply,
2 To violate law through trust in God,
3 To accept the dominion of the world as Satan's gift
for a single act of worship.
Through true faith in God,—
In true obedience to the scriptures,
He vanquishes the tempter;
And is ministered to by angels.
- § 15. He is witnessed to by John, as, "The Christ,"
"The Lamb of God that takes away the sin of the
world."
- § 16. Again He is witnessed to by John,
And gains His first disciples,
(John? and Andrew) then Peter.
He is minded to go into Galilee;
Finds Philip, and bids him follow Him;
And wins Nathanael, who confesses Him,
"Rabbi, Thou art the Son of God,
Thou art the King of Israel."
He promises him greater scenes—opened heavens,
And angels ascending and descending on the Son of
man.*
- § 17. At a marriage-feast in Cana of Galilee
Jesus converts water into wine;
So manifesting His glory,
He won the faith of His disciples.
- § 18. Jesus visits Capernann for a few days.

* cf. Gen. 28: 10—13.

IV.

**FROM THE FIRST PASSEVER OF CHRIST'S PUBLIC MINISTRY
UNTIL THE SECOND (ONE YEAR.)**

- § 19. Jesus attends the Passover ; and expelling
And reproving the desecrators of the temple,
He meets with His first opposition from the Jews ;
“ What sign showest thou to us seeing that thou doest
these things ? ”
In proverb, He challenges their violence,
And predicts His resurrection.
He did not trust Himself to the many who believed
through His signs ;
For He Himself knew what was in man.
- § 20. Jesus began His ministry when about thirty years of
age.
- § 21. Jesus, visited by Nicodemus at night,
Talks with him on the need, and mode of the new
birth,
Upon the atonement by His crucifixion,
Upon the wondrous love of God,
The Light in the world,
And the attitude of men thereto.
- § 22. He leaves Jerusalem,
Makes disciples in Judea,
(Baptizes through His disciples)
And receives the final testimony of John.
- §§ 23, 24. John having been imprisoned,
Jesus, now notorious to the Pharisees,
Leaves Judea for Galilee.
Passing thence through Samaria,
He rests at Jacob's well ;
And talks with a Samaritan woman :
Of living waters ; of her past life ;
And teaches that God is a Spirit,
Who is seeking spiritual worshippers.
He tells her that He is the Christ.
He tells His disciples that doing the will of God is
His food.
And calling their attention to a coming crowd,
Teaches that the spiritual harvest is ripe ;
And that sower and reaper will share wages and rejoice
together.

He wins the faith of many in Sychar ;
And abides there two days.

- §§ 25, 26. Arriving in Galilee, Jesus is received.
And visits Cana, where He turned water into wine.
Whence He heals a king's officer's son who lay sick at
Capernaum.
- § 27. Jesus, now famous in Galilee,
Teaches in their synagogues,
Being glorified by all.
- § 28. Visiting Nazareth, He teaches in their synagogue :
1 His own mission of mercy to the needy ;
2 That God dispenses favors as a Sovereign ;
Not in partiality, or as the right of the Jew ;
And so excites the wrath of the congregation,
That they seek to kill Him.
But passing through their midst,
He went His way.
- § 29. He makes Capernaum His residence,
And so fulfills the prophecy of its Light.
He preaches, Repent !
For the kingdom of heaven—of God is at hand ;
Believe ye the good tidings."
- § 30. Jesus, walking by the Sea of Galilee,
Calls four disciples from the business of fishing,
(Peter, Andrew, James, and John,) saying,
" Follow Me and I will make you fishers of men."
- §§ 31, 32. He teaches in the Capernaum synagogue,
And heals a demoniac of an unclean demon ;
Amazing the people, and growing in mysterious fame.
He heals Peter's wife's mother, and many others,
And so fulfilled prophecy.
" He cast out demons, forbidding them to speak :
For they knew He was the Christ."
- § 33. Jesus prays very early in a desert place ;
And refuses the request to remain in Capernaum :
Because He was sent to preach to other cities also.
- § 34. He makes His first tour of all Galilee,
Teaching, preaching, and healing the sick :
And is followed by multitudes.

- § 35. Seated in Simon's boat on the lake,
 He teaches the multitudes,
 Gives a miraculous draught of fishes,
 And reassures Simon of his future mission :
 " Fear not, from henceforth thou shalt catch man."

- s. Matt. 5:—7: § 36. Jesus preaches to His disciples and the multitude the sermon on the mountain.

SUBJECT.

THE SUBJECTS, LAWS, AND PRINCIPLES OF THE KINGDOM OF HEAVEN.

- 5: 3-12 1 Who are the Blessed, and why.
 2 The office of His disciples
 13-16 Is to illuminate and preserve the world.
 17-20 3 He teaches that He came to complete (*πληρῶσαι*) the law ;
 And that the law will never relax · but obtain.
 (*γένηται.*)
 21-48 4 He expounds the law spiritually,
 In contrast with the merely literal exposition,
 Giving six examples :
 a As to murder,
 b " adultery,
 c " divorce,
 d " oaths,
 e " retaliation,
 f " love.
 6: 1-18 5 Alms, prayer, and fasting
 Should be secret, without ostentation :
 Then the Heavenly Father will reward.
 He gives the Model Prayer,
 (Our Father, &c.)
 And teaches that we must forgive :
 For only thus, can we be forgiven.
 19-34 6 He warns against worldliness,
 And enjoins devotion to, and repose in God :
 (" Behold the birds of the heaven, &c."
 " Consider the lillies of the field, &c."
 " Seek ye first the Kingdom of God, &c."
 " Be not therefore anxious for the morrow, &c.")
 7: 1-5 7 He warns against judging others instead of self.
 6
 7-11 8 Forbids prostituting sacred things.
 9 Teaches that every one's prayer is answered.
 12 10 And gives the " Golden Rule."

- 11 He enjoins entrance by the narrow door to life: 13, 14
Teaching that the way to destruction is broad.
- 12 He warns against false teachers, 15-20
(Calling them, "Ravening Wolves.")
He shows the vanity of mere verbal professions of 21-27
homage to Himself;
And that only the doers of His word shall enter His
heaven.
That the doers of His word are wise: their work shall
stand the test;
(Builders on the rock.)
That mere hearers are foolish:—doomed to ruin.
(Builders on the sand.)

REMARK.

The authoritative teaching of Jesus, 28, 29
So unlike that of the scribes,
Astonishes the people.

- § 37. Having come down from the mountain,
Jesus touches: and cleanses a leper:
(I will, be thou clean.)
Enjoins silence respecting it,
And sends him to offer the gift for cleansing.
Through the man reporting it, Jesus is crowded:
And retires to the deserts and prays.
- § 38. Again in Capernaum, in a house, teaching,
Surrounded by crowds of the people,
(“ Pharisees and teachers of the law were sitting by ”)
He forgives, and heals a paralytic;
(Who was brought to Him through the roof.)
Rebukes the murmurers by a question,
(Which is easier, &c.?)
Asserts His power to forgive sins;
And extorts glory to God from the people:
(“ We have seen strange things to-day.”
“ We never saw it on this fashion.”)
- § 39. Jesus teaches by the sea side,
And calls Matthew from the tax-office.
- § 40. Reclining with publicans and sinners at Matthew's
feast,
He rebukes the self-righteous scribes and Pharisees,
(“ I came not to call the righteous but sinners to re-
pentance.”)

- § 41. In reply to the Pharisees and the disciples of John,
He shows that while He is with them, His disciples
cannot fast.
And that His teaching is not a mere patch for the old ;
But being new, it would demand new forms ;
And those accustomed to the old, would not forthwith
desire it.
- § 42. Responding to the prayer of Jairus for his child,
Being followed to his house by a throng,
He heals a woman of incurable issue of blood ;
And says to her, " Daughter, be of good cheer :
Thy faith hath saved thee. Go in peace."
Arrived at the house of Jairus,
He rebukes the tumultuous " Mourners," (?)
And is laughed at by them.
Taking her hand, and saying " Talitha cum !"
He raises his little daughter from the dead.
" And the fame hereof went forth in all that land."
- § 43. Jesus opens the eyes of two blind men,
And charges them to " See that no man know it."
But they go and spread abroad His fame.
He heals a dumb demoniac,
Thus exciting grateful wonder ;
But is also accused of league with Satan.

V.

FROM THE SECOND PASSOVER OF CHRIST'S PUBLIC
MINISTRY UNTIL THE THIRD (1 YEAR.)

- § 44. Jesus, in Jerusalem, at the Pool of Bethesda,
Heals an infirm man on the Sabbath day.
(Rise, take up thy bed and walk !)
For this, He is persecuted by the Jews ;
And because He called God His Father :
Making Himself equal with God,
They sought the more to kill Him.
Answering the Jews,
He claims the Divine prerogatives ;
And that, hearing His voice,
The dead shall come from their graves to judgment.
He points to His works through the power of God,
And to God Himself as His witnesses.
He condemns the Jews as self-seekers ;
And unbelievers of Moses and his writings :
Asking, " How then will ye believe My words?"

- § 45. Convicting the Pharises of inconsistency,
Jesus defends His disciples in plucking the ears of
grain;
He claims to be "Lord of the Sabbath."
"And He departed thence."
- § 46. In a synagogue on the Sabbath day,
He convicts the unsympathetic scribes and Pharisees
of inconsistency;
And teaches, "It is lawful to do good on the Sabbath
day."
He is "grieved at their hardness of heart,"
And with the words "Stretch forth thy hand!"
Restores the withered hand of the man
Whom He had bidden, "Stand forth in the midst."
His life is plotted against by mad Pharisees and
Herodians.
- § 47. He withdraws to the sea from danger,
And is surrounded by multitudes;
"He heals all that are sick,
And casts out many demons."
Asks for a boat that He might not be thronged;
And enjoining silence respecting Himself,
Fulfils Isaiah's prophecy of His modesty, His judg-
ment, and His influence.
- § 48. Jesus, in a mountain, prays all night to God.
When it is day He selects His twelve apostles:
"That they might be with Him,"
And be "sent forth to preach and to cast out demons."
- § 49. He descends with His disciples to a level place,
Casts out demons, heels all that are sick;
And preaches to the multitudes.

s. Luke 6:
17-49
Cf.
s. Matt.
5:-7:

THE SERMON ON THE PLAIN.

- 1 Who are the Blessed, and why. 20-23
- 2 Who are the objects of malediction, and why. 24-26
- 3 He enjoins love, and good deeds to enemies;
And generosity to all men: 27-33
Teaching, "With what measure ye measure," &c.
- 4 That clear sight is essential to a leader, and to a judge 39-45
of his brother.
That actions are the exhibition and proof of character;
("Each tree is known by its fruits")

And that the mouth speaks from the fullness of the heart.

46-49 5 That mere word homage is obnoxious to Him ;
 But those who obey Him shall abide the test,
 (Like a man that builds on the rock.)
 The mere hearer will be involved in ruin :
 (Like a man that built on the sand.)

§ 50. Jesus in Capernaum, responding to a Centurion,
 marvels at him revealing superlative faith :
 (A faith which viewed Him as Lord of the invisible forces.)

He teaches, that with Abraham, Isaac and Jacob,
 Many Gentiles will recline at the banquet of heaven ;
 While many Jews will be banished to darkness.

At some distance from the house of the officer,
 He heals his beloved, paralyzed servant ;
 And sends the petitioner home with the answer.

§ 51. Jesus in Nain, stops a funeral procession ;
 Raises the dead one to life with a word,
 (" Young man, I say to thee, Arise !")
 And gives him back to his mother.
 He is feared, as, " A great prophet,"
 And is the object of fame.

§ 52. Receiving from imprisoned John, a question of His
 Messiahship,
 He heals many of sickness, and of demons,
 Gives sight to many who were blind ;
 And sends the report as His answer.
 He testifies to John and to his greatness ;
 Reflects on the obstinate fastidiousness of His genera-
 tion ;
 And confesses that the works, and the children of
 Wisdom, justify her.

§ 53. He denounces Chorazin, Bethsaida, and Capernaum,
 (Impenitent cities where most of His miracles were
 done)
 Extols His Father's wisdom in hiding and revealing
 spiritual things.
 Asserts that all things were delivered to Him ;
 And welcomes the weary to His rule, and to His rest.

§ 54. Dining by invitation in Pharisee Simon's house,
 Jesus is anointed by a penitent woman.

By the parable of the "Merciful Creditor,"
 He rebukes, suspicious Simon ;
 And reflecting on his reception,
 Bids the woman go, forgiven, and in peace.

§ 55. He goes with the twelve through cities and villages,
 Preaching the gospel of the Kingdom of God ;
 And is ministered to by women "of their substance."

§ 56. Jesus, by a multitude surrounded,
 Is sought by kinsmen, as "beside himself."
 He heals a dumb demoniac : amazing the people ;
 ("Is this the Son of David?")
 But is again accused of league with Beelzebul.
 He convicts the scribes and Pharisees of their blas-
 phemy,
 Teaches that speech against the Holy Spirit will not
 be forgiven,
 Calls them "offspring of vipers!" &c.
 And tells, that man will be judged by his words.

§ 57. He refuses to give certain scribes and Pharisees a sign ;
 But adjudges them an evil and adulterous generation,
 And points them forward to His three days in the
 grave.
 He condemns them in contrast with Nineveh,
 And the "Queen of the South," who will condemn
 them in the judgment.
 He foretells the reprobate state of the nation,
 Which will follow its heartless reform.
 ("When the unclean Spirit is gone out of the man, &c.")

§ 58. Advised that His mother and brothers wish to speak
 with Him,
 Jesus recognizes those who do His Father's will,
 As His "brother, and sister, and mother."

§ 59. Sitting in a boat by the sea side,
 He delivers the "Parable of the Sower."
 He answers His disciples why He speaks in parables :
 (The multitude are out of sympathy with the naked
 truth.)
 "That seeing, they may see not, &c."
 "Because seeing, they see not, &c."
 They fulfill Isaiah's prophecy of their wilful, moral
 stupidity.

He felicitates His disciples on their own gracious estate;
 ("Blessed are your eyes, &c.")
 And explains to them the "Parable of the Sower."
 ("The seed is the word of God,"
 The preacher is the sower,
 Different minds and hearts are the different ground.)
 Adverting to the use of lights,
 He teaches that heavenly knowledge is given to be used;
 And that responsibility is commensurate with the gift.

- § 60. Jesus delivers the "Parable of the Good Seed and the Darnel."
 He likens the kingdom of heaven to the secretly growing seed.
 And by the "Parable of the "Mustard Seed,"
 He teaches the growth of the kingdom of heaven.
 By the "Parable of the Leaven,"
 He shows the permeating influence of the kingdom of heaven.
Note. By speaking in parables, Jesus fulfills prophecy.

- § 61. In the house with His disciples,
 He explains the "Parable of the Good Seed and the Darnel,"
 And delivers to them,
 The parables of the "Treasure Hid in a Field,"
 Of the "Pearl of Great Price,"
 And of the "Drag-Net cast into the Sea,"
 He fortels the dreadful doom of the wicked;
 And advises His disciples of their office to others.
 (To "bring forth out of their treasure, &c.")
 "And He departed thence."

- § 62. Leaving the multitudes and crossing the sea,
 He falls asleep on the "Cushion" of the boat.
 Awakened by frightened men,
 He rises from His pillow,
 Reproves their lack of faith,
 And, with, "Silence! Be still!"
 Hushes the tempest into a great calm:
 Exciting wonder as to Who He is.

- § 63. Arrived on the eastern side of the lake,
 He saves two wild demoniacs,
 Allowing the demons to enter the swine.

At the request of the people, (Gerasenes or Gadarenes)
 He departs from their borders,
 Recrosses the lake to Galilee;
 And is welcomed by a waiting multitude.

- § 64. Jesus revisits His own city, Nazareth,
 Teaches in their synagogue on the Sabbath day,
 And is again rejected by them;
 (On account of His lowly family connections.)
 He comprehends this phenomenon,
 ("A prophet is not without honor, except, &c.")
 Can heal but a few people there;
 "And marvels because of their unbelief."
- § 65. Travelling teaching, preaching, and healing,
 Compassionating the pastorless people,
 He urges prayer for more workers in the great harvest.
- § 66. Jesus endows His twelve Apostles with miraculous
 power:
 And began to send them forth two and two;
 Charging them,
 Where to go, What to do, How to go;
 And foretells a dread doom for those who reject them.
 He advises them of the dangerous nature of their
 mission;
 Counsels them to be sagacious, and sincere.
 Not to be anxious about their defense in judgment:
 (Since the Spirit of God will speak in them;)
 And to fear God only, Who can destroy both soul and
 body.
 He tells them that the hairs of their head are num-
 bered.
 That He will confess before His Father those who
 confess Him,
 That He will deny before His Father those who deny
 Him.
 And that He came to cast a sword in the earth:
 To make division, even in families.
 That whoso loves friends more than Him, is not
 worthy of Him,
 And who will not follow Him, as to death, is not
 worthy of Him.
 Who saves his life by disowning Him, shall lose it;
 And whoso loses it in His cause, shall save it.
 He identifies Himself with them,
 And tells how their friends shall be rewarded.

- § 67. While the apostles go to the villages,
Jesus goes "to teach and preach in their cities."
- § 68. He hears of the murder of John,
And His fame arouses the fear of Herod.
- § 69. He receives His twelve Apostles, and their report;
And, as from the crowds, they had no leisure,
He invites them to a desert place to "rest awhile."
- § 70. He retires with them to the eastern side of the lake,
And is met by crowds who went round on foot.
He compassionates, welcomes, and teaches them;
And from five loaves, and two fishes,
Feeds more than five thousand people.
At His command, a large residue is gathered up,
(Twelve baskets-full of pieces.)
And He is regarded as, "The prophet that comes into
the world."
- § 71. Knowing the purpose to coerce Him to be king,
Jesus sends His disciples away in the boat;
Dismisses the crowd,
Retires into the mountain to pray;
Walks on the stormy sea to His disciples,
(Some three and a half miles.)
Calms their fears of a spectre,
(Be of good cheer, &c.)
Bids Peter come to Him, and saves him from sinking;
Goes into the boat:—And with a calm sea,
They are on the western side of the lake.
And in cities and villages, He heals all who touch
Him.
- § 72. Jesus teaching in a Capernaum synagogue,
Rebukes the carnal motive of a crowd who had come
seeking Him:
Teaching that He came down from heaven,
The only, but certain, eternal support of the soul,
("I am the Bread, &c.")
The sacrifice:—"The bread that I will give is My
flesh, &c."
He is finally deserted by some who had followed Him.
Receiving an expression of devotion from Peter for
the twelve;
He advises them that one of them is a devil.

VI.

FROM THE THIRD PASSOVER OF CHRIST'S PUBLIC
 MINISTRY TO THE ENSUING FEAST OF TABERNACLES.
 (SIX MONTHS: APRIL-OCTOBER.)

- § 73. Jesus, for safety from the murderous Jews,
 Avoids Judea, and walks in Galilee.
- § 74. For their traditions, transgressing the law of God,
 Jesus condemns Jerusalem Pharisees and scribes.
 He calls them "hypocrites," vain, heartless wor-
 shippers;
 And teaches that, not eating with unwashed hands;
 But, that only, which comes from the heart defileth
 man.
 Questioned, as to His teaching offending the Pharisees,
 He teaches that all who are not of God, shall be rooted
 up.
 Rebuking the dulness of His disciples respecting the
 teaching,
 He elucidates it for them.
- § 75. Jesus retires toward Tyre and Sidon;
 He would, but cannot be hid:
 And at the persistent prayer of the mother,
 He saves a Syro-Phœnician girl from an unclean
 demon.
- § 76. He returns through the Decapolis
 Healing the lame, the maimed, the blind, the deaf,
 and dumb, and many others.
 He enjoins silence respecting these deeds;
 But they are the more blazed abroad:
 And the people were astonished, saying,
 "He hath done all things well!"
- § 77. In compassion on the crowds who remain with Him
 without food,
 Jesus, from seven loaves, and a few small fishes,
 Feeds more than four thousand people;
 Having a residue of seven baskets-full gathered.
 Having dismissed the multitude,
 He crosses the lake to Dalmanutha,
 And goes into the borders of Magadan.
- § 78. Again asked by Pharisees and Sadducees for a sign,

- Jesus again sternly refuses.
 By citing their judgment on the signs of the sky,
 He condemns their blindness to the signs of the times.
 He sighs deeply in spirit,
 Refers them again to the sign of Jonah ;
 And entering the boat, "departed to the other side."
- § 79. He warns His disciples against the leaven,
 (Teaching) of Pharisees, Sadducees and Herod.
 He rebukes them for little faith, and lack of preception. 1
- § 80. At Bethsaida, He gives sight to a blind man,
 And sends him straight home.
- § 81. Jesus, in the way, in Cæsarea Philippi,
 Enquires, "Who do the multitudes say I am?"
 And, "Who say ye that I am?"
 Confessed by Peter as, "The Christ, the Son of the
 Living God."
 He pronounces him "Blessed," and informed by His
 Father ;
 Promises him spiritual power, position, and authority ;
 And enjoins silence respecting His Messiahship.
- § 82. He foretels His own sufferings, death, and resurrection ;
 And for creature counsel opposed to Divine purpose,
 Rebukes Peter as "Satan" (Get thee behind Me
 Satan, &c.)
 Urging the necessity of absolute devotion to Himself,
 Teaching that life, and Divine recognition,
 Loss of life, and dishonor at His coming,
 Will be determined by our course with Himself,
 He asserts that He will come in Divine—regal glory,
 And judge every man according to his works.
 And that some standing there will not die,
 'Till they see Him "Coming in His Kingdom ;"
 And "the Kingdom of God come with power."
- § 83. In the mountain praying ; transfigured, and glorious,
 Talking in glory with Moses and Elijah,
 He is seen by Peter, James and John.
 Again He is owned from heaven—from the cloud :
 (This is My beloved Son, &c., &c.)
 And when the voice came, He was found alone.
 Going down from the mountain,
 He enjoins secrecy respecting the vision,
 Until He is raised from the dead.

He advises them that John the Baptist,
Was the Elijah foretold by the prophets.
And that He Himself, according to the scriptures,
Must suffer at the hands of the murderers.

- § 84. Having come down from the mountain,
He saves an epileptic, demoniac boy.
(His disciples could not cast out the demon.)
Privately, He assigns their defeat to a lack of faith;
And asserts the omnipotence of faith.
And, "This kind can come out by nothing except by
prayer."
- § 85. To His unperceiving, and now awed disciples,
Jesus again foretels His death and resurrection;
And "They were afraid to ask Him."
- § 86. Jesus in Capernaum is called upon for tribute:
He sends Peter to the lake to catch a fish,
And take from its mouth the shekel; and pay.
- § 87. Warning His disciples against carnal ambition,
Jesus shows the law of greatness in His Kingdom:
Presents a little child as an object lesson:
("Whoso shall humble himself, &c.")
Identifies Himself with such;
Warns against causing a little one to stumble:
("It were better that a great millstone, &c.")
In heaven their angels do always behold the face of
My Father.")
Teaches how His Father values the humble;
And how He seeks to save the lost:
("Doth he not leave the ninety and nine, &c?")
At whatever cost, His disciples must save themselves
from stumbling:
("If thy right hand cause thee to stumble, cut it off, &c.")
- § 88. Jesus teaches how to deal with an offending brother,
Reveals the power of the local church in discipline;
Promises success to prayer offered in unity,
And His presence "where two or three are gathered
together in His name."
- § 89. Answering Peter respecting forgiveness,
He gives the "Parable of the Unmerciful Servant:"
Teaching that to be forgiven by the Father,
We must freely and fully forgive."

- § 90. Refusing to be impelled to Judæa by His brothers,
Jesus abides still in Galilee.
- § 91. Going up privately to the Feast of Tabernacles,
He is refused lodging by Samaritan villagers;
And rebukes James and John for their ire.
“And they went to another village.”
- § 92. To a scribe who said, “I will follow Thee, &c.”
Jesus frankly states His privations.
 (“The foxes have holes, &c., but the Son of man hath
not, &c.”)
And to two others, who had temporary excuses,
He shows the devotion needed in a disciple and herald
of the Kingdom of God.

VII.

FROM THE FEAST OF TABERNACLES TILL CHRIST'S AR-
RIVAL IN BETHANY SIX DAYS BEFORE HIS
LAST PASSOVER (SIX MONTHS, LESS SIX
DAYS OCTOBER-APRIL.)

- § 93. Jesus at the Feast, teaches in the temple,
Answers the Jews who question His origin and teach-
ing,
 (“If any man will do His will, He shall know, of the
teaching, &c.”)
Is accused of having a demon;
Justifies His work of healing on the Sabbath;
And by reference to the law of Moses,
Again convicts them of inconsistency;
 (“On the Sabbath ye circumcise, &c.”)
He advises them of His going away from them.
He invites the unsatisfied (“thirsting”) to Himself,
With promise of overflow of the Holy Spirit:
Causing discussion, and winning some.
He so impresses the officers who are sent to arrest Him,
That they return without Him, with answer,
 “Never man spake thus.”
He is feebly defended in the Sanhedrin by Nicodemus.
- § 94. [Jesus' judgment in the temple in connection with the
woman taken in adultery.]
- § 95. In the temple in Jerusalem,
Jesus proclaims Himself, “The Light of the world;”

And asserts that God His Father co-witnesses with Him.

He again foretels His death,
And His departure to the place from which He came ;
And where unbelievers could not come.

He teaches that, in obedience to His word,
The truth will make them free from sin.

He again accuses the Jews of seeking to kill Him ;
And so, of being " Children of the devil."

He is again accused of having a demon.

He asserts His power to give eternal life,
And claims eternal existence (" Before Abraham, &c.")
In danger of stoning, He hides Himself from them,
And thus goes out of the temple.

§ 96. Jesus appoints and charges the seventy ;
Repeats His denunciations of Chorazin, Bethsaida and
Capernaum ;
Identifies Himself with His messengers,
(He that heareth you, heareth Me, &c.)
And sends them forth two and two where He would
come.

§ 97. Jesus receives the returned, rejoicing Seventy :
And bids them rejoice most that their names are
written in heaven.
Rejoicing in Spirit, He extols His Father's dispensa-
tions,
(" I thank Thee O Father * * * * * that
Thou didst hide * * * and didst reveal, &c.)
And privately felicitates His disciples on their gracious
privileges.

§ 98. He answers a lawyer respecting inheriting eternal life ;
And by the Parable of the Good Samaritan,
Bids him act like a neighbor,
Rather than quibble, " Who is my neighbor ?

§ 99. Being entertained at the house of Martha, †
Jesus will not disappoint Mary in her choice.

§ 100. Praying Himself, and being requested to teach them,
He again gives His disciples (in brief) the " Model
Prayer."
Giving them " the Parable of the Friend at Mid-
night,"
And adverting to the attitude of a father to his son,

He assures them of answer to prayer.

- § 101. Jesus heals a dumb demoniac,
 Is again accused of doing it through Beelzebul ;
 Answers, again asserting that division brings destruction ;
 And claims strength over, and against Satan.
 Again He asserts the evil of a heartless, negative reform.
 Replying to the exclamation, "Blessed is the womb
 that bare Thee, &c."
 He says, "Yea rather, Blessed are they who hear the
 word of God and keep it."
 Again condemning the evil, sign-seeking generation,
 He will give it no sign but Himself, as Jonah to the
 Ninevites.
 Respecting the witness of the queen of the South,
 And the men of Nineveh in the judgment,
 He again asserts His own superiority over Solomon
 and Jonah.
 He urges care to possess and reflect genuine ; and not
 spurious light.
- § 102. By invitation, He dines with a Pharisee,
 Exciting surprise that He had omitted the ceremonial
 washing.
 He exposes and condemns their hypocrisy,
 And pronounces woes on the Pharisees :
 For gross inconsistency,
 For wordly ambition,
 And, For treachery.
 He pronounces woes on the lawyers :
 For grievously oppressing men,
 For sympathy with their prophet killing forefathers,
 And For taking divine knowledge from the people ;
 So preventing their entering the kingdom of Heaven.
 Having left the Pharisee's house,
 He is pressed and baited to speak without thought ;
 By men "Laying wait to catch something from His
 mouth."
- § 103. Warning the many thousands against Pharasaic hy-
 pocrisy,
 Jesus teaches that all secret things will be revealed.
 He warns that God only should be feared,
 And teaches the He, Omniscient, is solicitous about
 them.

He promises Divine recognition, or denial: as they confess or deny Him.

Forgiveness of all sins except blasphemy against the Holy Spirit.

And Spiritual aid to His disciples in the hour of trial. Being applied to,

He refuses to be a judge between two brothers;

And by the "Parable of the Rich Fool," warns against worldliness:—

Teaching that the life (soul) is of superlative value.

He urges repose in God, Who feeds the birds, and adorns the lilies;

Who will provide for those whoseek first His kingdom and righteousness.

He states that it is God's pleasure to give them the kingdom; and enjoins generosity.

Upon every servant of God, He urges watchfulness;

And shows the dread result of faithlessness.

Again He teaches that He came to make division, even in families.

Again convicts His auditors of using their judgment on the sky;

While they refuse to discern the signs of the times;

And urges them to judge for themselves what is right.

- § 104. Discoursing on the slaughter of the Galileans, And upon those on whom the tower of Siloam fell; And by the "Parable of the Barren Fig-tree" Jesus shows that the whole Jewish nation was on probation; And that without repentance and its fruit, Destruction would overtake it.

- § 105. Revealing zeal to do His Father's work while there is opportunity; And again claiming to be the "Light of the world," He opens on the Sabbath, the eyes of a man who was born blind. ("Anointed His eyes with clay, &c.") By the man whom He caused to see, He is intelligently defended as a prophet. He finds the excommunicated man, Presents Himself to him, as the Son of God, Receives his homage, States that He came into the world for judgment; And condemns the Pharisees.

- § 106. Jesus asserts Himself the "Good Shepherd,"
 And the "Door of the Sheep,"
 According to the will of His Father,
 He will lay down His life for His people.
 Having authority from His Father,
 He will lay it down and take it again.
 Again He is accused of having a demon, and being
 mad.
 And is intelligently defended by some.
 ("Can a demon open the eyes of the blind?")
- § 107. Walking in Solomon's Porch ;
 And asked if He is the the Christ,
 He says they believed not when He told them ;
 And refers them to His works as His witnesses.
 He disowns His questioners ;
 But will give eternal life to His own ;
 None can snatch them out of His hand.
 He claims to be one with God.
 Assaulted, and accused of blasphemy,
 He justifies Himself : and refers them to His works.
 They seek again to seize Him ;
 But He went forth out of their hands.
- § 108. Jesus retires from Jerusalem :
 "And many believed on Him there."
- § 109. He teaches in the synagogue on the Sabbath day,
 And heals a woman of an infirmity, of eighteen years.
 He condemns the punctilious Jews as, "Hypocrites!"
 Convicts them of inconsistency respecting the Sabbath ;
 And rejoices the people by all the things which He
 had done.
 Repeating the parables of the "Mustard," and the
 "Leaven,"
 He shows how the Kingdom of God should extend.
- § 110. Journeying toward Jerusalem, and teaching,
 He urges earnest striving to enter the "Narrow Door ;"
 Or too late we may be left out in anguish.
 Answering those who warned Him of Herod,
 He gives them a message to "that fox :"
 On the third day His work will be finished there ;
 And it cannot be that He perish out of Jerusalem.
 He laments her fatal obstinacy, deplores her fate ;
 And foretells her desolation until she welcomes Him.

- § 111. Jesus receives news that Lazarus is sick,
Explains to His disciples its purpose:
("That the Son of God may be glorified thereby.")
And remains two days where He was.
- § 112. Dining with a Pharisee on the Sabbath day,
He heals a dropsical man, and justifies His act:
("Which of you having an ass or an ox fallen into a well, &c.")
Having observed their bad taste in taking seats,
He enjoins modest conduct;
And promises exaltation as reward.
He counsels them to invite the unfortunate to their feasts,
And promises reward at the resurrection of the just.
Answering the remark of one of the guests,
He delivers the "Parable of the Great Supper:"
Teaching that many will slight the invitation, and make excuses;
(I have bought a field, &c., &c., &c.)
That heaven will be filled with the unfortunate, and despised,
While God will resent the slight of the refusers.
- § 113. Journeying, and followed by impulsive throngs,
He tells them that, not hating kinsfolk,
And, not bearing ones own cross after Him,
Renders, or reveals inability to be a disciple.
And by the parables of "Building the Tower,"
And of the "King Going to War,"
He advises them to count deliberately:—
Renunciation of all, is essential in a disciple.
- § 114. Surrounded by publicans and sinners,
Jesus, by the parables of the "Lost Sheep,"
"The Lost Piece of Silver,"
And of the "Prodigal Son,"
Answers the murmuring Scribes and Pharisees;
And shows the angelic joy,—the Divine welcome,
When sinners repent and return to God.
- § 115. He delivers to His disciples the "Parable of the Unrighteous Steward,"
Enjoining upon them, as stewards of God, a faithful use of money:
Advising them that they cannot serve God and mammon.

- § 116. He rebukes the scoffing, money-loving Pharisees :
 Teaching that man's estimate, and God's are contrary.
 And though the law of grace obtains in the "Kingdom of Heaven,"
 The ethics of the "Moral Law," are immutable :
 ("It is easier for heaven and earth to pass away, &c.")
 By the "Story of the Rich Man and Lazarus,"
 He reveals God's estimate of rich and poor—
 His judgment on the rich who live in luxury,
 While the suffering poor are near them ;
 Such poor as the beggar are borne to the place of honor
 in heaven ;
 Such as the "Rich Man" are sent to torment in Hades.
 And that those who obeyed not the teachings of
 Moses and the prophets,
 Are confirmed, reprobate, hopeless unbelievers.
- § 117. He warns His disciples from giving occasions of
 stumbling,
 Suggesting a terrible doom for such as cause it.
 He enjoins plenteous forgiveness of the penitent,
 Again, states the power of faith as a "grain of
 mustard ;"
 And enjoins a modest confession by God's servants ;
 ("We are unmeritorious servants, &c.")
- § 118. Jesus announces the death of Lazarus of Bethany,
 And His purpose to go directly and 'wake him.
 He journeys, arrives there, and weeps with the sisters.
 He asserts Himself "The Resurrection and the Life,
 &c."
 And saying, "Lazarus ! Come forth ! raises him from
 the dead.
 He is believed on there by many of the Jews ;
 But others report all to the Pharisees.
- § 119. He is conspired against by a Sanhedrin,
 His death for the nation is prophesied by Caiaphas.
 He retires to Ephraim with His disciples.
- § 120. Returning to Jerusalem through Samaria and Galilee,
 He is met by ten lepers, and heals them ; saying,
 (Go show yourselves to the priests.)
 He is thanked by one only, an alien ; and replies,
 "Arise and go : thy faith hath saved thee."

- § 121. Being asked by the Pharisees "When comes the Kingdom of God?"
 He advises them that it is not an objective spectacle to be idly looked for;
 But is present, developing through its laws in human hearts.
 He warns His disciples against false reports of His presence;
 It will be as the far-shining lightning flash.
 Again He adverts to His coming passion.
 And teaches that when He is revealed,
 The world will be engrossed as in the days of Noah and Lot.
 He warns against material engrossment as involving loss of the soul;
 But loss of this life for the kingdom of heaven's sake will save it.
 In His Revelation, separations will take place.
- § 122. Jesus urges perpetual prayer as a need—as a duty;
 And by the parables of "The Importunate Widow,"
 And "The Pharisee and the Publican,"
 Teaches the nature of successful prayer;
 And who shall be abased, and who exalted.
- § 123. Jesus, having finally left Galilee,
 Goes to Perea, east of the Jordan;
 Heals the sick,
 Teaches the multitude,
 Discourses on divorce,
 And privately explains to His disciples.
- § 124. Rebuking His disciples for obstructing them,
 Jesus receives little children as of the kingdom of heaven.
 Folding them in His arms, He laid His hands upon them,
 Blessing them. "And He departed thence."
- § 125. Worshiped by a rich young ruler who wants eternal life,
 Jesus refers him to the Commandments,
 Demands that he sell all, and give it to the poor:
 (Promising him thus, treasure in heaven,)
 And bids him, "Come and follow Me."
 Seeing him go away gloomy and sorrowful,

- He teaches that the rich are in extreme difficulty and danger :
 (" It is easier for a camel to go through the eye of a needle, &c.")
 Questioned by Peter,
 He promises great dignity and reward to His self-denying followers ;
 " And in the world to come, eternal life."
- § 126. By the parables of " The Householder,"
 And " The Laborers of the Vineyard,"
 He shows that God engages and rewards His servants,
 Benevolently, according to His own Sovereign will.
- § 127. Jesus, journeying toward Jerusalem,
 Again foretels His sufferings, death, and resurrection.
- § 128. Answering the ambitious request of James and John,
 He teaches that to give the position they crave is His
 Father's prerogative.
 That among His disciples there shall be no lording it ;
 That he who would be first and greatest,
 Must be minister and servant of all :
 Exemplified in His own ministerial, sacrificial example.
- § 129. Jesus, entertained by Zacchæus,
 Teaches that He came to seek and save the lost.
 By the " Parable of the Minas,"
 He teaches that He is going away to await, and receive
 His kingdom :
 (" The Kingdom of Heaven."
 That He will leave His servants with trusts ;
 That He will return to reward each according to his
 works ;
 And to destroy His enemies.
- § 130. Jesus, near to Jericho,
 Gives sight to Bartimæus, and another blind man ;
 (" He touched their eyes."—" See again !" &c.)
- § 131. Jesus is talked about at the Passover feast,
 And the people are charged to deliver Him up.
- § 132. He arrives in Bethany,
 And is visited by many people,
 Which excites priestly envy still more.

VIII.

CHRIST'S LAST PASSOVER WEEK, HIS DEATH AND BURIAL
(APRIL 2-8 A. D. 30.)

§ 133. Jesus, having secured a colt on which no one had ridden,

Rides to Jerusalem in the attitude of her peaceful
Messiah King:

(Thus fulfilling the prophecy of His meekness,)

Receiving the homage and acclamations of the multi-
tude.

His triumphal entry, not understood by His disciples,
Excites still more Pharasaic envy.

He answers them,

“If these shall hold their peace,

The stones will cry out.”

It is the hour of His worship.

Approaching Jerusalem, and in view of it,

He weeps over it, laments, and foretells its doom.

His entrance into the city causes a stir:

“Who is this?” ask the people;

And the multitudes answer,

“This is the prophet, Jesus, from Nazareth of Galilee.”

“And He entered into the temple.”

§ 134. Here He is told that Greeks wish to see Him,

Recognizes that His hour has come,

Speaks of the germinating force connected with dying,

And the way to gain, or lose eternal life and honor:

(“He that loveth his life, &c. He that hateth his
life, &c.”)

He promises that His servants who follow Him shall
abide with Him.

He confesses that His soul is troubled in view of His
passion;”

But promptly recognizes that He came for that hour;

He will not pray to be saved from it;

He prays instead, Father, glorify Thy name,

And is answered audibly from heaven,

“I have both glorified it,

And will glorify it again.”

He states that the voice came for the sake of the
people.

Exults in the judgment over Satan;

And asserts the attractive power of His crucifixion:

(“And I, if I be lifted up from the earth,

Will draw all men unto Myself.”)

Answering the Jews respecting Messiah's abiding,
 He advises them that He will stay but a little while;
 To walk in the light while they have it;
 And to believe on the Light that they may become
 sons of light.
 When He had looked upon all things,
 He went with the twelve out to Bethany.

- § 135. On His way to the city in the morning,
 Jesus hungers, and seeks figs from a fig-tree.
 Finding none, but leaves only, He curses it:
 "And forthwith it withered away."
- § 136. He expels the traders from the temple,
 Suffers no one to carry a vessel through it,
 Teaches its sancity as a house of prayer;
 And rebukes its desecrators.
 His life is sought by the leaders, who fear Him;
 For the multitudes, astonished, hung upon Him listen-
 ing.
 He heals the blind and the lame in the temple;
 Receives the children's, "Hosanna! &c."
 Answers the murmurers, "Yea, did ye never read, &c."
 And goes out and lodges in Bethany.
 Similarly His days and nights were spent.
- § 137. Passing the withered fig-tree on His way to the city
 in the morning,
 He answers His surprised disciples, "Have faith of
 God;"
 Repeating His teaching on the power of faith;
 And the efficacy of the prayer of faith.
 Again He urges them to forgive:
 "That their Father may forgive their trespasses."
- § 138. Walking in the temple, teaching, preaching the gospel,
 Jesus is questioned by chief priests, scribes and elders:
 ("By what authority doest thou these things? &c.")
 He counter-questions them as to the source of John's
 baptism;
 And when they answer politically, "We cannot tell,"
 He answers, "Neither tell I you by what authority I
 do these things."
- § 139. By the "Parable of the Two Sons,"
 He convicts His enemies of hypocrisy,

Of professing, but deliberately refusing to do the will
of God;—
Contrasting them unfavorably with publicans and
harlots:
Because of their unbelieving attitude toward John.

- § 140. By the "Parable of the Vineyard,"
He convicts them of their base conduct toward God,
Of rejection of the Divinely appointed Corner-Stone;
And foretels their dreadful doom;
("The kingdom of God shall be taken from you, &c."
Every one who falls on that Stone shall be broken,
But on whomsoever it shall fall, it will scatter him as
dust.")
The esteem of the people prevents His arrest.
- § 141. By the "Parable of the Marriage of the King's Son,"
He charges them with gross insult to the Heavenly
King;
Reveals the King's resentment, and also His benevo-
lence:
That the self-satisfied, insolent, shall be expelled from
His sight;
And that from "many called, few are selected."
- § 142. Answering Pharasaic and Herodian spies,
Jesus enjoins honesty to Cæsar, and to God;
And defeats their design to betray Him for treason.
- § 143. Answering the Sadducaic question,
He states that marital relations do not exist after the
resurrection;
And shows the special reason why.
Convicting them of His charge, "Ye do greatly err,
Not knowing the scriptures, nor the power of God,"
He asserts that Moses teaches that the dead rise;
And "All live to God."
He astonishes the multitudes,
And silences the questioners.
- § 144. Answering a Pharasaic lawyer and scribe,
Jesus teaches that absolute love to God,
And love to our neighbor as ourselves,
Are the two great and foundation commands.
("On these two hangeth the whole law and the
prophets.")
His answer being approved by the scribe,

He appraises His questioner, as, "Not far from the Kingdom of God."
 "And no one dared any longer to question Him."

§ 145. He puzzles the Pharisees as to the generation of the Christ,
 And how David, in the Spirit called Him, "Lord."
 "No one was able to answer Him a word;
 Nor durst any one from that day question Him any more.
 And the great multitude heard Him gladly."

§ 146. Jesus, delivering His last public discourse,
 Bids the multitude, and His disciples obey the scribes
 and Pharisees :
 ("Because they sat on Moses' seat.")
 But forbids following their example,
 (Hypocritical, oppressive, ostentatious, avaricious, ambitious.)
 He urges fraternal modesty, humility, equality ;
 Supreme, filial deference to God alone as their Father ;
 And relegation of the title, "Leader," to the Christ
 their Leader.
 He warns against the ostentatious scribes,
 And states, "These shall receive greater condemnation."
 He pronounces, "Woe to you scribes and Pharisees,
 hypocrites!"
 For shutting up the kingdom of heaven before men,
 For unhallowed zeal in proselyting ; to degrade,
 For their loose, fictitious doctrine of oaths,
 For omitting the weightier matters of the law,
 For formalism, and co-existing internal corruption,
 And for covering their persecuting prophet killing
 spirit,
 By building tombs for the martyr prophets,
 And adorning the tombs of the righteous.
 He calls them, "Blind guides," "Serpents," and "Offspring of Vipers."
 And asks, "How will ye escape the judgment of hell?"
 He states the dispensation of God in sending them
 prophets, &c.,
 Their own murderous attitude and conduct to these
 sent ones ;
 And predicts the recoil on that generation.
 He laments again the fate of Jerusalem ;
 Asserts His yearnings to have saved her ;

And proclaims her house abandoned to her till she
welcomes Him :
("Blessed is He that comes in the name of the Lord.")

- § 147. Jesus, sitting by the treasury in the temple,
Pronounces the widow's contribution the greatest of
all :
Because "She cast in all that she had."

A REFLECTION.

Despite His many signs, Jesus was rejected,
Fulfilling Isaiah's prophecy of Jewish skepticism.
("They could not believe, &c.")
("He hath blinded their eyes, &c.")
"Isaiah saw His glory and spake of Him."
Many rulers believed; but fearing, did not confess :
Loving "the glory of men more than the glory of
God."

- § 148. Jesus, making His last appeal to the Jews,
Identifies faith in Himself with faith in God.
Asserts His identity with God,—
That He came a Light for the believer,
And to save the world.
That His words shall judge the unbeliever,
That His Father's command is eternal life ;
And that He speaks as His Father commanded.
- § 149. Leaving the temple for the last time,
Being asked to notice its structure,
He foretells its complete destruction :
("There shall not be left here one stone upon another.")
- § 150. Jesus, seated on the mount of Olives,
Again foretells the coming of false Christs ;
And warns His disciples not to heed them.
He foretells wars, earthquakes, signs, and persecutions ;
And promises them Divine aid in these.
He foretells family division, and treachery ;
And preaching of the gospel to all the nations.
He points to the sacrilege foretold by Daniel,
And to armies compassing Jerusalem,
As the signs that its doom—its destruction is near.
He foretells the scattering of the nation by fierce
violence ;

And such distress as had not been, nor ever again
should be.

He repeats His warning against false Christs and
false prophets,

And again represents the nature of His presence,
As swift and extensive as the lightning flash.

Again He speaks of coming signs and commotions :
And encourages His own, in view of His presence
With His angels to gather His chosen.

He urges His disciples to notice the signs ;
But the hour is known only to the Father.

The world will be engrossed as in the days of Noah ;
But the selection will suddenly be made.

He urges His disciples to watch for His coming,
As servants for their lord—as a householder for a
thief.

He urges a faithful discharge of the duties assigned :
There is blessing and honor for the faithful steward.

He warns them against sensuous engrossment and
tyranny :

There is judgment, weeping, and gnashing of teeth
for such steward.

Leaving the time of His coming—presence uncertain,
He urges vigilance, watchfulness, prayer, supplication :
That they may “escape, and stand before the Son of
man.”

§ 151. By the “Parable of the Ten Virgins,”

He urges readiness and watching for His coming :

Only those who are ready will be admitted to His
banquet.

By the “Parable of the Talents,”

He foreshadows His lengthy absence from the world,

And the office of His disciples in the interim ;

His return to reckon with the servants of His trust ;

To welcome the good and faithful to His joy ;

To banish the “slothful to the outer darkness.”

§ 152. Jesus, picturing the final judgment,

Teaches that He will come, attended in glory ;

And that seated on the throne of His glory,

He will separate the gathered nations.

He will testify to those who aided His needy ones,

(“I was hungry, &c.” “Inasmuch, &c.”)

And will welcome them to their heavenly kingdom ;

He will testify against those who neglected them,

(“I was hungry, &c.” “Inasmuch, &c.”)

And send them accursed to the fire eternal.

- § 153. Jesus re-announces to His disciples His betrayal to crucifixion ;
And is conspired against by the rulers,
Who are restrained through fear of the people.
- § 154. Jesus, reclining at supper in Bethany,
Is anointed by Mary the sister of Martha.
Rebuking the covetous murmuring disciple,
He says that she did it to prepare Him for burial ;
And that wheresoever the gospel is preached,
Her act shall be spoken of for her memorial.
- § 155. Jesus is conspired against by Judas Iscariot,
Who, for money, engages to betray Him to His foes ;
And seeks opportunity in the absence of the crowd.
- § 156. Jesus sends two of His disciples to the city,
To follow a man bearing a pitcher of water,
Who, requested by them, will show them a room,
Where the Teacher and they may eat the passover.
- § 157. Jesus, at His last Passover with the twelve,
Remarks how He wished to eat it with them ;
His last 'till the kingdom of God shall come.
Rebuking the ambitious contentions of the twelve,
He contrasts their relations with those of the nations ;
And points to Himself as their Exemplar.
He promises regal, judicial dignity to His faithful disciples.
- § 158. The knowledge and changeless love of Jesus are asserted.
Rising from the table He washes His disciples' feet :
Reseated, He enjoins upon them mutual lowly service ;
And enforces it by reference to His own example.
He speaks of the traitor foretold by the scripture :
That when it transpires they may believe Him Messiah.
And again He identifies Himself with His apostles.
- § 159. He is troubled, and while eating, again foretells the betrayal ;
And questioned, finally signifies Judas as the traitor ;
And tells him to effect his purpose quickly.
“ And Judas went out straightway ; and it was night.”

- § 160. Jesus exults in the mutual glorification of Himself and God.
 Speaks of leaving, and of His disciples being unable to come to Him.
 And gives His new Commandment of fraternal love.
 He foretells Peter's tripple denial of Him.
 Asks how they fared when He sent them as His heralds?
 Receives their testimony that they lacked nothing.
 Then advises them of another dispensation:
 ("He that hath a purse, let him take it, &c., &c.")—
 Of danger, beginning from His death as a transgressor.
- § 161. For a time of His absence from human vision, Christ institutes His Symbolic, Memorial, Covenant Supper.
 ("The Lord's Supper.")

CHRIST'S VALEDICTORY ADDRESS.

s. John 14:

- § 162. On the threshold of their bereavement by His death, Christ consoles His disciples, urging them not to be troubled:
- But to believe in God and in Himself.
 - 1 There are many mansions in His Father's house.
 - 2 He Himself is going to prepare for them.
 - 3 He will return, to take them to abide with Him.
 - 4 He is the Way to the Father—He is the Truth, and the Life.
 - 5 He is one with the Father, speaks His words:
 - 6 The Father abiding in Him does His works.
 Urging His disciples to faith in Him,
 He promises that, because He goes to the Father,
 - 7 Believers in Him shall do greater works than His.
 - 8 Their prayers to Him in His name shall be granted,
 "That the Father may be glorified in the Son"
 Loving, they will obey Him: and He will pray the Father,
 - 9 And He will give them another Paraclete to abide in them.
 - 10 He will not leave them orphaned; but will come to them.
 - 11 Because he lives they shall live and know the Divine unity.
 - 12 The Triune God will abide with the obedient ones.
 The man who loves Him not keeps not His—His Father's word.

13 The Paraclete will teach them, and bring what He had said to mind.

14 He gives them His peace, urging joy that He goes to His Father.

He has foretold the future, namely future things that they may believe.

But will not speak much further :

Because Satan comes, and has nothing in Him.

He would convict the world of His love to the Father,

And will obey His Father's commandment.

Jesus teaches by the " Parable of the Vine," 15:

That to live, to bring forth fruit,

And to have invariable answer to prayer,

Men must be vitally, perpetually united with Him.

In their bearing much fruit His Father is glorified.

He asserts His love of His disciples: as God had loved Him.

Through obedience they shall abide in Him and in His love.

He has spoken thus that they may be filled with joy.

He again enjoins fraternal love, as He had loved them ;

And owns the obedient ones as His friends.

He asserts that He chose and appointed them ; and its purpose.

That the world hates them because they are not of it.

And reminds them that they will persecute them as they did their Master :

Because they know not God Who sent Him.

He condemns the Jews as guilty, as haters of God in rejecting Him :

Because of His unique works and words among them.

Remarking, They hated Him gratuitously, as fulfilling what is written in their law ;

He promises the Holy Spirit, and His disciples shall be His witnesses.

Explaining why He had thus spoken to them, 16:

He advises them that the world, not knowing God,

Will persecute them to death, even in religious zeal.

Also, why He told them not at first, (He was with them.)

Returning to God, He observes their heart sorrow,

Advising them that the Spirit's coming depends on His going away,

He states the offices of the Paraclete Whom He will send.

1 He will convict the world of sin, of righteousness and of judgment.

- 2 He will guide the disciples into all truth.
 3 He will declare to them things that are to come.
 4 He will testify of, and glorify Christ, Whose are the things of the Father.
 Their Lord will be absent from them only a little while;
 (They shall see Him again.)
 Their sorrow, like that of a woman in travail,
 Shall be turned into permanent joy.
 He advises them to pray in His name, that they may receive:
 And that their joy may be made full.
 Concluding His Valedictory Address:
 Jesus states that He has spoken in proverbs;
 But will speak plainly of the Father ere long.
 They will pray in His name, nor will the Father need persuasion:
 He loves them, because they loved, and believed Him as from God.
 When they testify that His language is no proverb but plain;
 And profess now to believe that He came forth from God,
 He foretells that they will all desert Him;
 But affirms that the Father is with Him.
 He has spoken that they may have peace in Him;
 In the world they will have tribulation;
 But He bids them, "Be of good cheer!"
 He has overcome the world.

THE CHRIST'S PRAYER.

- § 163. He prays that the Father will glorify Him,
 That He also may glorify the Father.
 He confesses His offices as the Christ:
 (Lord of all flesh, and Giver of life eternal)
 And states that life, as, "*To know the True God and His Christ.*"
 (Intelligent sympathy—spiritual harmony with the Father and the Son.)
 He affirms that He has accomplished the work assigned Him.
 (Glorifying the Father;) And prays for His own native eternal glory.
 He testifies to the faith of His disciples,
 And prays for them who are His; God given, world hated:

That they may be kept in His name, unified, guarded,
sanctified.

For all who shall believe on Him through their word ;
That they may be one with each other in God :

Even as the Father and the Son are one.

He had given them His glory ;

And prays that God may be in them,

In order to their being perfected into one,

To convict the world that the Father sent Him ;

And of the Father's love to believers.

He wills that His own may be with Him beholding
His glory ;

And claims that the Father loved Him

Before the foundation of the world.

In contrast with the world, He knew the Father ;

And He had made known His Father's name :

That His Father's love and Himself may be in His
disciples.

- § 164. When they had sung praises,
Jesus with the eleven leaves the upper room,
Crosses the Kedron, and goes to the mount of Olives.
He again foretells their stumbling and desertion ;
(Fulfilling the scripture.)
But raised from the dead, He will lead them to Galilee.
Answering Peter's boast of superior fealty,
He again foretells his denial.
They all vow fealty until death.

- § 165. Jesus agonizes in the Garden of Gethsemane.

- § 166. Jesus, betrayed by Judas, resigns Himself ;
And bidding Peter, " Put up the sword,"
Advises Him of Angelic legions at His disposal ;
But He will fulfill the scriptures, and his Father's
will.
Upon Peter's cutting off the ear of Malchus,
He asks clemency for His disciples :
(" Suffer ye thus far, &c.")
And touching the ear, heals it.
He rebukes His captors for coming to arrest Him as
a " robber ;"
But recognizes their hour, and the power of darkness.
He is left by all His disciples,—they flee.
He is bound and led away to Annas ;
And is followed by " a certain young man." (Mark ?)

- § 167. Jesus is followed by Peter, and another disciple (John ?)
And is denied by Peter at the fire.
- § 168. Questioned by Annas concerning His disciples and
teaching,
Jesus refers him to those who had heard Him ;
Is struck by an officer ;
Rebukes the striker,
And is sent bound to Caiaphas.
- § 169. Jesus, before Caiaphas, and his night council,
Is silent respecting false witnesses, and their testimony.
But adjured by the high priest, to tell,
He confesses to being the Christ, the Son of God,
And, "Ye shall see the Son of man sitting on the
right hand of power,
And coming on the clouds of heaven."
He is accused of blasphemy, condemned, and mal-
treated.
- § 170. Jesus is denied the second and third time by Peter,
"And the Lord turning looked upon him :"
Peter went out, and wept bitterly."
- § 171. Jesus, before the Sanhedrin in the early morning,
Is urged to say that He is the Christ, the Son of God.
He appraises them as reprobate bigots ;
And repeats His angust Divine claims.
For these His life is conspired against.
- Note.* The end of the Betrayer
And the final disposition of the thirty pieces of silver.
- § 172 Jesus is bound, led forth, delivered to Pilate the
governor,
And is accused of perverting the nation—of treason to
Cæsar.
Questioned by Pilate in the Prætorium,
He freely states that He is King of a kingdom not of
this world, &c.
That He was born into the world to bear witness to
the truth ;
And that all who are of the truth hear His voice.
Pronounced faultless by Pilate, the Roman ;
He is accused of many things by chief priests and
elders ;
But deigns no reply to their false accusations.
His silence surprises the governor.

He is again pronounced faultless by him ;
 Is urgently accused by the Jews of stirring up the
 people ;
 And is sent by the governor to Herod.

§ 173. Jesus, before Herod, who is glad to see Him,
 Is questioned by him in many words ;
 But gives him no answer.
 He is vehemently accused by chief priests and scribes ;
 Is set at nought and mocked by Herod, and his
 soldiers ;
 Is arrayed in gorgeous apparel,
 And sent back to Pilate.

§ 174. Jesus, again before Pilate,
 Is again exonerated by him ;
 And Pilate strives to release Him.
 But the crowd, stirred up by chief priests and elders,
 Ask instead for Barrabas :—a murderer !
 And clamour that Jesus be crucified.
 So Jesus is sentenced according to their will,
 And Barrabas is released in His stead.

§ 175. Jesus is taken by Pilate and scourged ;
 And is made the object of a mock regal farce by the
 soldiers.
 (Robed, crowned with thorns, sceptered with a reed,
 Saluted, worshipped, (?) mocked, stricken and spat
 upon.)

§ 176. Jesus, again exonerated by Pilate,
 (Who is striving to release Him.)
 Is presented to the people in the mock-regal attire :
 (“ Behold the man ! ”)
 The chief priests and officers clamor for His cruci-
 fixation ;
 And advise Pilate that He claimed to be the Son of
 God.
 Jesus, in the Prætorium, is silent “ Whence ” He is ?
 But admonishes Pilate, “ Thou wouldst have no
 authority over Me except, &c.”
 Pilate without the Prætorium, seeking the release of
 Jesus,
 Is plied by the Jews with insinuation of treason.
 By Pilate on the judgment-seat seeking His release
 Jesus is finally presented to the Jews, (“ Behold,
 your king ! ”)

But rejected by the Jews, ("Away with him! Away
with him! &c.")
And Cæsar acknowledged, ("We have no king but
Cæsar, &c.")
He is delivered up to their will to be crucified.

§ 177. In company with two malefactors,
And bearing for himself the cross,
Jesus is led out to be crucified.
He is aided with the cross by Simon of Cyrene;
"Followed by a great multitude of people,
And of women who bewailed and lamented him."
Turning, He bids them, "Daughters of Jerusalem!
weep not for Me;
But weep for yourselves, and for your children."
And predicts their coming sorrows.

§ 178. Arrived at Golgotha, about nine in the morning,
Jesus refuses to take the anæsthetic mixture.
He is crucified between the two malefactors,
1 { And prays, "Father, forgive them:
For they know not what they do."
His title by Pilate is put on the cross,
"Jesus the Nazarene, The King of the Jews."
(It was written in Hebrew, in Latin, in Greek.)
His garments are appropriated by the soldiers:
"That the scripture prophecy might be fulfilled."
He is watched by the soldiers,
Beheld by the people,
Railed on by the passers by,
Mocked, and scoffed at by chief priests, scribes, elders,
rulers, and soldiers;
And in like manner reproached by the robbers.
He answers the prayer of the penitent one,
2 "To-day thou shalt be with Me in Paradise."
And seeing His mother, and John standing by,
He commends them to each other as mother and son;
3 { To His mother: "Woman, behold thy Son!
To the disciple, Behold thy mother!"
From noon until three, it is dark;
("The sun's light failing.")
And at three Jesus cries,
4 "Eloi! Eloi! lama sabachthani?"
He is offered vinegar from a sponge, to drink.
And again, "that the scripture might be perfectly fulfilled,"
5 He says, "I thirst!"

- And receives the vinegar that is borne to His mouth.
 6 Then He says, "It is finished!"
 And uttering a loud cry He said,
 7 "Father! into Thy hands I commend My spirit!"
 "Bowed His head, and gave up His spirit."

PHENOMENA.

The vail of the temple is rent in twain from the top
 to the bottom,
 The earth quakes,
 The rocks are rent,
 The tombs are opened,
 Sleeping saints come forth;
 Convictions of Christ's claims are deep;
 The spectators are fear stricken.

Note. "His acquaintance and friends were there beholding
 from afar."

- § 179. Fulfilling the prophetic scriptures,
 A bone of Jesus was not broken;
 And His side was pierced by a soldier's spear;
 "And straightway there came out blood and water."
- § 180. Jesus' body is granted by Pilate to Joseph of
 Arimathæa,
 Who with Nicodemus wraps it in a linen cloth with a
 hundred pounds of spices,
 And lays it in his own new rock-hewn garden tomb.
 Women of Galilee follow and watch.
- § 181. Jesus' sepulchre is sealed and guarded.

IX

OUR LORD'S RESURRECTION TO HIS ASCENSION. (40
 DAYS; APRIL 9 "—MAY 18.")

- § 182. There is a great earthquake:
 For an angel of the Lord descends from heaven,
 Rolls the stone from the tomb of Jesus, and sits
 upon it.
 His appearance like lightning, His raiment white as
 snow,
 Made the watchers quake for fear, and become as dead.

- § 183. Sought early by loving anxious women, to anoint it,
The body of Jesus cannot be found in the tomb.
Mary Magdalene runs and advises Peter and John,
And they run toward the tomb.
- § 184. The resurrection of Jesus, (according to His word,)
Is proclaimed by two angels to the women at the
tomb,
They are bidden to tell His disciples, and Peter ;
And that He goes, and they shall see Him in Galilee.
- § 185. The tomb is visited by Peter and John ;
Who, finding only the linen cloths, well ordered,
Return, John believing, Peter wondering, to their home.
- § 186. As she stands without the tomb weeping,
Jesus appears to Mary Magdalene :
Asks "Why" she weeps?—"Whom" she seeks?
And saith unto her, "Mary!"
Recognizing Him, she exclaims, "Rabboni!"
He reassures her that it is Himself—in real body :
("Touch Me not ; for I have not yet ascended to My
Father.")
And sends her to His disciples with a message of
ascension.
- § 187. He appears to the other women as they return from
the tomb,
Allows them to hold Him by the feet and worship
Him ;
Bids them, "Fear not ;"
But bear word to His brethren to go into Galilee
And there they shall see Him.
- § 188. Mary Magdalene's report is disbelieved by the
disciples.
- § 189. The other women's report appears as idle talk to the
disciples
And is disbelieved by them.
- Note.* Some of the guard report to the chief priests ;
But bribed, and promised security by the assembly,
They say, "His disciples came by night and stole him
away, &c."

- § 190. Jesus appears to Cephas, (Peter.)
- § 191. Walking with two of His disciples to Emmaus,
He expounds to them the Messianic scriptures:
Causing their hearts to burn within them by the way.
In breaking of bread He is recognized by them:
And then becomes invisible to them.
- § 192. In the evening of the day of His resurrection,
Jesus appears to His disciples in the closed room;
Salutes them, ("Peace to you!") and quiets their per-
turbation.
And by showing them His hands, His feet, and His side,
And by eating a piece of broiled fish with them,
Convinces them that they see not a spirit; but Him-
self.
He refers to His experiences as according with His
words,
How all things written of Him in scripture must be
fulfilled.
"Then opening their mind to understand the script-
ures,"
He shows the predictions of His sufferings, and resur-
rection;
And that repentance and remission of sins should be
preached in His name,
Unto all the nations, beginning from Jerusalem.
He owns and claims them as His witnesses;
And promises; and bids them wait for power from on
high.
He salutes them again, ("Peace to you!")
And states how He sends them forth:
("As the Father hath sent Me, I also send you.")
Breathes on them, saying, "Receive the Holy Spirit:"
And recognizes them in remitting, and retaining sins.

REMARK.

Thomas, not having been present,
Disbelieves the report of Christ's appearance.

- § 193. After eight days,
Jesus appears again to His disciples in the closed room,
And convicts incredulous Thomas.
He is owned by him as, his "Lord!" and his "God!"
And pronounces those who have not seen but believed,
"Blessed."

REMARK.

Jesus did many signs that are not written in John's book ;
 But John reported that the people might believe in the Christ ;
 And that believing they might have life in His name.

- § 194. Standing on the beach of the sea of Galilee at day-break,
 Jesus appears to seven of His disciples who were fishing.
 He questions them respecting their success,
 Gives them a second miraculous draft of fishes,
 And entertains them at breakfast.
 Then he questions Peter respecting his love to Him ;
 Bids him feed His "sheep" and His "lambs ;"
 Foretells the manner of his death, and bids him follow Him ;
 What is His will, respecting the fate of John, to him ?

REMARK.

The works of Jesus were innumerable, manifold, ponderous.

- § 195. Jesus appears to more than five hundred brethren at once.
- § 196. Jesus appears to James.
- § 197. Jesus appears to all the apostles.
- § 198. According to His appointment,
 Jesus meets His eleven disciples in the mountain in Galilee.
 And asserting all authority in heaven and in earth,
 He commissions them to disciple all the nations,
 Baptizing them in the Triune Name :
 Enjoining obedience to all His commands ;
 He promises His presence with them all the days.
 Salvation for the believer ; condemnation for the unbeliever.
 And that miracles shall characterize those who believe.
- § 199. Having charged His apostles to wait in Jerusalem for the promise of the Father :

("Ye shall be baptized in the Holy Spirit.")

Jesus turns their thoughts from the return of the kingdom to Israel :

("It is not yours to know times or seasons, &c.")

And again promises them power with the Holy Spirit ;

And that they shall be His world-wide witnesses.

- § 200. Having led His apostles out near to Bethany,
And being engaged with uplifted hands in blessing them,
Jesus ascends to heaven before their eyes ;
And takes His Seat at the "Right Hand of God."

POST ASCENSION CHRISTOPHANIES.

- § 201. The Son of man standing on the right hand of God
Is seen by His proto-martyr, Stephen.
He is invoked by him in death, to receive his spirit ;
And to lay not his murder to the charge of his murderers.
- § 202. The Lord is seen in Divine brightness by Saul the persecutor ;
Tells him that He is Jesus of Nazareth whom He persecutes ;
That He has appeared to make him His minister, and witness to the nations.
To go into the city, (Damascus),
And it shall be told him what is appointed him to do.
- § 203. The Lord appears to Ananias of Damascus :
And sends him to minister to the blind, and praying Saul.
- § 204. The Lord appears to Saul in the temple,
And bids him escape from Jerusalem :
"He will send him far hence to the nations."
- § 205. The Lord bids Paul speak boldly in Corinth :
For He is with him, his Protector ;
For He has many people in the city.
- § 206. The Lord stands by Paul in the castle of Antonia,
And bids him be of good cheer :
For he shall bear witness concerning Him at Rome.

APOCALYPTIC.

- § 207. With a great voice as of a trumpet,
 The Lord speaks to the exiled John in Patmos.
 And in the midst of seven golden lamp stands,
 Holding seven stars in His right hand,
 A sharp two-edged sword going forth from His mouth,
 He appears to Him an august and glorious form,
 In regal-priestly attire.
 John having fallen at His feet as dead,
 He revives, and reassures him ;
 (Asserting His Eternity, and making Himself known.)
 He asserts His power over death and Hades :
 And commands John to write what he had seen, &c.
 Explains the symbolism of the stars and of the golden
 lampstands ;
 And dictates His message's for the "Seven Churches."

THE MESSAGES.

The Lord, as Sustainer and Ruler of the messengers,
 As Inspector of the churches ; as "The First and the
 Last,"
 As He "Who became dead, and lived again,"
 As He Who "has the sharp two-edged sword"
 As "The Son of God whose eyes are as a flame of fire,
 And His feet like burnished brass,"
 As having "The seven spirits of God, and The seven
 stars,"
 (The seven churches and the seven messengers.)
 As "The Holy, the True ; who has the key of David ;
 Who opens, and no one shall shut, and shuts, and no
 one opens."
 As "The Amen, the Faithful and True Witness
 The Beginning of the Creation of God,"
 Asserts His knowledge of the Churches' works, and
 situations ;
 And *Recognizes* and *Approves* where found,
 Their works, toil, and patience for His name's sake,
 Their intense aversion to evil men,
 Their discipline of pretenders,
 Their faithfulness in tribulation and poverty,
 Their endurance, and fidelity in persecution,
 Their love, faith, ministry, and purity.
 He *Resents*, where found,
 Their declension, (leaving their first love, (Ephesus.)
 Allowance of heretical members and impure teachers.
 (Pergamus and Thyatira.)

Spiritual apathy, (only a name that it lives. (Sardis.)
And lukewarmness, confidence in material wealth, self
complacency, (Laodicea.)

He Counsels.

Prompt repentance of wrong-doings,
Holding fast His name and teachings,
Watchfulness, and purchase of the true riches from
Himself,

And earnest heed to the Spirit's words by all.

He *Threatens*, that, if they fail to repent,
He will come quickly and remove the Lampstand of
Ephesus,

He will make war against the church in Pergamus,
He will cast the impure of Thyatira into a bed, and
great affliction,

He will come as a thief upon Sardis, if she fails to
watch,

And will vomit the lukewarm Laodicean Church out
of His mouth.

He will *Give* to him who overcomes in Ephesus,
"To eat of the tree of life that is in the royal garden
of God,"

He that overcomes in Smyrna,
"Shall not be hurt of the second death."

To him that overcomes in Pergamus, "where Satan's
throne is,"

He "will give of the hidden manna, and a white
stone with secret name engraved."

To him that overcomes in Thyatira,
"Authority over the nations," and "the morning star."

To him who overcomes in Sardis,

To walk with Him in white garments,
And confession before His Father and His angels.

To him who overcomes in Philadelphia,
To be a permanent pillar in the temple of God,
Bearing the name of the city of God, and the Divine
name.

And, to him who overcomes in Laodicea,
He "will give to sit with Him in His throne."

- § 208. The Lord, as a Lamb that had been slain,
Having seven horns, and seven eyes
(Which are the seven Spirits of God sent forth into
all the earth")
Is seen standing in the midst of the throne of God in
heaven.
Having prevailed to open the seven-sealed scroll,

- He takes it from the hand of Him Who sits on the throne,
 And is worshiped as Redeemer by the hosts of heaven and earth.
 He is seen to open six of the seals in order :
 And great wonders follow.
- § 209. He is seen in the throne in heaven, as the Lamb ;
 Is attended by the countless myriads of His redeemed ;
 And with God, is worshiped as the Author of Salvation ;
 Being surrounded by all the angels.
- § 210. And when He opened the seventh seal,
 There was silence in heaven about half an hour.
- § 211. With His hundred and forty-four thousand sealed ones,
 (His name and His Father's written upon their foreheads)
 "The first fruits to God and to the Lamb ;"
 Who harp with mighty voice upon their harps,
 And sing a new, peculiar song,
 The Lamb is seen standing on mount Zion.
- § 212. Sitting upon a white horse,
 With eyes as a flame of fire,
 Wearing many diadems,
 Arrayed in blood-sprinkled garments,
 A sharp sword going forth out of His mouth,
 Called { " Faithful and True,"
 " The Word of God,"
 And bearing the name on His garments and on His thigh,
 " King of kings and Lord of lords,"
 The Lord is seen leading the white-robed, white-horsed armies of heaven.
 Attacked by the hostile beast, and kings of the earth,
 He takes the beast, and the false, sign-working, deceiving prophet ;
 Casts them into the lake of fire and brimstone ;
 And kills the rest with His sword.
 " And all the birds were filled with their flesh."
- § 213. He is reigning for a thousand years on the earth,
 With His saints of the " first resurrection."

- § 214. With face from which the earth and heaven fled away,
 With all the dead standing before him,
 He is seen seated on the throne of final judgment ;
 Adjudging all according to the record of their deeds ;
 Casting into the lake of fire, Death and Hades,
 And all who were not written in the book of life, that
 was opened.
- § 215. In the new heaven and earth,
 The dwelling of God with man is affirmed ;
 With freedom from tears, death, mourning and pain.
 The Eternal One promises life freely to the thirsting,
 And Himself, sonship, and inheritance, to him who
 overcomes ;
 But the part of the wicked is the lake of fire and
 brimstone.
- § 216. The Lamb, with the Lord God Almighty,
 Is the temple, the light, and the lamp of the new
 Jerusalem.
- § 217. Having sent His angel to show John the new Jerusalem,
 And to testify respecting it,
 Jesus again asserts His Eternity ;
 And affirms, " Blessed are they who wash their robes :
 That they may have right over the tree of life,
 And may enter in by the portals into the city ;"
 The wicked are all without.
 Declaring that He had sent His angel to testify to the
 churches,
 He declares also His relation with David,
 (His Root and Offspring.)
 And that He is the Bright and Morning Star.
 He shows the Divine, free welcome to the water of life.
 He warns of the penalty against adding to, or taking
 from the Revelation.
 And testifies, " Yea, I come quickly."

INVOCATION.

Amen ; Come Lord Jesus.

BENEDICTION.

The grace of the Lord Jesus be with the Saints.



N. T.

Titles of Jesus the Christ.

JESUS.

JESUS OF NAZARETH.

JESUS THE NAZARENE.

JESUS THE CHRIST.

JESUS CHRIST,

THE CHRIST.

THE LORD'S CHRIST.

MESSIAH. (Heb.) } Anointed.
CHRIST. (Greek.) }

THE ROOT AND OFFSPRING OF DAVID.

THE SON OF DAVID.

THE SON OF MARY.

THE SON OF MAN.

THE SECOND ADAM.

THE LAST ADAM.

THE SECOND MAN.

THE SON OF GOD.

THE ONLY BEGOTTEN SON OF GOD.

THE ONLY BEGOTTEN FROM THE FATHER.

HIS CHILD JESUS.

THE SON OF GOD'S LOVE.

"MY BELOVED SON."

THE BELOVED.

GOD'S HOLY SERVANT.

THE HOLY AND RIGHTEOUS ONE.

THE HOLY ONE OF GOD.

THE IMAGE OF THE INVISIBLE GOD.

THE IMPRESS OF HIS SUBSTANCE.

THE EFFULGENCE OF HIS GLORY.

IMMANUEL.

ALPHA AND OMEGA.

THE FIRST AND THE LAST.

The BEGINNING OF THE CREATION OF GOD.

The FIRSTBORN OF ALL CREATION.

I AM.

THE AMEN.

THE LIVING ONE.

THE LIFE.

A LIFE-GIVING SPIRIT.

The PRINCE OF LIFE.

The LAMB OF GOD.

The LAMB.

The TRUE BREAD FROM HEAVEN.

The BREAD OF GOD.

The LIVING BREAD.

The BREAD OF LIFE.

The TRUE VINE.

The PROPITIATION FOR THE SINS OF THE WORLD.

OUR PEACE.

OUR PASCHA.

The FIRST-BORN FROM THE DEAD.

The FIRST-FRUITS OF THEM THAT SLEEP.

THE RESURRECTION.

CHRIST JESUS OUR HOPE.

The KING OF THE JEWS.

The KING OF ISRAEL.

The SHEPHERD OF ISRAEL.

The CONSOLATION OF ISRAEL.

GOVERNOR, WHO SHALL RULE * * ISRAEL.

PRINCE.

The KING OF KINGS.

The RULER OF THE KINGS OF THE EARTH.

THE LORD OF LORDS.

MY LORD.

THE LORD OF ALL.

THE LORD.

The POWER OF GOD.

MY GOD.

The BLESSED AND ONLY POTENTATE.
JUDGE OF QUICK AND DEAD.
OUR LORD JESUS CHRIST.
JESUS CHRIST OUR LORD.
The LORD OF THE SABBATH.
The LORD OF GLORY.
HEIR OF ALL THINGS.

SAVIOR.
CAPTAIN OF OUR SALVATION.
HORN OF SALVATION.
DELIVERER.
LION OF THE TRIBE OF JUDAH.
SALVATION.

The GOOD SHEPHERD.
THAT GREAT SHEPHERD OF THE SHEEP.
THE CHIEF SHEPHERD.
THE SHEPHERD AND BISHOP OF SOULS.
THE HEAD OF THE CHURCH.

RABBI.
TEACHER.
PROPHET.
THE WISDOM OF GOD.
THE TRUTH.
FAITHFUL AND TRUE.
THE FAITHFUL WITNESS.
THE WORD OF LIFE.
THE WORD OF GOD.
THE WORD.

The BRIGHT THE MORNING STAR.
The DAY SPRING FROM ON HIGH.
A GREAT LIGHT.
A LIGHT TO LIGHTEN THE GENTILES.
THE GLORY OF * * ISRAEL.
THE LIGHT OF THE WORLD.
THE LIGHT.

The APOSTLE and HIGH PRIEST of our Confession.
A PRIEST Forever after the order of Melchizedek.

ADVOCATE.
MEDIATOR.

THE DOOR.
THE WAY.

ROCK.
THE CHIEF CORNER STONE.
HEAD OF THE CORNER.
A LIVING STONE.
ELECT OF GOD, PRECIOUS.
FOUNDATION.
A TRIED STONE.
A SURE FOUNDATION.

JESUS CHRIST, THE SAME YESTERDAY AND TO DAY AND FOREVER.



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