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THE TESTAMENT OF JESUS

Edward Kenealy

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EDWARD KENEALY



The Testament of Jesus by Edward Kenealy.

First published in 1901.

This ebook edition was published by Global Grey on the 13th November 2024.

This book can be found on the site here:

globalgreybooks.com/testament-of-jesus-ebook.html

Global Grey 2024

globalgreybooks.com

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Note

Neither by offerings, nor sacrifice, nor incense, nor gifts,
Nor libations poured upon the altar:
By love alone, and a life made beautiful by truth,
Is God in heaven worshipped.
For he is a pure spirit,
And delighteth not in things of earth.
The works of mercy, love, and charity,
The diffusion among men of that which is divine,
The exercise of justice and humanity to all creatures,
These are the offerings dear to God
Fo-hi.

Preface To The Testament Of Jesus

In the name of the ONE, the INFINITE.

Man is a fallen archangel. His primal and real home is the heavens. He has neither descended directly from his archangelic state to be a man, nor ascended directly to his present stage of existence from the condition of a devil of the lowest hell. At the first, God the eternal Father existed alone, silent, immense, and immovable. He is the One, the Infinite. None can comprehend him. Only the Infinite can comprehend infinity. From himself he produced the Second, who therefore is neither eternal nor infinite, but is universal, and everlastingly the Holy Spirit of God, and the greatest after him, in truth, his counterpart. From the Second, the Mater Magna of the universe, by the will of the First, the One, the Eternal, immortal spirits were created, as the sparks proceed from a fire. There were innumerable choirs of them, and by the First, and Second, and these immortal spirits, the heavens were made glorious. The will of these immortal spirits was free, and they were capable of desires. Suns and earths were created-afterwards, to be habitations for some of them who dreaded not to lapse from their native heavens. Other hells of many kinds began to have existence, and will exist for ever for the fallen. Lapsed spirits alone are responsible for the existence of other than heaven-spheres. The conditions are made by their conduct, and neither willed nor planned by the All-Father. He makes no monsters, nor unhappy conditions. Possibilities last for ever. It is possible for the highest archangel to become a man, or a monkey, or a mite, even a devil in the lowest hell. A devil of the lowest hell may by slow degrees become an animal or vegetable existence, a man, even an archangel of the highest heaven. Like follows after like: this is the universal law. Freewill practically ceases, when a spirit is of any lower grade than humanity. Till then he has had opportunities of raising himself. Having made no effort to rise, he insensibly sinks, passes through countless conditions of existence lower than humanity, according to natural beneficent law, and ages may elapse before an opportunity is granted to a fallen spirit to become incarnate as a man again upon some earth. Conditions of many kinds are made fit for creatures: creatures fit themselves for such conditions. The fool sinks where the wise man learns to soar. How cautious of sin should we be!

Man knows that he is not happy, and when he thinks on his condition, feels that he should like to be much happier than he now is at any time; that he could be happier, and ought to be so. This longing for something higher, nobler, grander, is ineradicable, and operates to raise the creature. There is only one way to attain the highest, noblest, truest freedom. Right practice of the right sacred knowledge is that way. But where's the seeker to obtain right sacred knowledge? Shall he seek it from a priest? No, indeed. The histories of all peoples too often attest to the fact that the priest has been a believer in and a propounder of the most ridiculous nonsense, and cared only for the godliness that is *profitable*, the more profitable the better. Any other person he may seek for instruction is probably as ignorant as himself. Not more than about one man in ten thousand knows or cares a farthing what was his original condition: why he is on an earth; or what will happen to him, unfailingly, after his next death. The time of the many is occupied, when they are not working, or attempting to work, in pouring intoxicants down their throats, or destroying their digestions and reasoning powers with tobacco, or snuff, or stifling their actual existence with still worse vices. The solemn future has no solemnity for the multitude. The man who is determined to become something better than merely animated earth, must study the writings of the wise ancients, meditate on what he has learned, and practise goodness in every way possible, for its own sake, for his own sake, for the sake of all others. These things the priest will tell him are not to be done,

and that it is wicked to do them. Do nothing, but trust in Jesus, says the priest of the Christians. The precious blood of Christ was shed for you on Calvary's tree. He has made an atonement to God for all your sins. The viler you are the more efficacious is that blood to wash away your every stain. The ignoramus avers also that God's justice must be satisfied; that nothing but the precious blood of his dear son Jesus Christ can satisfy God's vengeance; and that that sacred life once offered as a sacrifice for all sin, God is well pleased, and will pardon, for all time, all on the earth their every wickedness, just for the asking. Yet countless millions during the past nineteen centuries never heard of the extraordinary efficacy of Jesus' blood, and hundreds of millions in these days of rapid and cheap travel have never heard of it either. They cannot be saved, say the priests, unless indeed, God should extend his grace to them miraculously, that is, God may give them some favour they are not worthy to have, nor fit to have, or let them off scot-free, and say nothing about it. This is utterly unfair to the believers, of course. It is not true, but is a thorough misapprehension of the character of the All-Father, and of his manner of dealing with men. It never occurs to the priests of our time that though sin punishes the sinner, infallibly, and necessarily, with the view to prevent its repetition, if possible, yet that God the All-Father cannot bear malice against any, or be vindictive, for he is the Perfect, and is therefore without sin, or fault, or change, or human weakness. The priests should know that Jesus did not wish to be crucified, not perhaps because he dreaded it, but was aghast at the commission of such a fearful crime against himself by his countrymen, and at the terrible consequences to them on its account. The priests say, too, that he was sent to this world for the very purpose of being crucified, which is entirely false. He was a voluntary ambassador from the Father, as were the other eleven divine ones; but the free-will of the Jews and Romans was not suspended for an instant during his life. 'They elected to murder Jesus, and the Jews said, most impiously, His blood be on us, and on our children. As a people, they do not regret it to this day. Jesus warned them publicly that their destruction, as a nation, would be permitted. They deserved no better fate; for why should the All-Father so arrange circumstances as to prevent the destruction of such wretches? They got the treatment they demanded. In the charity of his soul, Jesus prayed the Father to forgive them, for, said he, they know not what they do. But it is a well-known axiom that ignorance of the law never excuses the criminal. The true sacred character of Jesus, as would be expected, shone out grandly, despite most unfavourable circumstances. Forgiveness must only be allowed to the repentant, who have themselves atoned for their evil past by the performance of perhaps a very long series of good deeds as compensation, thereby proving conclusively to all, that they no longer love darkness, but the light. It must occur to the most superficial thinker that it is absurd, yea, outrageous to be told to believe that the Father could forgive people who did just the very thing he had purposed and desired them to do.

Man has been on this earth about ten thousand years. Geologists declare for a very much longer period, but the time stated is fairly correct. The cradle of the human family was north-eastern and central Asia. The four races, Black, White, Russet, Yellow, spread from thence over the whole habitable globe, even as we see them at this day, though the Black and Red races have much degenerated from their original state. In the early ages of men, there was land between what are now the European and American continents, and we find that the earliest temples all over the earth bear a close resemblance. The great continent of Atlantis was submerged, *anno mortalium* 4498, and for ages communication between Europe and America was broken. Theology and geology teach us that the earth's axis has been shifted many times. When this is done, land becomes covered with water, and where waters had been, land appears. It is of necessity that the face or crust of the earth should be changed. All celestial spirits know that a terrestrial existence has evils, such as fires, earthquakes, floods, etc., to be encountered. If they shall have the effrontery to resolve to leave the celestial, and

to live on the terrestrial, they must make the best of all ill consequences. The All-Father is not to be censured for them. Lapsed spirits may censure themselves for their folly. It is inadvisable, and in fact, impossible for God to make the earth entirely suitable and very comfortable for men. It should be their constant effort, therefore, to detach themselves from the everlastingly imperfect, and to grow firmly attached to that which is everlastingly perfection. 'The light of his love is freely extended by God to all his creatures who cultivate the love of his light. They shall see things truly as they are, if they persevere in it.

During the first two hundred years, or thereabouts, of the existence of men on this earth, God taught them by a divine instinct. There were comparatively few families, and sin had not made the hideous inroads on man's nature that it made subsequently. Sin and corruption are now cankerous, especially in so-called Christian countries, as the multitude of jails, workhouses, drinking-dens, houses of infamy, and crowded lunatic asylums abundantly testify to. Twenty-four sacred teachers appeared in Central Asia at intervals of about one hundred years among the earliest men. They are spoken of to this day in India and elsewhere as the twenty-four Jain apostles. As the families of men grew more numerous, incarnated archangels appeared at intervals of six hundred years, and directed the minds of men. These were the twelve Messengers. The table below will show that God the All-Father has never forgotten his wandering earthly children, but has made himself known to them through the ages, by the lives and teachings of his great archangelic ambassadors who volunteered for such work. Neither Jesus nor any of the other eleven sacred Messengers was commanded by God to descend to this earth. That God should so command them to descend would be for him to act unjustly. He desires and accepts only the freely-offered services of any of his angels for every necessary work

1 Adam, *Anno Mortalium* 3000. The prophet of Central Asia. He was of the Red race, or of *red earth*, as the biblicals put it. Adam was the reformer of Scythism, and the author of the sacred Apocalypse, a spiritual history of the earth. It is unique. The false copy, called Revelation, is at the end of the Bible. His sacred book was republished by the Twelfth Messenger.

2 Enoch, A.M. 3600. The prophet of Atlantis, now submerged. His priests went as far west as the Americas, where the ruins of temples and pyramids may be seen at this day. His sacred book was republished by the Twelfth Messenger. The false copy was published by Archbishop Laurence.

3 Fo-Hi, A.M. 4200. The first prophet of the great Yellow race. He is called Noah in the Bible. He was not a Hebrew, but was a native of Central Asia. His was one of a number of celebrated names that were put into the Hebrew scriptures from time to time by the high-priest or other exalted personage, who had, for the time being, the 'custody of their sacred writings. He would not hesitate for a moment to do that which would give an authority and glorification, though false, to those predatory creatures, his countrymen, the Jews. The religion of this Messenger is called Fo-ism and Buddhism. Memorials of him are existent. He became prime minister of China and emperor. He was the first great lawgiver of the earth. His sacred book was republished by the Twelfth Messenger.

4 Brigoo, A.M. 4800. The prophet of the Hindoos, and author of the true Vedas. The present Vedas are not his work. Buddhism, Druidism, Brahminism, Magianism, in fact, all the oldest religions were and are different forms of one grand original, or Monotheism, as promulgated by the first five Messiahs.

5 Zaratusht, or Zoroaster, A.M. 5400. The prophet of the Persians. He was the author of the true Zand-Avesta, the Everlasting Fire-Word. The extant volume is a corruption of his book.

6 Thoth, A.M. 6000. The prophet of the Egyptians. He is Hermes Trismegistus. The monuments of Egypt still proclaim him.

7 Amosis, or Moses, A.M. 6600. The prophet-lawgiver of the Jews. He is called Thothmosis. He was the author of the book of Job, a novel. It is not in his form, nor complete as we have it. The present so-called five books of Moses are not his work. The Jews have always been very careless with their sacred books. He took the sword against sinners, He was slain by Joshua.

8 Lao-Tseu, A.M. 7200. The second prophet of the great Yellow race. Du Halde says that his books are extant, but, as it is supposed, much disguised by his followers. He was celebrated for his meekness and wisdom. His religion is called Lao-ism, though it is not now as pure as he left it.

9 Jesus, A.M. 7800. The second prophet of the Jews, and through them Europeans and Americans have received religious books, though much corrupted. He travelled as a pilgrim in search of knowledge, and acquired all the oriental sciences. He began to preach in his forty-ninth year, and was crucified about three years later. He left his books to his disciples who were ignorant men. Probably they were afterwards destroyed, being accounted as magical. He was a reincarnation of Amosis or Moses.

10 Mohammed, A.M. 8400. The prophet of Arabia, and author of the Koran. The present Koran is not his work. It was corrupted by his secretary and others. His zeal for monotheism and against idolatry is well known. He endured much persecution, and resolved to use the sword against sinners. He was poisoned by a Jewess.

11 Genghis Khan, A.M. 9000. The third prophet of the great Yellow race. He re-established monotheism, but used force, and made a code of laws. He was called King of kings, as he held the sovereignty of a vast empire.

12 Kenealy, A.M. 9600. The prophet of the British Isles. Born 1819. Died in London 1880. He was poisoned. He was a re-incarnation of Genghis Khan, and the greatest advocate of his time. His mission was to restore monotheism, the ancient true religion, which is so well worthy the name, and is suitable for all on the earth.

At the end of this cycle there will be a great catastrophe. The earth will be depopulated, and its entire face changed. Jesus said that the exact time of this change has not been revealed to any. After a comparatively short time, indicated by the sacred Apocalypse as half an hour, it will be ready a second time for occupation by human beings, and animal and other existences as well.

The cycle of six hundred years, to a second, is well known to astronomers as a perfect period. Every part of the Universe is in exactly the same relation to every other part that it was six hundred years previously, and so stars and earths proceed in their endless cycles. The loving All-Father has ordained that regularly in each of these periods his will shall be declared to a section of his lapsed children of this and the other earths. All the more important nations have had a revelation from heaven, directly or indirectly. For good reasons, these facts have never been made known to the multitude, but in the present age may be known to all.

Three of the Messengers, Amosis or Moses, Mohammed, and Genghis Khan were obliged to spread the sacred doctrines by force, and used the sword against ungodly; violent enemies. As a skilful surgeon wields the knife from necessity, and with the best intentions, that his suffering patient may be relieved and cured; or as strong measures must be taken to stamp out a plague; so the Messenger of the One the Infinite Lord exercises his best discretion as to whether he will and must use force, or not, to disseminate the truths he has been

commissioned to teach. He resorts to force if he shall honestly feel that to be the only way open to him to succeed. To none others than the twelve Messengers was it allowed by God to establish religion by force if necessary.

When the time arrives for the mission of any one of the Messengers to commence, his spirit-soul descends through the various heavens to the earth, he becomes incarnate in human form, and fulfils his sacred mission. Then his spirit-soul returns to the heaven whence he came, his body, in every instance, becoming incorporated with the earth to which it belongs. Every priest of the Christians teaches his dupes that Jesus got out of his grave alive, miraculously, of course, as they say, on the third day after his death on the cross, and walked about the country, as usual for him, for several weeks. They say that he ate and drank, and acted in every way as though no death-wounds had ever been inflicted on his body! All this is falsehood, and shows their exceeding ignorance of the laws of nature and common-sense. Their scripture tells them that the last words of the dying Jesus were, It is finished: Father into thy hands I commend my spirit. But according to the priests of the Christians the work of Jesus was not finished, and consequently the Father could not accept his spirit! For man is a spirit incarnated. If Jesus walked the earth after his death on the cross, it is proved that the Father had disregarded his dying request! It is proved too that Jesus did not know the extent of his mission, and also that the Father was dissatisfied with his working up to the time of his crucifixion only! It pains me to write all this; but when were the priests anything better than blind leaders of the blind? Nine of the Messengers were teachers, but did not use force to compel men to listen to their teachings.

The special work of the prophet of the British Isles was to bring back the true sacred wisdom of old. The Apocalypse of Adam, and the books of Enoch and Fo-Hi were issued by him some years ago. The present inspired volume is the only remaining book to be given to the world that is the genuine work of the Twelfth Messenger, but was not issued to the public in his lifetime. This important work has devolved upon me, a layman, an ordinary mortal. It could not be done, and would not be done by any of these so-called right reverend, very reverend, or most reverend fathers in God, the small-scaled priests, the bishops of the land. If they have the knowledge of the real theology, they take great care not to teach it. Perhaps the study of the Eastward position or Other tomfoolery is of much more consequence than the study of their true position towards God, and the people who provide them with big salaries, and palaces to live in. They would like us to believe that they are the followers of the lowly and despised Nazarene. Yes, indeed they follow him afar off, as did their archetype, the lying poltroon, Peter. They pollute and distort the sacred teachings of Jesus, substituting the vile balderdash of Saul or Paul, whose faithful followers they truly are: but so like follows after like everywhere. The chief priests of the Jews elected to receive a common murderer as a choice and blessed present rather than the divine Jesus. The bishops of the Christians take a wholesale murderer to their hearts, the arch-fiend Saul, and the sacred Messenger, Jesus, is thus in worse company now than at his death. It is sad that they should chime in so well with this awful specimen of fallen humanity. The special characteristics of this true apostle of Satan, this ugly dwarf, were blind fanaticism and an appalling ignorance of real religion. The good and wise have no use for such a devil as he.

It will be asked, How may we know that this book and those previously issued are inspired? I answer, How do we know that the Sun shines, or that the winds blow, except by observation and experience? These books will bear the closest examination. This done, the student will be sure that they are divine productions, and worthy of a ready and full acceptance. The works of Shakespeare, and a multitude beside, require no recommendation. They will speak for themselves through the ages. So the sacred messages of the All-Father, by his divine ones, will be found wholly consonant with reason and experience, perfect in themselves, and

worthy of the highest powers of the mind. The All-Father is also the All-Wise: how is it possible that he could bear the presence of fools, or be interested in foolishness? The wise and pure are his delight indeed.

The books called the Bible, though they contain much truth, have been interpolated and falsified, and so they require to be read and studied very critically. The four gospels are a hash of fragments. Many of their alleged facts are fictions indeed. That they are but crude productions will be evident to the true student. The learned George Warrington, in his book, *The Inspiration of Scripture*, proves conclusively that they cannot be inspired, as they flatly contradict each other, produce false ideas, and confuse the speakers and actors mentioned in them.

Jesus the eldest son of Joseph and Mary was born in the month of June, in Bethlehem, in the time of Augustus Caesar. He was brought up in Nazareth, and in manhood became thoroughly versed in the old Buddhist lore, as his teachings show. The priests of our day love to assert that he had no earthly father. They call Joseph his foster-father, and say also that he had no brothers and sisters. All this is false and calumnious. It puts both Joseph and Mary in an unnatural position, and in no way ennoble Jesus. Why should we be ashamed of our bodies? They are excellent in their way, and well suited for the earth, disgraceful and disgusting only when infamously formed, or shamefully sinned against when older. Joseph and Mary were plain, godly people; and by their marriage Jesus was provided with an earthly body at the proper time, and later became "a man approved of God among you," as Peter declared to the Jews. There were no colleges of learned doctors of theology in his native land, but a multitude of quacks. The discourses with Nicodemus and those pompous blockheads, the Pharisees, Sadducees, and Herodians, show this plainly. All through the ages a Jew has thought more of his cash than his Creator. Jesus made many friends; but the priests, the lovers of figments rather than facts, early made up their minds to be well rid of him. His brilliancy was too much for such purblind specimens of humanity. Unlike them, he was not an obvious fraud. He worked none of the so-called miracles that he is credited with doing, or truly discredited with doing. True religion demands that every man shall use the sight of his mind to its fullest extent. It insists that he shall close up his bodily eyes; for the bodily eye may be deceived easily; but the light of the mind is of the very truth of heaven. Then where and how can good use be made of vulgar wonderments in any event? Probably the Jews demanded them of him. He was a divine teacher only, not a professor of legerdemain, and must have felt the greatest pity for such wretchedly ignorant people. We read that the common people heard him gladly; but the priests led this class by the nose, in the same way as those of Rome, England, and America lead their hordes at this day. They were no better than spiritually lifeless serfs. The Romans, who cared for nothing but an overawing, systematic brutality in general, did not want Jesus any more than did the priests, fearing that the fickle and impulsive Jews, who could cry Hosanna, on one day, and on the next, Crucify him, might rise in rebellion against their authority, if he became too popular. In these dissensions lay an assurance of the permanency of their conquest. The Jews had not the power to pass sentence of death on Jesus, and the Romans could have prevented his murder easily. But the chief priests were so happy as to discover a traitor among the chosen followers of Jesus, the sordid wretch, Judas, and so were in a position to secure Jesus when there was no great crowd round him. They believed also that it was their sacred duty to hire some of the rabble to commit perjury, and acted accordingly. The believers of the creed of devils must needs fall into the commission of their works of darkness. With the people gagged and powerless, the Romans condemnatory, and the vile priesthood furious, an end of Jesus could be made speedily. His trial and sentence were of the most outrageous character. "It was expedient that one man should die for the people," said the high-priest, Caiaphas, the Accursed. Murderous thoughts

filled his heart, and nestled there till the favourable opportunity could be had to destroy the sacred Messenger. Annas, the other high-priest, was delighted beyond measure, of course, with his spiritual brother's ingenuity and resource. ' Moses was murdered by Joshua, who was jealous of him. Mohammed was poisoned. In this paradise land of the bishops of buncombe; and sacred priests, lovers of grand millinery, incense and nonsense; in this hypocritical England, where titles are bought, or got dishonestly, and the golden calf is worshipped much more devoutly and faithfully than the Eternal One, the Twelfth Messenger was persecuted and poisoned. The man whom he defended from false charges of forgery and perjury was condemned before the iniquitous farce, miscalled a trial, took place, and was sentenced to a double term of imprisonment. Caiaphas, of Canterbury, said nothing, and his most godly brother, Annas, of York, did nothing; for silence is truly golden in the Church, as elsewhere, and to do anything at all that would be naturally expected is altogether unreasonable, and most decidedly not ecclesiastical. The reigning monarch, usually styled, Most Gracious, was so graceless as to suffer injustice to be done. Truth was stifled, frauds winked at, and the land covered with wrong-doing as with a pall of darkness. The Twelfth Messenger would not truckle to the infamous wretches in high places, nor basely sacrifice his client, the man who righteously demanded the restoration of his lawful place and property. If he had done so, all would have been well with him from a merely earthly point of view. But he nobly refused to degrade his soul to such an infamous level. The sham nobility and gentry cared nothing for truth and justice. They were too busy looking for preferment; trading in the unlimited shares of bogus limited companies; or courting the society of the vulgar rich, with a view to happy, and especially, wealthy alliances. More afraid were they of offending their fellow-mortals than of sinning against the Eternal One. For the persecution and social and actual murder of the Twelfth Messenger, my countrymen, as a nation, do not expect to be punished. Oh no, indeed. The present God of the country is blind, deaf, and dumb to all their crimes, both small and great. He can, will, and must forgive them, they are sure. Destruction shall at no time overtake them, and crush them, as in a moment, they are quite certain. Where are the really religious people? Where are the people, who, dissatisfied with the common, spurious religion of Europe and America, are resolved to know more about Monotheism, the only all-true religion? It dates back to man's advent on the earth. Will they be willing to spread that knowledge abroad when acquired? Miracle, mystery, and falsehood are weakness only; but knowledge, truth, and justice are strength indeed. The teachings of the divine Messengers, though varied, have been the same in essence, and the time has come when the good and wise of the whole earth should be embraced in the one fold of faith, Monotheism. It can be done; it ought to be done. Who will help to do it?

C. W. H.

Chapter I

The genealogy of Jesus. His birth at Bethlehem. A divine omen. His presentation in the temple. The inspired rhapsody of Simeon and Anna. At twelve years of age, he is found disputing in the temple with the rabbis.

Forasmuch as many have taken in hand to set forth a declaration of those matters which have been most surely fulfilled among us, even as they delivered them unto us, who from the beginning were eye-witnesses and ministers of the word; it hath seemed good to me also, having had perfect understanding from above in all things, to write them unto thee in order, most excellent Theophilus, that thou mayest know the certainty of those truths, wherein thou hast been orally instructed.

The beginning of the gospel of Jesus Christ, a son of God.

Jesus was the son of Joseph, who was of Heli, who was of Matthat, who was of Levi, who was of Melchi, who was of Janna, who was of Joseph, who was of Mattathias, who was of Amos, who was of Naum, who was of Esli, who was of Nagge, who was of Maath, who was of Mattathias, who was of Semei, who was of Joseph, who was of Juda, who was of Joanna, who was of Rhesa, who was of Zerababel, who was of Salathiel, who was of Neri, who was of Melchi, who was of Addi, who was of Cosam, who was of Elmodam, who was of Er, who was of Jose, who was of Eliezer, who was of Jorim, who was of Matthat, who was of Levi, who was of Simeon, who was of Juda, who was of Joseph, who was of Jonan, who was of Eliakim, who was of Melea, who was of Menan, who was of Mattatha, who was of Nathan, who was of David, who was of Jesse, who was of Obed, who was of Boaz, who was of Salmon, who was of Naason, who was of Aminadab, who was of Aram, who was of Esrom, who was of Phares, who was of Juda, who was of Jacob, who was of Isaac, who was of Abraham, who was of Terah, who was of Nachor, who was of Saruch, who was of Reii, who was of Phaleg, who was of Heber, who was of Sala, who was of Cainan, who was of Arphaxad, who was of Shem, who was of Noe, who was of Lamech, who was of Mathusala, who was of Enoch, who was of Jared, who was of Mahalaleel, who was of Cainan, who was of Enos, who was of Seth, who was of Adam, who was of God.

1. Now it came to pass in those days, that there went out a decree from Augustus the emperor, that the whole country should be enrolled. And all went to be enrolled, every one unto his own city. 2. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; to be enrolled with Mary his affianced wife, who was then great with child. 3. And it came to pass, that while they waited there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. 4. And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And lo, a messenger of the Lord came upon them, and a heavenly brightness shone round about them: and they were sore afraid. 5. And the messenger said unto them, Fear not: for behold I bring you good tidings of great joy, which shall be to all people,. For unto you is born this day a saviour who is the Christ. 6. And suddenly there was with the messenger a multitude of the heavenly host, praising God, and saying,

Glory to God in the highest,
And on earth peace unto all men.

7. And when eight days were accomplished for the circumcising of the child, his name was called Jesus. 8. And when the days of purification according to the law of Moses were fulfilled, they brought him to Jerusalem, to present him to the Lord; (as it is written in the law, Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine:) and to offer a sacrifice according to that which is ordained; a pair of turtle-doves, or two young pigeons. 9. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the comforter of Israel: and the Holy Spirit was upon him. 10. And he came by inspiration into the temple: and when the father and mother brought in the child Jesus, to do for him after the custom of the law, Simeon took him up in his arms, and blessed God, and said,

O sovereign Lord, now lettest thou thy servant depart in peace,
According to thy word:
For mine eyes have seen the saviour,
Whom thou hast prepared before the face of all people;
A light to lighten heathen men,
And to be the glory of thy people Israel.

11. And his father and mother marvelled at those things which were spoken of him: but Simeon blessed them, and said unto Mary, Behold, this sacred child shall be for the fall and rise again of those that be in Israel. He shall be as a token, to whom it shall be said, A sword shall pass through thy very soul; yea, it shall pierce even his soul and spirit, yet so as that the hearts of many shall be changed. 12. And there was one Anna, a priestess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with a husband seven years from her virginity; and she was now a widow of about fourscore and four years, who departed not from the temple, but served God with fastings and prayers night and day. 13. She also came upon them in that instant, and gave thanks likewise unto the Lord, and spake of the child to all those that looked for redemption in Jerusalem. 14. And she said,

I will mention the lovingkindness of the Lord,
And the praises of the Lord, according to his bestowal.
He hath shewn great goodness to the house of Israel,
According to his mercies and his lovingkindness.
For he said, Surely they are mine own people,
And my children who will not lie:
So he became their saviour also,
And the angel of his presence saved them:
In his love and in his pity he redeemed them;
And he bare them in the days of old.

Isaiah lxiii, 7—9.

15. And she spake out with a loud voice unto Mary, and said,
Blessed art thou among women,
And blessed is the fruit of thy womb.
And whence happeneth this to me,
That the mother of my lord should come unto me?

16. And Mary said,
My soul doth magnify the Lord,—and my spirit hath rejoiced in God my saviour.
For he hath regarded his lowly handmaiden,
And henceforth I shall be blessed of all generations.
He that is mighty hath done unto me great things;—and holy shall be his name for ever.

And his mercy is on them that fear him—from generation even to generation.
I will greatly rejoice in the Lord,—my soul shall be joyful in my God.

17. And when they had performed all things according to the law, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, and was full of wisdom: and the grace of God was upon him. 18. Now his parents went to Jerusalem every year at the feast of Easter. And when he was twelve years old, they went up thither according to the custom of the feast. 19. And when they had fulfilled the days, as they returned home, the child Jesus tarried behind in the sacred city; and his father and mother knew it not.

But they, supposing him to have been in the company, went a day's journey; and they looked for him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. 20. And it fortun'd that after three days, they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him marvelled at his understanding and answers. 21. And when his parents saw him, they were amazed: and his mother said unto him, Son, why bast thou thus dealt with us? behold, thy father and I have sought thee with heavy hearts. 22. And he said unto them, How is it that ye sought me? wist ye not that I must needs be in my Father's house? And they understood not the saying. 23. And he went down with them, and came to Nazareth, and was subject to them: and his mother kept all these sayings in her heart. 24. And Jesus increased in wisdom and years, and in favour with God and man.

Chapter II

The preaching of John the Baptist. The testimonies of the ancient Hebrew priests cited by him. His advice to those who questioned him. His exposition of the Spirit of God, who sends the various Messengers of truth on earth, as they are needed. Lao-Tseu, the heaven-sent predecessor of Jesus, alluded to under the name of Elias.

1. Now in the fifteenth year of the reign of Tiberius the emperor, (Pontius Pilate being lieutenant of Judea, and Herod being tetrarch of Galilee, in the high-priesthood of Annas and Caiaphas,) the Word of God came unto John the son of Zacharias in the wilderness. 2. And he went into all the country about Jordan, preaching the baptism of reformation for the remission of sins; and saying, Repent ye: for the kingdom of heaven is at hand. 3. That it might be fulfilled which was spoken by the prophet, saying,

Behold, I will send forth my messenger,—and he shall prepare the way before me:
The Lord, whom ye seek,—shall come to his temple,
Even the Messenger of the covenant, whom ye delight in:
He shall come, saith the Lord of hosts.
But who may abide the day of his coming?—and who shall stand when he appeareth?
For he is like unto a refiner's fire,—and he shall cleanse like fullers' soap:
He shall be as a refiner and a purifier of silver:
And he shall purify the sons of Levi,—he shall purge them as gold and silver,
That they may offer unto God a righteous offering.

Malachi iii, 1—3.

And unto all that fear my name
Shall the sun of righteousness arise, with healing in his heavenly wings;
Behold, I will send you Elijah the prophet,
Before the coming of the dreadful day:
He shall bring the Father to the children,
And he shall lead the children to their Father.

Malachi iv, 2, 5, 6.

4. This is he that was prefigured by the prophet Isaias, A voice proclaimeth in the wilderness,
Prepare ye the way of the Lord,—make straight in the desert a highway for our God.
Every valley shall be exalted,—and every mountain shall be brought low:
And the crooked shall be made straight,—and the rough ways shall be made smooth:
And the glory of the Lord shall be revealed,—and all shall see the saviour sent of God:
For the mouth of the Lord hath spoken it.

Isaiah xl, 3—5.

5. This John had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. 6. And John cried aloud,

Put off, Jerusalem, the garments of thy mourning;
Put on the comeliness of glory,—the glory that cometh from God for ever.
Fold about thee a double garment of God's shining glory;
And set a diadem of righteousness on thine head:
For God will manifest thy brightness unto every country under heaven;
And thy name shall be called after the name of God,— the peace of holiness, the glory of his

truth.

Arise, O Jerusalem, and stand on high;
 Look about towards the East;
 Behold thy children:—they are gathered from the West even unto the Orient.
 By the word of thine holy one they are gathered,
 Rejoicing in the remembrance of their God.
 For they departed from thee on foot,—and were led away by their enemies:
 But God now restoreth them in glory,—as the children of his sacred kingdom.
 For God hath made his heavenly decree,
 That the lofty ones shall be cast down,—and the valleys shall be filled up;
 So that the whole earth shall be made even.

Israel shall there walk in safety,
 In the glory of the Lord of hosts:
 The forests also, and all sweet-smelling trees
 Shall overshadow her, by the command of heaven.
 And God himself shall lead her with joy,
 In the light of his glory and his righteousness.

7. Then went out to him Jerusalem, and all Judea, and all the country round about Jordan; and they were immersed by him in the river, while they confessed their sins. 8. But when he saw many of the Pharisees and Sadducees come to his immersion, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring ye forth therefore fruits belonging to reformation: or the wrath shall fall upon you, and shall consume you. 9. And presume not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able out of these stones to raise up children unto Abraham. 10. For now indeed the axe is laid against the root of the trees: so that every tree which bringeth not forth good fruit shall be hewn down, and cast into the fire. 11. And in these days shall now be fulfilled that which was predicted by Moses, I will raise them up a prophet from among their brethren, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken to my words which he shall speak in my name, I will require it of him. 12. And the multitudes asked him, saying, What shall we do then? He answered and said unto them, He that hath two coats, let him give to him that hath none; and he that hath food, let him do likewise. 13. Then came publicans also to be baptized, and said unto him, Master, what shall *we* do? And he said unto them, Exact no more than that which is appointed you. 14. And the soldiers likewise demanded of him, saying, What shall *we* do? And he said unto them, Do violence to no man, neither trouble any man wrongfully; and be content with your pay. 15. And as the people were in expectation, and all men dialogued in their hearts of John, whether he were the Christ; the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 16. John answered them, saying, In the beginning was the Word, and the Word was a God, and the Word was the sacred Spirit of God. This same was in the beginning with God. 17. All things were made by it; and without it was not any thing made that is. In it was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not. 18. This also is the sacred Spirit, of whom it hath been written by the priest of old,

The Lord possessed me in the beginning of his way,— before his works of ancient time.
 I was set up for everlasting,— from the beginning, before the earth was.
 When there were no seas, I was brought forth; When there were no fountains of waters.
 Before the mountains were founded,—before the hills was I brought forth.
 While as yet he had not made the earth, nor the clouds,
 Nor the highest parts of the dust of the world.

When he prepared the heavens, I was there:
 When he described a circle on the face of the deeps:
 When he established the clouds above:—when he strengthened the fountains of the waters:
 When he gave to the sea his decree,— that the waters should not pass his commandment;
 When he fixed the foundations of the earth:
 Even then was I by him.
 I was as one brought up with him,
 And I was daily his delight, rejoicing ever before him;
 Rejoicing in the existences that he made.

Proverbs viii, 22—31.

19. Then was a man first sent to be a Messenger from God; the Word made flesh, that it might dwell among us, full of grace and truth. The same came for a witness, to bear witness of the Light, that all men through him might believe. 20. He was not the very Light, but was sent to bear witness of that Light, which was the true Light, that lighteth every man who cometh into the world. 21. He was in the world, and the world was taught by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, and believed, to them gave he power to become the sons of God: not indeed in blood, nor through the will of the flesh, nor through the concupiscence of man, but in the truth of God. 22. And when the priests further asked him, John denied not; but said plainly, I am not the Christ. And they questioned him, What then? Art thou Elias? And he said, I am not. Art thou the prophet? And he answered, No. 23. Then said they unto him, Who art thou? that we may return an answer unto them that sent us. What sayest thou of thyself? 24. John said, I am the voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. 25. And they who were sent were of the Pharisees. And they asked him, saying, Why baptizest thou then, if thou be not the Christ, nor Elias, nor the prophet? 26. John answered them, saying, I indeed baptize you with water to the reformation of your lives: but in the midst of you there standeth one, whom ye know not; he it is, who coming after me is mightier than I, whose sandals I am not worthy to carry; he shall baptize you with the Holy Spirit. 27. He it is, who following after me, is indeed before me, whose shoe's latchet, stooping down, I am not worthy to unloose: whose winnowing-cloth is in his hand, and he will thoroughly purge his corn-floor, and gather his wheat into the barn; but he will burn up the chaff with unquenchable fire. 28. And they asked him, saying, Why say the scribes that Elias must first come? And he answered and told them, Verily I say unto you, that Elias is already come, as it hath been written of him.

Chapter III

Jesus is baptized by John. Andrew and Simon the first disciples of Jesus: Philip, the third: Nathanael, the fourth. The further testimony of John to the Messiah. Blasphemy against the Spirit of God, who sends forth Messengers, never can be forgiven.

1 These things were done in Bethabara beyond Jordan, where John was baptizing. And all the people that heard him, and the usurers, acknowledged the power of God, and were baptized with the baptism of John. But the Pharisees and teachers of the law rejected the counsel of God among themselves, and were not baptized of him. 2 Then came Jesus from Galilee to Jordan unto John, to be baptized of him. But John stayed him, saying, I ought to be baptized of thee; and comest thou to me? 3 And Jesus answering said, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. 4 And Jesus, when he was baptized, went up straightway out of the water: and John bare witness of him, and cried, Behold that lamb of God, which taketh away the sin of the world I This is he of whom I said, After me cometh a man who is indeed before me: for he is more excellent than I.

5 He will lift up an ensign to the nations,
He will call unto them from the end of the earth:
They shall come with speed quickly:
None shall be aweary nor stumble among them;—none shall slumber or sleep;
Neither shall the girdle of their loins be loosed,—the latchet of their shoes shall not be broken:
They shall come after him from the ends of the earth.

Isaiah v, 26, 27.

6 On another day John stood with two of his disciples; and looking upon Jesus as he walked by, he said, Behold the lamb of God! And the two disciples heard him speak, and they followed Jesus. 7 Then Jesus turned about, and saw them following, and said unto them, What seek ye? They said unto him, Rabbi, where dwellest thou? He said unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. 8 One of the two who heard John speak, and followed him, was Andrew, Simon's brother. The same first found his own brother Simon, and said unto him, We have found the Messiah and he brought him to Jesus. 9 And Jesus, looking earnestly upon him, said, Thou art Simon the son of Jona: thou shalt be called Cephas, which means a rock, 10 The day following Jesus went forth into Galilee, and finding Philip, he saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Simon, 11 Philip found Nathanael, and said unto him, We have found him, of whom Moses in the law, and the prophets also, did write, Jesus of Nazareth, the son of Joseph. Nathanael said unto him, Can any good thing come out of Nazareth? Philip said unto him, Come and see. 12 Jesus saw Nathanael coming to him, and said of him, Behold an Israelite in very deed, in whom is no guile. 13 Nathanael said unto him, Where knowest thou me? Jesus answered, Before that Philip called thee, when thou wert under the fig-tree, I saw thee. 14 Nathanael answered and said to him, Rabbi, art thou the son of God? art thou the king of Israel? Jesus said unto him, Because I said, I saw thee under the fig-tree, believest thou? thou shalt see greater things than this. 15 And he said unto him, Amen, amen, I say unto thee, Hereafter thou shalt see heaven open, and the Messengers of God ascending and descending unto the son of man. 16 After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, while they baptized. And John also was baptizing in [^]Enon near to Salem, where there were many

waters: and many came, and were baptized. 17 Then there arose a question between some of John's disciples throughout Judea about purifying. And they came unto John, and said to him, Master, he that was with thee beyond Jordan, to whom thou didst bear witness, behold, the same baptizeth, and all men come to him. 18 John answered and said, A man may not take anything on himself, except it be given him from heaven. Ye yourselves are witnesses that I said, I am not the Christ, but that I am sent before him. 19 He that hath the bride is the bridegroom: but the friend of the bridegroom, who standeth by and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. 20 He shall be great, and shall be called a son of the most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. 21 He that cometh from above is above all: he that is of the earth is of the earth, and speaketh out of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; but no man yet receiveth his testimony. Howbeit he that hath received his testimony hath set to his seal that God is true. 22 For this is he of whom it hath been written,

There shall come forth a rod out of the stem of Jesse,
 And a branch shall grow out of his roots:
 And the spirit of the Lord shall rest upon him,—the spirit of wisdom, the spirit of
 understanding, The spirit of counsel, the spirit of might,—the spirit of knowledge and the fear
 of the Lord;
 He shall be of quick understanding in the fear of the Lord:
 He shall not judge after the sight of his eyes,
 Neither shall he reprove after the hearing of his ears:
 But with righteousness shall he judge the poor, And decide with equity for the meek of the
 earth:
 He shall smite the earth with the blast of his mouth,
 With the breath of his lips shall he slay the wicked.
 Righteousness shall be the girdle of his loins,—and faithfulness the girdle of his reins.
 The wolf also shall dwell with the lamb,—and the leopard shall lie down with the kid;
 And the calf and the young lion and the fading shall be together;
 And a little child shall lead them.
 And the cow and the she-bear shall feed;—their young ones shall lie down together: The lion
 shall eat straw like the ox.
 The child shall play on the hole of the asp,
 The weaned child shall put his hand even into the den of the cockatrice.
 They shall not hurt nor destroy any in all my holy mountain: For the earth shall be full of the
 knowledge of the Lord,'—as the waters cover the depths of the sea.

Isaiah xi, 1—9.

23 He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. All things are delivered unto him of his Father: and no man knoweth the son, but the Father; neither knoweth any man the Father, save the son, and he to whom the son will reveal him. 24 The Father loveth the son, and hath given all things into his hand. He who believeth in the son hath everlasting life: and he who believeth not the son shall not see life; but the wrath of God dwelleth upon him. 25 He that is not with him is against him; and he that gathereth not with him scattereth abroad. Wherefore I say unto you, that whatsoever sin may be forgiven unto men, the blasphemy against the Holy Spirit shall not be forgiven unto men. 26 And whosoever speaketh a word against a son of man, it may be forgiven him: but whosoever speaketh against the Holy Spirit of God, it shall not be forgiven him; no,

neither in this world, nor in the world to come. 27 And this John said, because certain of the Jews had spoken against Jesus, saying, The spirit that is in him is unclean.

Chapter IV

The first appearance of Jesus as a Messiah. He is derided of all. His controversy with the Jews, who attempt to destroy him.

1 And Jesus, full of the Holy Spirit, returned into Galilee: and he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath-day, and stood up to read aloud. 2 And there was delivered unto him the book of the prophet Isaiah. And when he had unrolled the book, he found the place where it was written,

3 The Spirit of the Lord God is upon me;
Because the Lord himself hath anointed me to preach glad tidings to the poor;
To heal the broken-hearted, to preach deliverance.
He hath sent me to those that are in captivity,—and to the blind, that they may receive sight.
To preach the acceptable year of the Lord,
To comfort all that be in mourning;—to gladden those who weep in Israel,
To give unto them beauty for ashes,—and the oil of joy for weeping,
To clothe them in the garment of rejoicing,—for the dust and sackcloth of their heaviness;
That they may be called the trees of righteousness,
The planting of the Lord of heaven.

Isaiah Ixi, 1—3.

4 And he rolled up the book, and gave it again to the attendant, and sat down. And the eyes of all who were in the synagogue were fastened on him. 5 And he began to say unto them, This day is this scripture, which ye have heard, fulfilled. And they were astonished with a great astonishment; and wondered at the words which proceeded out of his mouth. 6 And they said, Is not this man Joseph's son? And others mocked at him, and said, Whence hath this fellow this wisdom? Is not this the son of the carpenter? Is not his mother called Mary? and his brothers, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? Whence then hath this man all these things? 7 And they were scandalized at him. But Jesus said unto them, Ye may very well say unto me this proverb, Physician, heal thyself: albeit ye know me not, whatsoever ye may suppose. 8 This is the word which the Lord hath spoken concerning ye;

The virgin, the daughter of Zion, hath despised thee,—and laughed thee to scorn;
The daughter of Jerusalem hath shaken her head at thee.
Whom hast thou reproached and blasphemed?
And against whom hast thou exalted thy voice, And lifted up thine eyes on high?—even against the Holy One of Israel.

Isaiah xxxvii, 22, 23.

9 But like as the lion and the young lion roaring on their prey,
When a multitude of shepherds is called forth against him,
He will not be afraid of their voice,—nor terrified by the multitude of them: even so fear I ye not.

Isaiah xxxi, 4.

10 But I tell you of a truth, many widows were in Israel in the days of Elias, when great famine was throughout all the land; but unto none of them was Elias sent, save unto a woman of Sarepta that was a widow. 11 And many lepers were in Israel in the time of Elisha the

prophet; yet none of them was cleansed, saving Naaman the Syrian. And they were the more scandalized at him. 12 And certain of the scribes said within themselves, This fellow blasphemeth. But Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? Except ye see signs and wonders, ye will not believe. 13 Amen I say unto ye, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. But know ye this, He that honoureth not the son, honoureth not the Father who hath sent him. 14 Amen, amen, I say unto ye: He that heareth my word, and believeth in him that sent me, hath everlasting life, and shall not come into condemnation; but passeth from death unto life. 15 Amen, amen, I say unto ye, that the hour is coming, and even now is come, when the very dead shall hear the voice of the son of God; and they that hear shall live: yea, all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the again-rising of life; and they that have done evil, unto the again-rising of condemnation. 16 For this command hath God given unto his angels who judge mankind, Be ye like skilful money-changers, who reject the counterfeit, but retain every sterling piece. And thus shall it be in the again-rising; and thus shall it be with the false and with the true. 17 And the Jews discussed that saying with themselves, questioning one with another what the rising of the dead should mean. 18 Jesus said, See ye the resurrection that is continually made before your eyes. Day and night do make it manifest. The night lies down, and the day arises: again the day departs, and the night comes on. See ye also the fruits of the earth. Every one knows how the seed is sown. The sower goes forth, and casts it upon the earth; and the seed, which, when it was sown, fell upon the earth dry and naked, in time dissolves . and from the dissolution, the power of God raises it again; and of one seed many arise, and bring forth fruit. Even so shall it be now with you, if ye believe in me. I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever is alive, and believeth in me, shall never die. Believe ye this? They answered him not. 19 Then Jesus said to them, I can of mine own self do nothing: as I hear, and as I see, I judge: and my judgment is sincere; because I seek not mine own pleasure, but to do the will of the Father who hath sent me. 20 All whom the Father giveth me shall come to me, and shall believe; and him that cometh to me I will in no wise cast out. For I am come down from heaven, as I said, not to do mine own pleasure, but to do the will of him who is in heaven. 21 And this is the will of him who is in heaven, that, of all whom he hath given me, I should lose none, but should raise them up again at the last day. 22 And this is the will of him who is in heaven, that every one who seeth the son, and believeth in him, may have everlasting life: and him will God raise up at the last day. 23 The Jews then murmured at him, because he said, I came down from heaven. And they cried out again, Is not this Jesus the son of Joseph, whose father and mother we all know? how is it then that he saith, I came down from heaven? 24 Jesus answered and said unto them, Murmur not among yourselves: but search the scriptures. No man can come to me, except the Father who sent me draw him: and he shall be raised up at the last day. 25 It is written in the prophets,

And all the children shall be taught of the Lord;
And great shall be the peace of thy children.

Isaiah liv, 13.

Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 26 Not that any man hath seen the Father; he alone who is before God hath seen the Father: for the dwelling of God is not with flesh. 27 Amen, amen, I say unto you, He that believeth in me hath everlasting life. 28 And all they who were in the synagogue, when they heard these things, were filled with wrath; and they rose up, and thrust him out of the city, and led him even unto the top of a hill, that they might cast him down headlong. . 29 But he passing through the midst of them went his way, and came down to Capernaum, and taught on the

sabbath days. 30 And they who heard him were astonished at his manner of teaching, and spake among themselves, saying, What speeches are these? for with authority and power he doth command. And a report of him went out into the country round about; and people began to follow him from all places.

Chapter V

The second public appearance of Jesus as the Messiah. His discussion with the Pharisees. His figurative discourse on mystic things.

1 From that time Jesus began to preach, and to say, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe.

2 Blessed be the name of God for ever and ever for wisdom and might are his:
He changeth the times and seasons:—he removeth kings, and setteth up kings:
He giveth wisdom unto the wise,—and knowledge to them that know understanding:
He revealeth the deep and secret things:
He knoweth what is in the darkness,—the light also dwelleth with him.

Daniel ii, 20—22.

I am the light of the world: he who followeth me doth not walk in darkness, but shall have the light of life. 3 The Pharisees thereupon said unto him, Thou bearest witness of thyself; thy witness is not true. Jesus answered and said unto them, Though I bear witness of myself, yet this witness is true, that I know whence I came, and whither I go; but ye cannot tell whence ye come, nor whither ye go. 4 Ye judge according to the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone. 5 It is written in your law, that the testimony of two is true. I am one who bear witness of myself, and the Father who sent me beareth witness of me also. If I alone bear witness of myself, my testimony is not true. There is another who beareth witness of me, even John; and I know that the witness which he witnesseth of me is true. 6 But I receive not testimony from any man: nevertheless these things I say, that ye may be saved. 7 Ye sent unto John, and he bare me witness. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. Ye wended forth into the wilderness after him; and what went ye out into the wilderness to see? A reed shaken with the wind? a man clothed in soft raiment? Verily, they who are gorgeously apparelled, live in kings' houses. 8 But what went ye out to see? A prophet? Yea, I say unto you, and greater than a prophet. This is he, of whom it is written,

Behold, I send my messenger before thy face,
—who shall prepare thy way before thee.

Malachi iii, 1.

9 For I say unto you, that among those who are born of women there is not a greater than John the Baptist: nevertheless he that is least in the kingdom of God is greater than he. 10 But I have stronger witness than the witness of John: for the works which the Father hath given me to finish, even they shall bear witness of me, that the Father hath sent me. Yea, the Father himself, who hath sent me, hath borne witness of me. But ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for in him whom he hath sent, ye believe not. 11 Search the scriptures; in them ye think ye have everlasting life: and these also are they which testify of me. Yet ye will not come to me, that ye may have life; yea, ye persecute me rather unto dishonour. 12 Nevertheless mine honour cometh not from men. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive; him ye will honour: therefore do I know that ye have not the love of God in your hearts. 13 How can ye believe, who receive honour one of another, and bestow honour one of another, while ye seek not the honour that cometh from God only? But I say unto you,

Cease ye from man, whose breath is in his nostrils:
— for wherein is he to be accounted of?

Isaiah ii, 22.

14 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words? 15 O faithless generation, how long shall I be with you! how long shall I suffer you! 16 Then said they unto him, What shall we do, that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe in him whom he hath sent. 17 They said unto him, What sign shewest thou then, that we may see it, and believe thee? what miracle dost thou work? Our fathers did eat manna in the wilderness; as it is written,

He gave them bread from heaven to eat.

Psalms lxxviii, 24.

18 Then Jesus said unto them, Amen, amen, I say unto you, Your fathers did eat manna in the wilderness, and your fathers are dead: but the bread which I now bring unto you is of another sort: for it is truly the bread of life, which is the real bread from heaven. 19 For the bread of heaven is that which cometh down from God, and giveth life unto the world. 20 I am that bread; yea, I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: but they who eat it not shall die, even as your fathers died. 21 Therefore I say unto ye, Labour not for the bread which perisheth, but for that bread which endureth unto everlasting life, and which the son of man shall give unto you. 22 The Jews then murmured among themselves, saying, How can this man give us his flesh to eat? Jesus said unto them, Amen, amen, I say unto you, Except ye eat the flesh of the son of man, and drink his blood, ye shall have no life in you. Whosoever eateth my flesh, and drinketh my blood, hath everlasting life; and God will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. 23 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. And as the Father of life hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 24 Then said they unto him mockingly, Rabbi, Rabbi, at all times give us this bread. Jesus said unto them, Said I not unto you, I am the bread of life? he that cometh to me shall never hunger; and he that believeth in me shall never thirst. But if ye also, who have seen me, believe not, how then can ye receive my bread? 25 These things said he in a synagogue, as he taught. And they who heard him were scandalized: but many glorified God, and were filled with fear. And others said, We have heard strange things to-day. 26 But many of his disciples said, These be hard sayings; who can abide the hearing of them? When Jesus knew in himself that his disciples murmured, he said unto them, Doth this offend you? What and if ye shall see the son of man ascend up where he was before? 27 It is the spirit that giveth life; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you who believe not, nor understand that the flesh and blood, whereof I speak, are the sacred doctrines of God. 28 From that time, many of his disciples went back, and forsook him, and walked no more with him; but others said unto him, Where is thy Father? 29 Jesus answered, Amen I now see that ye neither know me, nor yet my Father: if ye had known me, ye would have known my Father also. 30 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. Therefore have I said unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. 31 Then said they unto him, Who art thou? Jesus said unto them, Even the Chief One that I spake of unto you. 32 I have many things to say and to judge of you: the doctrine which I am teaching is not mine own, but his who sent me. He who sent

me is the True; and I speak in the world those things which I have heard of him-They understood not that he spake to them of the Father.

Chapter VI

Jesus discusses his position in public, and triumphantly refutes his Jewish adversaries. Nicodemus is taught by Jesus. Why sinners hate the Messengers of God.

1 Then said Jesus unto them, When ye shall raise up the son of man on high, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, even so I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that are pleasing unto him. 2 As he spake these words, many believed in him. Then said Jesus unto those Jews who believed in him, If ye continue in my word, then shall ye be my disciples indeed; and ye shall know the truth, and the truth shall restore you to liberty. 3 They answered him, We be Abraham's seed, and were never yet in bondage to any man: how sayest thou, Ye shall be restored to liberty? Jesus answered them, Amen, amen, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house always: but the son abideth always. If the son therefore shall make you free, ye shall be free indeed. 4 I know that ye are Abraham's seed; but there are of ye who seek to kill me, because my word hath no place in you. Now I speak that which I have seen with my Father: and ye do that which ye have seen with your father. 5 They answered and said unto him, Abraham is our father. Jesus said unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man who hath told you the truth, which I have heard of God: this did not Abraham. Herein verily ye do the deeds of your father. 6 Then said they to him, We be not born of uncleanness; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. 7 Why do ye not understand my speech? even because ye will not hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a man-killer from the beginning, and abode not in the truth, because there is no truth in him. 8 When he speaketh a lie, he speaketh of himself: for he is a liar, and the father of lies. And because I tell you the truth, ye believe me not. Which of you convicteth me of falsehood? And if I say the truth, why do ye not believe me? He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God. 9 Then answered the Jews, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour him. 10 Neither seek I mine own glory: there is one who seeth and judgeth. Amen, amen, I say unto you, If a man keep my saying, he shall never feel the death that is without end. 11 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets are dead; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, who is dead? and the prophets, who are dead? whom makest thou thyself to be? 12 Jesus answered, If I glorify myself, my glory is nothing: it is my Father who glorifieth me; of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I should be a liar like unto you: but I know him, and keep his saying. 13 Your father Abraham rejoiced that he should see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 14 Jesus said unto them, Amen, amen, I say unto you, Before Abraham was born, I was. 15 Then took they up stones to cast them at him: but Jesus hid himself, and went out of the synagogue, going through the midst of them, and so passed by. And the Pharisees went forth, and straightway took counsel with the officers of Herod, how they might destroy him. 16 But Jesus arose from thence, and went into the coasts of Judea by the farther side of Jordan; and the people resorted unto him again and again; and as he was wont, he taught them. 17 There was a man of the Pharisees, named Nicodemus, a ruler among the Jews: this

man came to Jesus by night, and said unto him, Rabbi, we hear that thou art a teacher come from God: for no man can speak as thou speakest, except God be with him. And now answer thou unto me, How shall I be saved? 18 Jesus answered and said unto him, Amen, amen, I say unto thee, Except a man be born anew, he cannot see the kingdom of God. 19 Nicodemus said unto him, How can a man be born anew when he is old? can he enter a second time into his mother's womb, and be born? 20 Jesus answered, Amen, amen, I say unto you, Except a man be born of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit: therefore must a man be twice-born, before he can go into the kingdom of heaven. Then was Nicodemus silent. 21 Jesus said unto him, Marvel not that I said unto thee, Thou must be born anew. The Spirit breatheth where it will, and thou hearest the voice thereof, but canst not tell whence it cometh, nor whither it goeth: even so is every one that is born of the Spirit. 22 Nicodemus said unto him, How can these things be? Jesus answered, Art thou a master in Israel, and knowest not these things? 23 Amen, amen, I say unto thee, I speak that which I do know, and testify that which I have seen; and ye receive not my testimony. 24 If, when I have told you earthly things, ye believe not, how should ye believe, if I tell ye of heavenly things? No man ascendeth up to heaven, but he that came down from heaven. And as Moses raised up the serpent in the wilderness, even so must the son of man be raised up. 25 And I, if I be raised up from the earth, will draw all men unto me. And it shall be brought to pass, that whosoever believeth shall not perish, but shall have everlasting life. 26 Then shall come to pass what hath been spoken by Isaiah,

And they shall build the old wastes,—they shall raise up the former desolations,
 They shall repair the waste cities,—the desolations of many ages.
 And strangers shall stand and feed your flocks,
 And the sons of the alien shall be your ploughmen.
 They shall dress your vines also,—they shall be your vine-pruners in the Spring.
 But ye shall be named, The priests of the Lord: Men shall call you, The ministers of God:
 Ye shall eat the riches of the Gentiles,
 And in their glory shall ye boast yourselves.

Isaiah lxi, 4—6.

27 Nicodemus answered him, We have heard out of the law, that the Christ abideth for ever: and how sayest thou, The son of man must be raised up? who is this son of man? Then Jesus said unto him, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he is going. 28 He that believeth is not condemned: but he that believeth not is as one who is condemned already, because he hath not believed. He that believeth in me, believeth not in me only; but in him who sent me. And he who seeth me, seeth not me only; but seeth him who sent me. 29 Now is the condemnation of this world: now shall the prince of this world be cast out. And this is the condemnation, that light is come into the world, and men seek it not; but love darkness rather than light, because their deeds are evil. • 30 For every one that doeth evil hateth the light, neither cometh he unto the light, lest his deeds should be made manifest, and be reprov'd, 31 As it is written in the holy book,

They are of those who rebel against the light;
 They know not the ways thereof,—nor abide in the paths thereof.
 The murderer rising with the night
 Killeth the poor and needy,—and in the night he is as a thief.
 The eye also of the adulterer waiteth for the twilight, Saying, No eye shall see me:—and he disguiseth his face.

In the dark they dig through houses,
 Which they had marked for themselves in the daytime: —they know not the light.
 For the morning is to them even as the shadow of death;
 If one know them, they are in the terrors of the shadow of death.

Job xxiv, 13—17.

32 But he that doeth truth, cometh to the light, that his deeds may be made manifest, because that they are wrought according to God.' 33 I am come a light into this world, that whosoever believeth in me should not abide in darkness. If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. 34 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have preached shall judge him in the last day. 35 I have not spoken of myself alone; but the Father who sent me, he gave me a commandment, what I should say. And I know that his commandment is life everlasting. Whatsoever I speak, therefore, even as the Father said it unto me, even so I speak it unto you.

Chapter VII

Jesus and the woman of Samaria. God no longer to be worshipped in the manner of paganism. Reflections of Jesus on seeing the body of a murdered man.

1 Now when our master knew how the Pharisees had complained that Jesus made and baptized more disciples than John, (howbeit Jesus himself baptized not, but his disciples,) he left Judea, and departed again into Galilee. And he must needs pass through Samaria. 2 Then came he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. 3 Jesus therefore being wearied with his journey, sat afterwards on the well: and it was about the sixth hour. But his disciples were gone away into the city to buy meat. 4 There came a woman of Samaria to draw water: Jesus said unto her, Give me to drink. She said unto him, How is it that thou, being a Jew, askest drink of me, who am a woman of Samaria? (for the Jews do not communicate with the Samaritans.) 5 Jesus answered and said unto her, If thou didst know the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee water of life.

6 The woman said unto him, Sir, thou hast no vessel to draw with, and the well is deep: from whence then hast thou that water of life? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle? 7 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but it shall be in him a well of water springing up into everlasting life. 8 Hear thou what hath been written:

When the poor and needy seek water, and there is none,—and the tongue faileth for thirst, I the Lord will hear them,—I the God of Israel will not forsake them.

I will open rivers in high places,—and fountains in the midst of the valleys:

I will make the wilderness a pool of water,—and the dry land a fountain of springs.

I will plant in the wilderness the cedar, the acacia,—the myrtle tree, and the olive tree;

I will set the cypress in the desert,—and the pine, and the box-tree together:

So that they all may see, and know this, That the hand of the Lord hath done it, That the Holy One, who guardeth Israel, hath made these beautiful things.

Isaiah xli, 17— 20.

9 The woman said unto him, Sir, give me of that water, so that I thirst not, neither come hither any more to draw. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. 10 Then came she and knelt to him, saying, Master, help me, I beseech thee. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and cast it unto the dogs. And she answered and said unto him, Yes, master: yet the dogs under the table eat of the children's crumbs. 11 Jesus said unto her, O woman, great is thy faith; be it unto thee even as thou wilt: with joy also shalt thou draw water out of the wells of salvation. Go call thy husband, and come hither. The woman answered, I have no husband. 12 Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. 13 The woman said unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship. Jesus said unto her, Woman, believe thou in me; for the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 14 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

For thy people have committed two evils;
 They have forsaken God, the fountain of living waters,
 And have hewed out for themselves cisterns,—broken cisterns, that can hold no waters.

Jeremiah ii, 13.

15 But the hour cometh, and now is come, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth: but the place wherein they worship matters not. 16 Thus saith the Lord,

The heaven is my throne,—the earth is my foot-stool:
 Where is the house that ye build unto me?—and where is the place of my rest?
 For all these things hath mine hand made,— and all these things are mine, saith the Lord.

Isaiah lxvi, 1, 2.

17 The woman said unto him, I know that a Messiah cometh: when he is come, he will tell us all things. Jesus said unto her, I that speak to thee am he. 18 For thus saith the prophet,

I will bring forth a seed out of Jacob,—and out of Judah an inheritor of my mountains:
 Mine elect shall inherit it,—and my servants shall dwell therein.
 And Sharon shall be a fold of flocks,
 And the valley of Achor a place for herds to lie down,
 There shall they repose in peace, My people who have sought me.

Isaiah lxxv, 9, 10.

19 Thereupon came his disciples, and marvelled that he talked with the woman: yet no man said for all that, What seekest thou? or, Why talkest thou with her? 20 The woman then left her water-pot, and went her way into the city, and said to the men, Come, see a man who hath told me all things that ever I did: is this the Christ? So they went out of the city, and came unto him. 21 In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him anything to eat? Jesus said unto them, My meat is to do the will of him who sent me, and to finish his work. 22 And Jesus went towards the city of the Samaritans, and behold, he saw upon the way-side the body of a murdered man. And he seized the tip of the man's finger in his hand, and said, Whom hast thou slain, that thou shouldst thus so mercilessly be slain? And who shall slay the assassin that has so pitilessly deprived thee of life? 23 And he went into the city: and many of the Samaritans of that city believed in him for the saying of the woman, who testified, He told me all that ever I did. So they besought him to tarry with them: and he abode there two days. 24 And afterwards many more believed, because of his own words; and said unto the woman, Now we believe, not because of thy report: for we have heard him ourselves, and hold that this is indeed the Christ.

Chapter VIII

Jesus calls his disciples. Simon and others abandon all, and follow Jesus. Feasts with Levi. The parable of the Pharisee and the tax-collector. The parable of the two sons. The parable of the marriage-feast. The parable of the lost sheep, and of the lost piece of silver.

1 And after these things, it came to pass, that as he stood by the lake of Gennesaret, the people pressed upon him to hear the word of God. And he saw two ships anchored by the lake-side: but the fishermen were gone out of them, and were washing their nets. 2 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. 3 Now when he had ceased speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have laboured all the night, and have taken nothing: nevertheless at thy bidding I will let down the net. 4 And when they had done so, they enclosed a great multitude of fishes: and their net almost brake. And they beckoned unto their fellows who were in the other ship, that they would come and help them. And they came, and filled both their ships, so that they began to sink. 5 When Simon saw it, he fell down at Jesus' knees, saying, Depart from me, O sir; for I am a sinful man. For he was astonished, as were all that were with him, at the draught of fishes which they had taken. 6 And Jesus said unto Simon, Why callest thou me Sir, Sir, if thou do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like. He is like a man who built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the river beat vehemently upon that house, and could not shake it: for it was founded upon a rock. 7 But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the river did beat vehemently, and immediately it fell; and the ruin of that house was great. 8 And he said unto Simon, Art not thou he whom I did surname Cephas? Now then, follow me, and thou shalt be even as that rock. And he said unto the others also, Follow me, and I will make you fishers of living men. 9 And they straightway left their nets, and when they had brought their ships to land, they forsook all, and followed him. 10 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him. 11 And in the morning, rising up a great while before day, he went out, and departed into a desert place, and there prayed. And Simon and they that were with him followed after him. 12 And when they had found him, they said unto him, All men seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. And he preached before their synagogues throughout all Galilee. 13 And after these things, he went forth again, and saw a tax-collector, named Levi, the son of Alphaeus, sitting at the receipt of custom: and he said unto him, Follow me. And Levi rose up, left all, and followed him. 14 And Levi made him a feast in his own house: and many tax-gatherers and others came and sat down with them. 15 But their scribes and Pharisees murmured, saying to the disciples, Why do ye eat and drink with these usurers and sinners? And Jesus answering said unto them, They that are in health need not a physician; but only they that be sick. 16 I am not come to call the righteous, but sinners: for the mission of the son of man is to save that which was lost. Take ye heed therefore that ye despise not one of these lowly ones; for I say unto you, that the Messengers who are created for them do in heaven always behold the face of the Father who is in heaven. 17 And he spake this parable unto those of them who trusted in themselves that they were perfect, and despised others: 18 Two men went up into the temple to pray; the one a Pharisee, and the other a tax-collector.

The Pharisee, standing by himself, prayed these things: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this tax-collector. I fast twice in the week, I give tenths of all that I possess. 19 And the tax-collector, standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner! 20 I tell you, This man went down to his house more beautiful in the sight of heaven than the other one: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. 21 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go and work to-day in my vineyard. He answered and said, I will not: but afterwards he repented, and went. 22 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Which of the two did the will of the father? They say unto him, The first. Jesus said unto them, Amen I say unto you, that the publicans and the harlots shall go into the kingdom of God before you. 23 For John came to you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterwards, that ye might believe him. 24 And Jesus spake again to them by parables, and said, The kingdom of heaven is like unto a certain king, who made a marriage-feast for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. 25 Again he sent forth other servants, saying, Tell those that are bidden, Behold, I have prepared my dinner: my beeves and my fallings are killed, and all things are ready: come to the marriage-feast. But they made light of him, and went their ways, one to his farm, and another to his merchandise: and the rest took his servants, and treated them shamefully, and slew them. 26 But when the king heard thereof, he was wroth: and he sent for his warriors, and destroyed those murderers, and burned up their city. Then said he to his servants, The marriage-feast is ready, but they who were bidden were not worthy. Go ye therefore into the branches of the ways, and as many as ye shall find, bid them to the marriage. 27 So those servants went out into the high-ways, and gathered together all as many as they found, and gave them wedding-garments: and the wedding was furnished with guests. 28 And when the king came in to see the guests, he saw there a man who had not on a wedding-garment: and he said unto him, Friend, how earnest thou in hither without a wedding-garment? And he was speechless. 29 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of the teeth. For many are called, but few are worthy. 30 Have ye not read, The Most High hath made this world for many, but the world to come for few. And is there not a similitude; as when thou askest the earth, it shall say unto thee that it giveth much mould whereof earthen vessels are made, but little dust that gold cometh of: even so is the course of this present world. There be many created, but few shall be raised unto heaven? 31 And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which was lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. 32 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. 33 I say unto you, that in like manner, joy shall be in heaven over one sinner who amendeth his life, more than over ninety and nine just persons who need no amendment of life. 34 Or what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? 35 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. In like manner, I say unto you, There is joy in the presence of the angels of God over one sinner that amendeth his life.

Chapter IX

Parable of the prodigal son. The fasting of John's disciples: The nonconformity of Jesus in all things with the law of Moses. He commands the winds to be still. His controversy with the Jews on the sabbath-day. His discussion with the Pharisees about ablutions and external ceremonies.

1 And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided his substance between them. 2 And not long after the younger son gathered all that he had together, and took his journey into a far country, and when he was there, wasted his substance in riotous living. 3 And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to an inhabitant of that country; and he sent him into the fields to tend swine. And he would fain have filled his belly with the husks that the swine did eat: and yet no man gave him food. 4 And when he came to himself, he said, 'How many hired servants of my father's have bread enough and to spare, while I perish here with hunger', I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thine hired servants. 5 And he arose and went to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son: make me as one of thine hired servants. 6 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is now found. And they began to be merry. 7 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. 8 And he was angry, and would not go in: therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years have I served thee, neither transgressed I at any time thy commandments: and yet thou never gavest me so much as a kid, that I might make merry with my friends: 9 But as soon as this thy son was come, who hath devoured thy substance with harlots, thou hast killed for him the fatted calf. 10 And he said unto him, Son, thou wert always with me, and all that I have is thine. But it was right that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found. 11 And some said to him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? 12 And Jesus said unto them, Can ye make the companions of the bridechamber mourn and fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. 13 And he said, Whereunto shall I liken the men of this generation? and to what also are they like? They are like children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not wept. 14 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber; a friend of publicans and sinners! 15 And he spake also in a parable unto those who demanded of him, Why he conformed not in all things to the law? No man putteth a piece of new cloth upon an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse. 16 And no

man putteth new wine into old skins: else the new wine will burst the skins, and be spilled, and the skins also will be destroyed: but new wine must be put into new skins, and both are preserved. No man also having drunk old wine straightway desireth new: for he saith, The old is better. And the disciples said to him, What is this new wine? and what is this old? And Jesus answered, I am the new wine, but Moses is the old wine. 17 And he entered into a little ship, and his disciples followed him. And there were other little vessels also. And beheld, there arose a great tempest in the lake^e insomuch that the little ship was covered with the waves: but he was asleep in the hinder part, on a pillow. 18 And his disciples came near, and awoke him, saying, Master, save us: we perish! carest thou not that we are lost? And he said unto them, Why are ye fearful, O ye of little faith? 19 Then he arose, and rebuked the winds and the raging waters; and said unto the sea, Peace, be still: and there was a great calm. But the men marvelled, saying, What manner of man is this? for he commandeth even the winds and waters, and the winds and waters obey him! 20 And it came to pass, that on the sabbath-day, Jesus walked through the cornfields; and his disciples began to pluck the ears of corn, and did eat, rubbing them in their hands. 21 But when the Pharisees saw it, they said, This man is not of God, because he keepeth not the sabbath-day. And they said unto him, Hark ye I thy disciples are doing that which it is not lawful to do on the sabbath-day. 22 Jesus said unto them, O brood of vipers, how can ye, being evil, speak good? for out of the fulness of the heart the mouth speaketh. 23 A good man cut of the good treasure house of his heart bringeth forth good things: and an evil man out of the evil treasure-house bringeth forth evil things. But I say unto ye, Beware ye how ye speak: for every idle word that men shall utter, they shall render an account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. 24 Did not Moses command unto ye the rite of circumcision? and do not ye on the sabbath circumcise a man? If a man on the sabbath-day receive circumcision, in order that the law of Moses should not be broken; why are ye angry, if any other good thing be done on the sabbath-day? And they were all silent. 25 Then said Jesus unto them, I will ask you one thing; is it lawful on the sabbath-day to do good, or to do evil? to save life, or to destroy it? And they answered not. 26 And he said unto them, What man shall there be among you who shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep! Wherefore it *is* lawful to do well on the sabbath-day. 27 And one who was a ruler of the synagogue, answered him with indignation, There are six days in which men ought to work: in them therefore do what is lawful, and not on the sabbath-day. 28 Jesus answered him and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? Or which one of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? 29 And they could not answer him either to these things. Then he said unto them, Have ye not read so much as what David did, when he was an hungered, and they that were with him; how he entered into the house of God, and did take and eat the shew-bread, which was not lawful for him to eat, neither was it allowable for them who were with him, but only for the priests? 30 Or have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless? But I say unto ye, that in this place is one greater than the temple. 31 But if ye had known what this meaneth, I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings, ye would not have condemned the guiltless. The sabbath was made for man, and not man for the sabbath: therefore the son of man is lord even of the sabbath-day. 32 And when he was departed thence, he went into their synagogue: and a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. 33 And when the Pharisee saw it, he marvelled that he had not first washed before dinner: for the Pharisees, and the Jews generally, except they wash their hands, by pouring a little water on them, eat not, holding to the tradition of the elders. 34 And when they come from the

market, except they wash, by dipping them, they eat not. And many other things there be, which they have been taught to hold, as the ablution of cups, and pots, brazen vessels, and tables, and couches, and the like. 35 And the master said unto them, Now do ye Pharisees make clean the outside of the cup and platter; but your inward part is full of ravenousness and evil. 36 Ye fools, did not he who made that which is without, make that which is within also? First cleanse the inside of the cup and platter, that that which is within them may be clean also. And rather give alms in proportion to your substance; thus shall all things be made clean unto you. 37 Alas for you, Pharisees! for ye pay tithe of mint and rue and all manner of herbs, and pass over justice and the love of God: these ought ye to have done, and rather have left the others undone. 38 Alas for you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the marketplaces. Ye are as graves which appear not, and the men that walk over them are not aware of them. 39 Alas for you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres,, which indeed appear beautiful outwardly, but are within full of dead men's bones, and all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Chapter X

The same subject continued. Scribes from Jerusalem ask Jesus questions about ablution. Food causeth not to sin, but the thoughts of the heart. He orders Simon to pay the custom-money. His observation on the blind. The leaven of the Pharisees and Sadducees to be avoided. The advent-tokens of the kingdom of God.

1 Then answered one of the teachers of the law and said unto him, Master, thus saying, thou reproachest us also. 2 And Jesus said, Alas for you, ye teachers of the law! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. 3 Alas for you! because ye build up the sepulchres of the prophets, and yet your fathers killed them. Truly do ye bear witness that ye allow not the deeds of your fathers: for they indeed destroyed them, and ye build up their tombs. 4 Alas for you, ye teachers of the law! for ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye have hindered. 5 And as he said these things, the scribes and the Pharisees began to urge him eagerly, and to provoke him to speak of many sacred and mysterious things: laying in wait for him, and seeking to catch something out of his mouth, that they might accuse him. 6 Nevertheless even among the chief rulers, many believed in him; but because of the Pharisees, they did not openly acknowledge him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God. 7 After that there came to Jesus scribes and Pharisees from Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. 8 But he answered and said unto them, Why do ye also transgress the commandment of God? and why do ye reject his holy ordinance, that ye may keep your vain tradition? 9 For God commanded, saying, Honour thy father and thy mother: and, He who curseth father or mother, let him suffer death. But ye say, Whosoever shall say to his father or his mother, it is Corban, or a gift to God, the which thou oughtest to have received of me; therefore am I now free from any further duty unto you. Even albeit he honour neither his father nor his mother from that day forward; ye teach that he shall nevertheless be free: and ye suffer him no more to do anything for either his father or his mother, 10 Thus have ye made the commandment of God of none effect by your traditions: and many such like things ye do. 11 Ye hypocrites, well did Isaiah prophesy of you,

12 This people draweth nigh unto me with the mouth, —and they honour me with the lips,
But their hearts they have removed far from me,
And their fear towards me is of the precept of man:
But in vain is their vain worship,
Teaching for my doctrine the commandment of priests.

Isaiah xxix, 13.

13 And he called the multitude, and said unto them, Hearken unto me every one of you, and understand: that which goeth into the mouth defileth not a man; but that which cometh out of the mouth, this it is that defileth a man. 14 And when he was entered into the house from the people, came his disciples and said unto him, Knowest thou that the Pharisees were scandalized, after they heard that saying? 15 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. 16 Then spake Simon unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding? Do not ye perceive, that whatsoever thing from without entereth into the man,

it cannot defile him? for whatsoever entereth in at the mouth, goeth into the belly, and is cast out into the draught. 17 But those things which proceed out of the mouth, come forth from the heart; and they indeed do defile the man. 18 For from within, out of the heart of men, proceed vile thoughts, murders, adulteries, impurity, thefts, covetousness, wickedness, deceit, lasciviousness, an envious eye, pride, foolishness, false witness, and blasphemies: these are the evil things which come from within, and defile a man: but to eat with unwashen hands defileth not a man. 19 And Jesus went about all Galilee, teaching by their synagogues, and preaching the good tidings of his kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria. 20 And it happened as they were come to Capernaum, they that received the half-shekel came to Simon, and said, Doth not your master pay the half-shekel? He said, Yes. 21 And when he was come into the house, Jesus spake before him, saying, Simon, of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? 22 Simon said unto him, Of strangers. Jesus said unto him, Then are the children free? Notwithstanding, lest we should give offence, go thou to the sea, and cast thy hook; and in the mouth of the fish that first cometh, thou shalt find a piece of money: that take, and give it unto them for me and thee. 23 And as Jesus passed by, he saw a man that had been blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? 24 Jesus answered, I know not: but this I know, that the works of God are made manifest in him. And I also must make manifest the works of him who sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. And he passed on. 25 And there followed him great multitudes of people: and they came unto him, and stayed him, that he should not depart from them. 26 Jesus said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

The Lord God who gathereth in the outcasts of Israel hath said,
Yet will I gather others unto me, beside those that are gathered unto me.

Isaiah lvi, 8.

27 And he sent away the multitudes, and took ship, and came into the coasts of Magdala, and drew to the shore. And when his disciples were come to the other side, they had forgotten to take bread with them. 28 Then Jesus said to them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, It is because we have taken no bread with us. Which when Jesus perceived, he said unto them, 29 O ye of little faith, why reason ye among yourselves, because ye have brought no bread? How is it that ye do not understand, that I spake not to you concerning bread, but that ye should beware of the leaven of the Pharisees and of the Sadducees? 30 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees. 31 And having been asked afterwards by Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with outward shew: neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is among you. 32 Then he said unto the disciples, The time will come, when ye shall desire to see one of the days of the son of man, and ye shall not see it: and men shall say to you, Lo! he is here; or, Lo! he is there; go ye not after them, nor follow them. 33 For as the lightning, that lighteneth out of one part under heaven, shineth unto the other part under heaven; so shall the son of man be in his day. But first must he suffer many things, and be rejected by this generation. 34 And when they asked him again, and yet again, when it should come; Jesus answered, When two shall be one, and that which is without shall be as that which is within, and the male shall be with the female, and there shall be neither male nor female; then is the kingdom of God come.

Chapter XI

Jesus teaches to pray. The efficacy of faith, and constancy in prayer. The parable of the unjust judge. The mighty things that are done by faith in God. Forgiveness is commanded. The faith of the centurion marvellously shewn.

1 After that Jesus said to his disciples, Let us go into Judea again. His disciples said to him, Master, the Jews of late sought to stone thee; and wilt thou go thither again? 2 Jesus answered, Are there not twelve hours in the day? If any man walketh in the day, he stumbleth not, because he seeth the light of the world. But if any man walk in the night, he stumbleth, because there is no light in him. And they went forward. 3 And it came to pass, that as he was praying, when he ceased, one of his disciples said unto him, Master, teach us to pray, as John also taught his disciples. 4 And he said to them, When ye pray, say, Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we also forgive our debtors. And deliver us from evil. Amen. 5 And he said to them, Amen I say unto you, Unto him who believes, all things are possible; yea, if ye have but faith, and doubt not, if ye shall say even unto this mountain, Take thyself away, and cast thee into the sea; it shall be done so. 6 And all things, whatsoever ye shall ask in prayer, if ye have faith, ye shall receive. 7 And again I say unto you, that if two of you shall agree on earth, as touching any thing that they should ask, it shall be done for them of the Father who is in heaven. For where two or three are gathered together in his name, there is he in the midst of them. 8 Hath it not been written in the olden time,

Can a woman forget her sucking child,
That she should not have affection for the son of her womb?
They indeed may forget,—yet will not God forget his own.
Behold, he hath engraven them upon the palms of his hands?

Isaiah xlix, 15, 16.

9 And he said to them, Which of you shall have a friend, and shall *go* unto him at midnight, and say, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise to give thee aught. 10 And if he shall continue still knocking, I say unto you, Though he would not rise and give him, because he is his friend, yet because of his continual asking, he will rise and give him as many as he needeth. 11 And I say unto you, in like manner, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 12 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the good Spirit to them that ask him! 13 And he spake a parable to them unto this purpose, that men ought always to pray, and not to be weary; saying, In a certain city there was a judge, who feared not God, neither regarded he man: and there was a widow in that city; and she came unto him, saying, Judge my cause against mine adversary. 14 And he would not for a long while: but afterwards he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will get justice done her, lest by her continual coming she weary me. 15 And Jesus said, Hear what the unjust judge saith:

see what the unjust judge doth. And shall not God hearken to his own disciples, who cry day and night unto him, though he bear long with them? I tell you, that he will hearken; and that he will get justice done them speedily: nevertheless when the son of man cometh again, shall he find faith on the earth? 16 And the disciples said to Jesus, Master, increase our faith. And Jesus answering said unto them, Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, Remove thyself, and cast thyself into the sea; and shall not waver in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. 17 And he said, If ye had faith as a grain of khardal-seed, ye might say unto this mulberry-tree, Pluck thyself up by the root, and plant thyself in the ocean; and it should obey you. 18 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye shall have them, and ye shall have them. And when ye stand praying, forgive, if ye have aught against any man: that your Father also who is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses. 19 Now when Jesus had ended all his sayings in the audience of the people, he entered into Bethlehem. And a certain centurion's servant, who was dear unto his master, was sick, and ready to die. And having heard of Jesus, the centurion sent to him some elders of the Jews, beseeching him that he would come and heal his servant. 20 And when they came to Jesus, they besought him earnestly, saying that he was worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue. 21 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Master, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: wherefore neither thought I myself worthy to come unto thee: but say thou the word, and my servant shall be healed. 22 For I also am a man with authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he do-eth it. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, Amen I say unto you, I have not found so great faith, no, not in Israel. 23 And I say unto you, that many shall come from the East and West, and shall sit down in the kingdom of heaven. But the children of the kingdom shall be hurled into utter darkness: there shall be weeping and gnashing of the teeth. 24 And Jesus said unto them, Depart ye in peace; and as ye have believed, even so may it be done. And they that were sent, returning to the house, found the servant whole that had been sick.

Chapter XII

The sermon on the mount. The blessed and the unblessed. The precepts of the Pharisees to be obeyed, but their example to be avoided. Pride forbidden. The fall of the infidel towns predicted. The law to be fulfilled. Forgiveness of others commanded as a sacred duty.

1 In the mean time, there were gathered together an innumerable multitude of people, insomuch that they trode one upon another. And when he saw the multitudes, he went into a mountain: and he sat down. And his disciples came unto him: and he ordained twelve. And as he was descending, he looked upon the multitudes. 2 And he opened his mouth, and taught them, saying, Blessed are the poor: 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. 3 Blessed are they that weep now: for they shall laugh. Blessed are they who do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are they who keep themselves undefiled: for they shall be the temple of God. Blessed are the peacemakers: for they shall be called the children of God. 4 Blessed are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are the temperate: for God will reveal himself to them. Blessed are ye, when men shall revile you, and when they shall separate you from their company, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice ye in that day, and be exceeding glad: for great shall be your reward in heaven: for so persecuted they the prophets who were before you. 5 But woe unto you that are rich! for therein have ye received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall wail and weep. Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets. 6 Woe unto the world because of offences! albeit it cannot be avoided but that offences come; yet woe unto the man by whom the offence cometh! It were better for him that an upper millstone were hanged about his neck, and himself cast into the sea, than that he should offend. 7 And woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: and ye neither will go in yourselves, nor will ye suffer them that are entering to go in. 8 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive heavier condemnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye render him two-fold more the child of hell than ye yourselves are. 9 Woe unto you, ye blind guides, who say, Whosoever shall swear by the temple of God, it is nothing; but whosoever shall swear by the gold of the temple, he is bound by his oath! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? 10 And whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is bound by his oath! Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? 11 Whoso therefore shall swear by the altar, sweareth by it, and by all the things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. 12 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and leave undone the weightier matters of the law, justice, mercy, and faithfulness: these ought ye to have done, and rather have left the others undone. Ye blind guides, who strain out a gnat, and swallow a camel. 13 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within are full of extortion and excess. Ye blind, cleanse ye' first that which is within the cup and platter, before ye trouble yourselves that the outside

only may be clean. 14 Woe unto you, scribes and Pharisees! for ye are like unto painted tombs, which are fair outside, but are within full of dead men's bones, and all filthiness. Even so ye also appear righteous unto men, but your insides are hypocrisy and iniquity. 15 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye bear witness even against yourselves, that ye are the children of those who killed the prophets. 16 Yea, your own very words have devoured your prophets like a destroying lion. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Thus spake Jesus to the multitude, and to his disciples: and he said, Upon the chair of Moses the scribes and the Pharisees seat themselves: all therefore whatsoever they bid you to observe, that observe and do; but do not ye after their works: for they preach, and do not. 17 They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do in order to be seen by men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. 18 But be ye not called Rabbi: for one is your teacher, even God. And call no man your father upon the earth: for one is your father, even God, who is in heaven; and all ye are brethren. Neither be ye called masters: for one is your master, even God, who is the Lord and Master of all things. 19 But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and whosoever shall humble himself shall be exalted. 20 Then began he to upbraid the cities wherein most of his works were done, because they amended not. 21 Woe unto thee, Chora-zin! woe unto thee, Bethsaida! for if the things which have been preached in you, had been preached in Tyre and Sidon, they would have repented of their sins long ago in sackcloth and ashes. But I say unto you, It shall be easier for Tyre and Sidon in the day of judgment, than for you. 22 And thou, Capernaum, which art exalted unto heaven, thou shalt be brought down to hell: for if the words which have been preached in thee, had been preached in Sodom, it might have flourished even until this day. Verily I say unto thee, that it shall be less pain for the land of Sodom in the day of judgment, than for thee. 23 And thou, O Judea,

Thy country is desolate,—thy cities are burned with fire:
 Thy land, strangers devour it in thy presence,
 It is desolate, as overthrown by foreigners.
 And the daughter of Zion is left as a shed in a vineyard,
 As a lodge in a garden of cucumbers,— as a besieged city.
 Except the Lord of hosts had left us a small remnant,
 We should have been as Sodom,—we should have been like unto Gomorrah.

Isaiah i, 7—9.

24 And now come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find repose unto your souls. 25 For my yoke is easy, and my burden is light. 26 Ye are the salt of the earth: but if the salt shall have lost its savour, what shall be salted therewith? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 27 Ye are the light of the world. A city that is set on a hill cannot be hid. 28 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Even so let your light so shine before men, that they may acknowledge your good works, and glorify your Father who is in heaven. 29 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to establish. For verily I say unto you, Till

heaven and earth shall pass, one jot or one tittle shall in no wise pass from the law, till all things be fulfilled. 30 Whosoever therefore shall break one of the least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. 31 Amen I say unto you, that except your righteousness be more abundant than the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. 32 Ye have heard that it was said by them of old time, Thou shalt do no murder; and whosoever shall do murder shall be liable to the judgment: but I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca ' shall be in danger of the .council: but whosoever shall say, Moreh! shall be in danger of a Gehenna of fire. 33 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath somewhat against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. 34 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast won thy brother; and if he repent, forgive him. 35 And though he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. But if he will not hear thee, then take with thee one or two more, that in the mouth of these witnesses every word may be established. 36 Then if he shall neglect to hear them, tell it unto the congregation: but if he neglect to hear the congregation, let him be unto thee as an heathen man. Amen I say unto you, Whatsoever ye shall bind on earth shall be bound also in heaven: and whatsoever ye shall loose on earth shall be loosed also in heaven. 37 Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen I say unto thee, Thou shalt by no means come out thence, until thou hast paid the uttermost farthing.

Chapter XIII

The sermon on the mount. Impure thoughts to be avoided. A wife may be divorced for unchastity. Swearing and retaliation forbidden. Love to man, and charity commanded. Prayer in secret. Forgiveness of injuries. The parable of the king and his debtor. Obedience to God is but our duty, not our merit.

1 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, that whosoever looketh on another man's wife so as to lust after her, hath committed adultery with her already in his heart. 2 Therefore if even thy right hand be leading thee to sin, cut it off, and cast it from thee: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched: and they shall be an abhorrence unto all. 3 And if even thy right foot be leading thee to sin, cut it off, and cast it from thee: it is better for thee to enter into life lame, than having two feet, to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched: and they shall be an abhorrence unto all, 4 And if thine eye be leading thee to sin, pluck it out, and cast it from thee: it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched: and they shall be an abhorring unto all. 5 The light of the body is the eye: if therefore thine eye be clear, thy whole body shall be full of light. But if thine eye be dim, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great shall be that darkness! 6 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that whosoever shall put away his wife, except for the cause of unchastity, causeth her to break matrimony: and whosoever shall marry her that is so divorced, committeth adultery. 7 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by the heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem: neither shalt thou swear by thine head, because thou canst not make one hair white or black. 8 But let your yea be yea; and your nay be nay: for whatsoever is more than these cometh of evil. 9 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, that ye resist not the unjust one: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law for thy coat, let him have thy cloke also. And whosoever shall compel thee to go one mile, go with him two. 10 Give to him that asketh thee, and from him that would borrow of thee turn not thou away. 11 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, and persecute you; that ye may be the children of your Father who is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the unjust, as well as on the just. 12 And as ye would that men should do unto you, do ye also to them likewise. For if ye love those who love you, what thank deserve ye? for sinners also love those that love them. 13 And if ye do good to those who do good to you, what thank deserve ye? for sinners also do even the same. And if ye salute your brethren only, what do ye more than others? do not even the publicans so? And if ye lend to those of whom ye hope to receive, what thank deserve ye? for sinners also lend to sinners, to receive as much again. 14 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. 15 Be ye therefore merciful, as

your Father also is merciful: be ye therefore perfect, even as your Father who is in heaven is perfect. 16 Take heed that ye perform not your works of mercy before men, that ye may be seen of them: otherwise ye shall have no reward of your Father who is in heaven. Therefore when thou givest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Amen I say unto you, They have their reward. 17 But when thou givest thine alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father who seeth in secret himself shall reward thee openly. 18 And when thou prayest, be not 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. Amen I say unto you, They have their reward. 19 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father that is in secret; and thy Father who seeth in secret shall reward thee openly. 20 And when ye pray, use not vain repetitions, as heathen men do: for they think that they shall be heard for their much speaking. Be ye not like unto them: for your Father knoweth what things ye have need of, even before ye ask him. 21 After this manner therefore pray ye: Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we also forgive our debtors. And deliver us from evil. Amen. 22 Verily I say unto you, If ye forgive other men their offences, your heavenly Father will also forgive you: but if ye forgive not other men their offences, neither will your Father forgive you your offences. 23 Then came Simon near to him, and said, Master, how oft shall my brother offend against me, and I forgive him? whether till seven times? Jesus said unto him, I say not unto thee, Until seven times: but, Until seventy times seven. For know this, that even the Prophets of God, who are anointed by the Holy Spirit, are not without words and thoughts of sinfulness. 24 Therefore is the kingdom of heaven likened unto a certain king, who wished to settle accounts with his servants. And when he had begun to reckon, one was brought unto him, who owed him ten thousand talents. But forasmuch as he was unable to pay, his lord commanded him and his wife and children and all that he had to be sold, and payment to be made. 25 Then the servant fell down on his knees before him, saying, Master, have patience with me, and I will repay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forbore him the debt. 26 But the same went out, and found one of his fellow servants, who owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me what thou owest. 27 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and threw him into prison, till he should pay the debt. 28 So when his fellow-servants saw what was done, they were very sorry, and they came and told their master all that had happened. Then his master called him, and said unto him, O thou wicked servant, I forbore thee all that debt, because thou desiredst me: oughtest not thou also to have had compassion on thy fellow-servant, even as I had pity on thee? 29 And his master was wroth, and delivered him to the jailers, until he should pay all that was due of him. So likewise shall the heavenly Father do unto you, if ye from your hearts forgive not every one his brother. 30 But which of you, having a servant ploughing or feeding cattle, will say unto him by-and-by, when he is come from the field, Go sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? 31 Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded to be done, say, We are unprofitable servants: we have only done that which it was our duty to do.

Chapter XIV

The sermon on the mount. Hypocritical fasting denounced. Parable of the rich covetous man. Against too great care of earthly things. Rash judgment upon others sinful. But few are worthy to enter heaven. False prophets and false professors who build on sands, and not upon the rock.

1 Moreover when ye fast, be not as the hypocrites, of a gloomy countenance: for they disfigure their faces, that they may appear unto men to fast. Amen I say unto you, They have their reward. 2 But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father who is in secret: and thy Father, who seeth in secret, shall reward thee openly.

3 Then shall thy light break forth as the morning,
And thine health shall spring forth speedily:
Thy righteousness shall go before thee;
The glory of the Lord shall be thy recompense.

Isaiah lviii, 8.

4 And one of the multitude said unto him, Master, speak to my brother, that he may divide his inheritance with me. And Jesus said unto him, Man, who made me a judge or a divider over you? 5 And he said unto them, Take ye heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. 6 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my crops? 7 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my produce 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, and be merry. 8 But God said unto him, Thou fool, this very night they shall demand thy soul of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God, 9 And the Pharisees, who were exceeding covetous, heard these things: and they began to deride him. Jesus said unto them, Ye are they who justify yourselves before men; but God knoweth well your hearts. Amen I say unto you, That which is highly esteemed among men is abomination in the sight of God. 10 Heap not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. 11 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 12 Is it not written, If thou hast abundance, give alms accordingly: if thou hast but a little, be not afraid to give according to that little: for thou layest up a good treasure for thyself against the day of necessity. Because that alms do deliver from death, and they suffer not the giver to come into darkness. For alms are a good gift unto all that give it in the sight of the most high God? 13 Therefore I say unto you, Take no anxious thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat? and the body more than raiment? 14 Behold the fowls of the air: for they sow not, neither do they reap; they have no store-house, nor gather they into barns; yet your heavenly Father feedeth them. Are not ye much better than they? 15 And which of you by taking thought can add to his age one cubit? If ye then be not able to do that thing which is least,

why take ye thought for the rest? 16 And why are ye perplexed about your raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed Eke one of these. 17 Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow will be cast into the furnace; shall he not much more clothe you, O ye of little faith? 18 Therefore I repeat unto you, Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of all these things. What man is there of you, who if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him! 19 Therefore I say unto ye all, that ye be not anxious about the morrow: for the morrow shall have trouble and anxiety of its own. Sufficient for each day is the evil thereof. 20 But seek ye first the kingdom of God, and his righteousness; and all good things shall be added unto you. 21 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. 22 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. 23 And he spake in parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. 24 And why dost thou behold the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Or how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? 25 Thou hypocrite, first take the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.. 26 Then said one unto him, Master, are there few that be saved? Jesus said unto them, Strive to enter in at the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be who go in thereat. 27 But strait is the gate, and narrow is the way which leadeth unto life, and few there be who find it. And many, I say unto you, will seek to enter in, and shall not be able. 28 When once the master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; then shall he answer and say unto you, I know you not, nor whence ye are: then shall ye begin to say, We have eaten and drunken in thy presence, and thou hast taught in our very streets. 29 But he shall say, I tell you, I know ye not, nor whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of the teeth, when ye shall see Abraham and the prophets in the kingdom of God, and you yourselves thrust out. 30 And they who shall come from the East, and from the West, and from the North, and from the South, shall sit down in the kingdom of God, while ye shall be shut out. And I say unto you, There are now last who shall be first, and there are now first who shall be last. 31 Beware of false prophets who come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. 32 For as a good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit. Every tree is known by its own fruit. Of thorns men do- not gather figs, nor of a bramble-bush gather they grapes. 33 As a good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil, (for out of the abundance of his heart his mouth speaketh,) even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth bad fruit. 34 A good tree cannot bring forth bad fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. 35 Not every one that saith unto me, Master, Master, shall enter into the kingdom of heaven: but he that doeth the will of our Father who is in heaven, the same shall enter into the kingdom of heaven. 36

Many will say in that day, Master, Master, have we not prophesied in thy name? and in thy name done many wonderful works? 37 And then will God declare unto them, I never knew you: depart from me, ye workers of iniquity. 38 Therefore whosoever heareth these sayings, and doeth them, I will liken him to a wise man, who built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded on a rock. 39 And every one that heareth these sayings, and doeth them not, shall be likened to a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. 40 And it came to pass, that when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes. 41 And as he came down from the mountain, great multitudes followed him, saying, A great prophet is risen up among us; and, God hath visited his people.

Chapter XV

The story of Herod and John the Baptist. The multitude would make Jesus king; wherefore he departs away, and has a mighty vision, wherein earthly power, metaphorically personified as the Tempter, seeks to seduce him, but fails. Jesus goes to Jerusalem, and expels the money-changers from the temple. The Jew's demand a sign from heaven. Jesus answers them. He who relapses into vice, from a state of reformation, becomes seven-fold more wicked. The ties of religion stronger than those of blood.

1 At that time Herod the tetrarch heard of the fame of Jesus, and of all that was done by him: and he was perplexed, because that it was said by some, that John was risen from the dead; and by some, that Elias was appearing; and by others, that one of the old prophets was alive again. 2 And Herod' said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see Jesus. 3 For this Herod had sent and laid hold of John, and bound him in prison, because of Herodias, his brother Philip's wife: for Herod had married her. 4 For John- bad said to Herod, It is not lawful for thee to have thy brother's wife. Therefore was Herodias incensed against him, and would have killed him; but she could not: for Herod feared the multitude, because they counted John to be a prophet. 5 And it came to pass that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; and when the daughter of Herodias came in, and danced, and pleased Herod and his guests, the king . said unto the damsel, Ask of me whatsoever thou wilt, and I will give it to thee. 6 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, though it were the half of my kingdom. And she went out, and said to her mother, What shall I ask? And she said, The head of John the Baptist. 7 And she came in immediately with haste unto the king, and asked, saying, I will that thou give me straightway in a charger the head of John the Baptist. 8 And the king was exceeding sorry; yet for his oath's sake, and for the sake of his guests, he would not refuse her. And immediately he sent an executioner, and commanded the head to be brought: and he went and beheaded John in prison, and brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. 9 And when his disciples heard of it, they came and took away his dead body, and laid it in a tomb. And the disciples of Jesus gathered themselves together unto him, and told him all. 10 And Jesus said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there are many coming and going. And they departed by ship privately unto a desert place belonging to Bethsaida. 11 And the people saw them departing, and many knew⁷ them, and ran afoot thither out of all cities, and outwent them, and came together unto him. And Jesus, when he came out of the ship, saw many people, and was moved with compassion towards them, because they were as sheep not having a shepherd: and he began to teach them many things. 12 But when he perceived that they were about to come and take him by force to make him a king; he departed again into a mountain himself alone. 13 And when he was in the wilderness with the wild beasts, he was tempted. And after he had fasted forty days and forty nights, he was in sore hunger. 14 And when the tempter came to him, he said, If thou be the son of God, command that these stones may be made bread. But Jesus answered and said, It is written, Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God doth man live. 15 Then the tempter took him up into the holy city, and set him on a pinnacle of the temple, and said unto him, If thou be a son of God, cast thyself down from hence: for it is written,

He shall give his angels charge over thee,
—to keep thee in all thy ways.

And in their hands they shall bear thee up,
—lest at any time thou dash thy foot against a stone.

Psalms xci, 11, 12.

16 Jesus said unto him, It is written also, Thou shalt not make trial of the Lord thy God. 17 Again the tempter took him up into an exceeding high mountain, and shewed him in a moment of time all the kingdoms of the world, and the glory of them; and said unto him, All these things will I give thee, with their power and their glory, if thou wilt fall down and worship me: for they were delivered unto me; and to whomsoever I will I give them. If thou therefore wilt worship me, all shall be thine. 18 Then said Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.. Then the tempter left him; and behold, angels came and ministered unto him. 19 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: but‘ they continued there not many days. 20 For now the Jews’ Easter was at hand, and Jesus went up to Jerusalem, and found in the temple those who sold oxen and sheep and doves, and the changers of money sitting.. And when he had made a scourge of small cords, he drove them all out of the temple, with the sheep and the oxen; and poured out the changers’ money, and said unto those who sold doves,. Take these- things hence; make not my Father’s house an house of merchandise. 2i And he would not suffer that any man should carry ‘ any vessel through the temple. 22 And when his friends heard of it, they went out to lay hold on him: for they Said,, He is beside himself. 23 And when the scribes and chief priests heard it, they sought how they might destroy Jesus covertly j for they feared the multitude, because they were moved at his doctrine. But his disciples remembered that it was written,

The zeal of thine house hath eaten me up;
And the reproaches of them that reproached thee are fallen upon me.

Psalms lxix, 9.

24 Then certain of the scribes and Pharisees said unto him, Master, what sign shewest thou unto us, seeing that thou doest these things? Jesus sighed deeply in his spirit, and said unto them, 25 O faithless race, how long must I be with you! how long shall I endure you! An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto if, but the sign of the prophet Jonas. When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning ye say, It will be stormy weather to-day: for the sky is red and lowering. 26 O ye hypocrites; ye Can discern the face of the sky; but can ye not discern the signs of the times? Amen I say unto ye, that even if ye *did* see signs and wonders, nevertheless ye would not believe. 27 The men of Nineveh shall rise up in the judgment day together with this generation, and shall condemn it: because they repented at the preaching of” Jonas; and behold, a greater than Jonas is here. 28 And he said, When ye see a cloud rise out of the West, straightway ye say, There cometh a shower; and so it happeneth. And when ye feel the South wind blow, ye say, There will be heat; and it cometh to pass. 29 Ye hypocrites, ye can discern the face of the sky and of the earth: but how is it that ye do not discern this time? Yea, and why even of yourselves do ye not discern what is right? 30 Amen I say unto you, The queen of the South shall rise up in the judgment-day together with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. 31 Nevertheless if ye are anxious to prove all things by signs, destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 32 But others of them cried out, If thou couldest do this, thou couldst do it only through Beelzebub, the chief of the devils. And others also, tempting him again, sought of him some sign from heaven. But he, knowing their thoughts, said unto them, Every

kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. 33 If Satan also be divided against himself, how long shall his kingdom stand? because ye say that I must needs do this through Beelzebub. 34 But if I with the finger of God perform great things, no doubt the kingdom of God is come upon me. 35 When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. 36 And he called them unto him, and spake in parables, When the unclean spirit is gone out of a man, he passeth through waterless places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept with a besom, and garnished. 37 Then goeth he, and taketh seven other spirits more wicked than himself; and they enter in and dwell there: and the last state of that man shall be worse than the first. 38 And as he spake these things, a certain woman of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he made answer, Yea, rather, blessed are they who hear the word of God, and keep it. 39 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him: and they could not come at him for the press. 40 Then one said unto him, Behold, thy mother and thy brothers stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? 41 And looking on every side, upon those who were sitting round him, he stretched forth his hands over his disciples, and said, Behold my mother and my brethren. For whosoever shall do the will of my Father in heaven, the same is my brother, and sister, and mother. And when evening was come, he went out of the city.

Chapter XVI

The good as well as the wicked exposed to mishaps. Parable of the fig-tree. His message to Herod, and cry over Jerusalem. He appoints twelve of his disciples, whom he calls apostles. His orders to these. Courage, discretion, and constancy are commanded.

1 There were present at that season some who told him of the Galileans, whose blood Pilate had mingled with their own sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the other Galileans, because they suffered such things? I tell you, Nay: but except ye repent, ye shall all likewise perish. 2 Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay:

The righteous perisheth, and no man layeth it to heart:
And merciful men are taken away, none considering
That the righteous is taken away from the evil to come.

Isaiah lvii, 1.

Amen I say unto you, that except ye repent, ye shall all likewise perish. 3 He spake also this parable; A certain man had a fig-tree planted in his vineyard; and he came and sought fruit, and found none. Then said he unto the vine-dresser, Behold, these three years have I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? 4 And he answering said unto him, Sir, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: if not, then after that thou shalt cut it down. So also shall it be with you, and with this generation. 5 On the same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: or Herod will kill thee. 6 And he said unto them, Go ye, and tell that fox, Behold, I do cures to-day and to-morrow, and the third day I shall make an end. Nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish anywhere except in Jerusalem. 7 And Jesus departing thence, went about all the villages, teaching before their synagogues, and preaching the gospel of the kingdom. 8 But when he saw the multitudes, he was moved with compassion toward them, because they fainted, and were scattered abroad, as sheep without a shepherd. 9 Then said he to his disciples, The harvest indeed is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. 10 And he went out into a mountain to pray, and continued all night in a prayer-house of God. And when it was day, he called to him his disciples: and of them he named apostles; Simon, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Matthew, and Thomas; James the son of Alphaeus, and Simon the Canaanite; and Lebbaeus, whose surname was Thaddaeus, the brother of James; and Judas Iscariot, who afterwards was the traitor. 11 And he came down with them, and stood in the plain. And behold, there was a great company of his disciples, and a multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, who came to hear him, and be healed. And many said, This is of a truth that prophet who was to come into the world. 12 And they sought to touch him: for there went a virtue out of him. But the twelve whom he had chosen, Jesus sent out by two and two; and commanded them, saying, Go not yet into the way of the Gentiles, nor into any city of the Samaritans enter ye at the present. 13 But go ye rather unto the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. 14 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. 15 Provide neither gold for yourselves, nor silver, nor brass in

your pockets, nor scrip for your journey, nor two coats, nor shoes, nor yet staves: but go ye about in goat-skins and in sheep-skins, preaching the commandments which I have given: and salute no man by the way. 16 Wend ye on your road: behold, I send you forth as sheep among wolves: be ye therefore prudent as the serpent, and harmless as the dove. And into whatsoever city ye enter, enquire who in it is worthy; and abide with him till ye depart thence. 17 And into whatsoever house ye enter, first salute it, and say, Peace be to this house. And if that house be worthy, and a son of peace be there, let your peace come upon it: but if it be not worthy, your peace will return unto you. 18 And in that same house ye may remain, eating and drinking such things as they offer: for the labourer is worthy of his hire, and the workman is worthy of his meat. But wander not from house to house. 19 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. 20 But into whatsoever city ye enter, and they receive you not, go out into the streets of the same, and shake off the dust from your feet for a testimony against them; and say, Even the very dust of your city, which cleaveth on us, we do wipe off as a witness against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. 21 Amen I say unto you, that it shall be more tolerable in the day of judgment for Sodom, than it shall be for that city. 22 But give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. 23 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 24 He who receiveth you receiveth me; and he who receiveth me receiveth him who sent me. 25 He who receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he who receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 26 Yea whosoever shall give to drink unto one of these lowly disciples even a cup of cold water in my name, or in the name of a disciple, amen I say unto you, He shall in no wise lose his reward. 27 And he said unto them, Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be revealed; neither is there any thing hid that shall not be known. 28 Avoid ye these men: beware ye of the Jews also; lest they deliver you up to councils, and scourge you in their synagogues; and ye be dragged before governors and rulers. 29 But when they shall so deliver you up, take ye no anxious thought how or what ye shall speak: it shall be given you in that same moment what ye shall speak: for it is not ye who speak, but the Spirit of your Father which speaketh in you. 30 Amen I say unto you, The brother shall deliver up the brother to death, and the father shall betray his child: and the children shall rise up against their parents, and cause them to be destroyed. And ye also shall be hated of all mankind for my name's sake: but he that endureth to the end shall be saved. 31 Hath it not been said of old time,

When thou passest through the waters, I will be with thee;
 And through the rivers, and they shall not overflow thee:
 When thou walkest through the fire, thou shalt not be burned;
 Neither shall the flame kindle upon thee?

Isaiah xliii, 2.

32 The disciple is not above his master, nor is the servant raised above his lord. It is enough for the disciple if he be as his master, and for the servant that he be as his lord. If men have called the master of the house Beelzebub, what shall they call those of his household! 33 But when they persecute you in one city, flee ye into another; and if they persecute you, out of that also flee ye again: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the son of man follow. 34 Fear them not therefore: albeit ye be as sheep in the midst of wolves: for there is nothing covered that shall not be uncovered; and nothing hidden

that shall not be known. 35 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, in closets, that proclaim ye upon the house-tops. 36 Simon answered, What if the wolves shall tear in pieces the sheep? Jesus said unto him, Let not the sheep fear the wolves: for after death they shall live again. Therefore do I say unto you my friend, Fear not those who can kill the body, and after that have no more that they can do: for they are not able to kill the soul. But rather fear thou him who is able to destroy both body and soul in hell; yea, I will forewarn you, fear thou him. 37 For what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man receive in exchange for his soul? Now this world and that which is to come are two enemies. This speaketh of adultery and corruption; of covetousness and deceit: but that renounceth these things. We cannot therefore be the friends of both: but we must resolve by forsaking the one to enjoy the other. 38 Amen I say unto you, Whosoever will save his life shall lose it: but whosoever shall lose his life for my sake, the same shall save it. 39 Are not two sparrows sold for a farthing? and not one of them is forgotten before God; yea, even one of them shall not fall on the ground without the Father wills it. Fear ye not therefore, ye are of more value than many sparrows; yea, the very hairs of your head they are all numbered. 40 This also say I unto you, Whosoever shall confess me before men, him will I confess before my Father, and the Messengers of God who are in heaven: but whosoever shall deny me before men, him will I also deny before my Father, and the Messengers of God who are in heaven. 41 He that is not with me is against me; and he that gathereth not with me scattereth abroad. 42 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the son of man be ashamed, when he cometh in the glory of his Father, with the holy Messengers. 43 Think not that I am come to send peace over the earth: I come not with peace, but with a sword; yea, I am come to send even fire; and what will I, if it be already kindled? 44 For I am come to divide a man from his father, and a daughter from her mother, and a daughter-in-law from her mother-in-law. 45 Suppose ye that I am come to establish peace on earth? I tell you, Nay; but rather division; and what will I, if it be already come? For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son shall rise against the father; the mother shall be against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law. And a man's foes shall be those of his own household. 46 He who loveth father or mother more than me is not worthy of me: and he who loveth son or daughter more than me is not worthy of me. And he who taketh not his cross, and followeth not after me, is not worthy of me. He who findeth his life shall lose it: and he who loseth his life for my sake shall find it. 47 And Jesus when he had made an end of commanding his twelve apostles, departed thence himself also, to teach and to preach. And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. And they went out also, and preached that men should amend their lives. And they anointed with oil many that were sick; and healed them everywhere.

Chapter XVII

Parable of the sower. Parable of the seed that grows in secret. Parable of the tares, of the khardal-seed, of the leaven, of the hidden treasure, of the pearl, of the draw-net cast into the sea. Jesus appoints seventy to go forth, and goeth up from Jerusalem to Galilee privately. He returns blessing for curses.

1 And after these things Jesus went and sat by the sea-side: and vast numbers were gathered together unto him, so that he went into the ship and sat; and the whole multitude stood on the shore. 2 And he spake many things unto them in parables, saying, Harken: behold, a sower went forth to sow: and as he sowed, some seeds fell by the way-side; and they were trodden down, and the birds came and devoured them up. Some fell upon stony places, where they had not much earth; and forthwith they sprang up, because they had no deepness of earth: and when the sun was up they lacked moisture, and were scorched; and because they had no root, they withered away. 3 And some fell among thorns; and the thorns grew up with them, and choked them. But other fell into good ground, and encreased, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And when he was afterwards alone, the twelve and the disciples came, and said unto him, What might this parable be? and why speakest thou to them in parables? 4 He answered and said, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them that are without it is not given. 5 For whosoever hath much, to him shall be given, and he shall have greater abundance: but whosoever hath little, from him shall be taken away even that which he hath. 6 Therefore speak I to them in parables: because seeing they see not; and hearing they hear not, neither will they understand. 7 And in them is fulfilled the prophecy of Isaiah, which saith,

Ye hear indeed, and will not understand;—and ye see indeed, but will not perceive.
 Prophecy that the heart of this people shall be fat,—and their ears heavy, and their eyes shut;
 Lest they see with their eyes, and hear with their ears,
 And understand with their heart, and be converted.

Isaiah vi, 9, 10.

8 But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see these things which ye see, and have not seen them; and to hear these things which ye hear, and have not heard them. 9 Learn ye therefore the parable of the sower. The sower soweth the seed, which is the word of God. 10 When any one heareth the word of God, and considereth it not, then cometh the wicked one, and catch-eth away that which was sown in his heart, lest he should believe, and be saved. This is he who received seed by the way-side. 11 But he who received the seed into stony places is he that heareth the word, and immediately with joy receiveth it; yet hath he not root in himself, but dureth for a little while: and when tribulation or persecution arise because of the word, he straightway offendeth. 12 And he who received seed among thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, and the lusts of other things, choke the word, and it becometh unfruitful. 13 But he who received seed into the good ground is he that heareth the word, and with an honest and good heart understandeth it; which also beareth fruit therein, and bringeth forth, some an hundred-fold, some sixty, some thirty. 14 And he said unto them, Take heed concerning what ye hear. 15 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? 16 Another parable put he forth to them, saying, So is the kingdom

of God, as if a man should cast seed into the ground, and should sleep; and night and day the seed should spring up and grow, he knoweth not how. 17 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the time of harvest is come. 18 Another parable put he forth to them, saying, The kingdom of heaven is like unto a man who sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. 19 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 20 So the servants of the householder came and said, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. 21 The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. 22 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of khardal-seed, which a man took and sowed in his fields: the which indeed is the least of all the seeds that be in the earth: but when it is grown, it is the greatest among herbs, and becometh a tree, and shooteth out great branches; so that the birds of the air come and lodge in the shadow thereof. 23 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. 24 All these things spake Jesus in parables; and without a parable spake he not unto them. And when they were alone, he expounded all things to his disciples: that it might be fulfilled which was spoken by the prophet, saying,

I will open my mouth in a parable:—

I will utter dark sayings of old:

I will declare things which have been kept secret—even from the foundation of the world.

Psalms lxxviii, 2.

25 And when Jesus sent the multitude away, and went into the house, his disciples came unto him, saying, Explain to us the parable of the tares of the field. 26 He answered and said unto them, Who sowed the good seed is the son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is Belial; the harvest is the end of the world; and the reapers are the Messengers. 27 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and those who do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of the teeth. 28 Then shall the righteous shine as the sun in the kingdom of their Father. He that hath ears to hear, let him hear. 29 Again, the kingdom of heaven is like a treasure hid in a field; which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. 30 Again, the kingdom of heaven is like unto a merchant, seeking goodly pearls: who, when he hath found one pearl of great price, went and sold all that he had, and bought it. 31 Again, the kingdom of heaven is like a draw-net, that was cast into the sea, and gathered together fishes of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into their vessels, but cast the bad away. 32 So shall it be at the end of the world: the Messengers shall go forth, and shall separate the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of the teeth. 33 Jesus said unto them, Have ye understood all these things? They said unto him, Yea, master. 34 Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that though thou hast hidden these things from the wise and prudent, thou hast revealed them unto babes: even so, Father, hath it

seemed good in thy sight. 35 Then said he, Every scribe who is instructed in the kingdom of heaven is like a householder, who bringeth forth out of his treasure-house things new and old. 36 After these things Jesus appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself was to come. 37 And he said unto them, Go ye forth: behold, I send ye as lambs among wolves. He that heareth you hear-eth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. 38 And the seventy went, and returned afterwards with joy, saying, Master, even the most evil are subject unto us through thy name. Jesus said unto them, I have seen Satan as lightning fall from heaven. 39 Behold, I give you power from this moment to tread on serpents and scorpions, and over all the strength of the enemy: and nothing shall by any means hurt you. 40 Nevertheless in this rejoice not, that the wicked are subject unto you; but rather rejoice, because your names are written in heaven. 41 After these things Jesus went about in Galilee: for he could not preach in Jewry, because the Jews sought to kill him. 42 Now the feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples who are there may see what thou doest. For there is no man who doeth any thing in secret, and yet seeketh himself to be known openly. If thou do things worthy to be known, shew thyself to the world. 43 Then Jesus said unto them, My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth, because I testify against it, that its deeds are evil. Go ye up unto this feast: I will go when my time is come. 44 These words he said unto them, and abode still in Galilee. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in private. 45 And certain of the Jews saw Jesus as he passed by, and they cursed him, and heaped revilings on him: but Jesus in return blessed the Jews, and entreated God for mercy on them. 46 Then said one of the disciples unto Jesus, They have spoken evil against thee, and thou hast returned good unto them. Jesus answered him, saying, They have given me of that which they possess; I have returned unto them that which I possess. 47 Then the Jews sought him at the feast, and said, Where is he? And there was much whispering among the people concerning him: for some said, He is a good man: others say, Nay, but he deceiveth the people. Howbeit no man spake openly in his favour, for fear of the priests.

Chapter XVIII

Jesus teaches in the temple. The Pharisees endeavour to seize him. The last day of the feast. The parable of the good shepherd. The dissensions of the Jews concerning Jesus. He still continues to preach. Certain ones offer to be his disciples, but are not worthy. Religious duties more powerful than all other obligations. They must not value life so much as the truth. Parable of the foolish builder. Parable of the thoughtless king. Martha's worldliness rebuked.

1 Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man the scriptures, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. 2 If any man shall do his will, he shall know concerning the doctrine, whether it be of God, or whether I speak it of myself. He who speaketh of himself seeketh his own glory: but he who seeketh the glory of him who sent him, the same is true, and unrighteousness is not within him. Judge not therefore according to appearances, but judge righteous judgment. 3 Then said some, Is not this he whom they wish to kill? But, lo, he speaketh openly, and they say nothing unto him. Do the rulers know that this man saith he is indeed the Christ? 4 Howbeit we certainly do know this man, and whence he is: but when the very Christ cometh, no man shall know whence he is. 5 Then cried Jesus in the temple as he taught, saying, Do ye both know me, and do ye also know whence I am? and yet I am not come of myself, but he who is the True hath sent me: but him indeed ye know not at all. I know him: for I am from him, and he hath sent me. 6 After this they sought to take him: yet no man laid hands on him. And many of the people believed, and said, When the Christ cometh, will he do more than this man? 7 The Pharisees heard that the people murmured such things concerning him; and they and the chief priests sent officers to apprehend him. Jesus said unto them, Did not Moses give you the law, and yet none of you keepeth the law? Why seek ye to kill me? 8 Some present answered and said, Thou hast a devil. Jesus answered, Yet a little while longer am I with you, then shall I return to him who sent me. Ye shall seek, me, and shall not find me: for where I am, thither ye cannot come. 9 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he to the dispersed among the Gentiles, and teach the Gentiles? What manner of saying is this? But others of them murmured, Will he kill himself? because he saith, Whither I go, ye cannot come. And they understood him not. 10 In the last day, which is the great day of the feast, Jesus stood up and cried, saying,

Ho, every one who thirsteth,—come ye to the waters,
And he who hath no money;—come ye, buy, and eat;
Yea, come, buy wine and milk—without money and without price.
Wherefore do ye spend money for that which is not bread?
And your labour for that which satisfieth not?
Hearken diligently unto me, and eat that which is good,
And let your soul delight itself in fatness.
Incline your ear, and come unto me:—hear, and your souls shall live;
And I will make an everlasting covenant with you.

Isaiah lv, i—3.

11 He who believeth in me, as the scripture hath declared, out of his belly shall flow rivers of living water. Behold, I say unto you, For judgment I am come into this world, that those who see not may see; and that those who see may be made blind. 12 And some of the Pharisees

who were nigh heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye would have no sin: but as ye now say, We see; therefore doth your sin remain. 13 Amen, amen, I say unto you, He who entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he who entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hearken to his voice: and he calleth his own sheep by name, and leadeth them out. 14 And when he bringeth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice: whereas a stranger they will not follow, but will flee from him: for they know not the voice of strangers. 15 This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus again, Amen, amen, I say unto you, I am the door of the sheep. All who came before were thieves and robbers: and the sheep would not hear them. 16 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but to steal, and to kill, and to destroy: I am come that the sheep may have life, and that they may have it abundantly. 17 I am the good shepherd: the good shepherd layeth down his life for the sheep. But he who is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf seizeth them, and scattereth the sheep: and the hireling fleeth, because he is a hireling, and careth not for the sheep. 18 I am the good shepherd, and know my sheep, and am known of mine: and I am ready to lay down my life for the sheep. And other sheep I have, which are not of this fold: these also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. This commandment have I received of the Father. 19 Many of the people, when they heard these things, said, Of a truth this man is a prophet: others said, This is the Christ: but others asked, Shall the Christ come out of Galilee? 20 So there was a division among the multitude because of him. And many of them cried out, He hath a devil, and is mad; why hear ye him? Others answered, These are not the words of one that hath a devil. Can a devil open the eyes of the blind? 21 And some of them would have had him taken; but no man cared to lay hands on him. Then came the officers to the chief priests and Pharisees, who said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. 22 Then answered them the Pharisees, Are ye also deceived? Have any of the rulers of the Pharisees believed in him? But this people who knoweth not the law are verily accursed. 23 Nicodemus said unto them, (he who came to Jesus by night, being one,) Doth our law judge any man before it hear him, and it know what he doeth? 24 They answered and said to him, Art thou also of Galilee? Search, and look: for out of Galilee there ariseth no prophet. 25 But Jesus having departed thence, to avoid the Jews, went about preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him. 26 And as they went forward in their way, a certain man said unto him, Master, I will follow thee whithersoever thou goest. 27 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the son of man hath not where to lay his head. 28 And he said unto another, Follow me. But he made answer, Master, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. 29 And another said, Master, I will follow thee; but let me first go bid them farewell, who are at my house. But Jesus said unto him, No man, having put his hand to the plough, and looketh back, is fit for the kingdom of God. 30 And there went great multitudes after him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, yea, and his own life also, he cannot be my disciple. And whosoever doth not deny himself, and bear his cross daily, and followeth not after me, cannot be my disciple. 31 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he shall have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all who do behold begin to mock him, saying, This man began to build, and was not able to finish. 32 Or what

king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? 33 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be among you who forsaketh not all that he hath, he cannot be my disciple. 34 Now it came to pass, as they journeyed, that he entered into a certain village: and a woman named Martha received him into her house. 35 And she had a sister called Mary, who also sat at the feet of Jesus, and heard his word. But Martha was busy about much serving, and came to him, and said, Rabbi, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. 36 Jesus answered and said to her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

Chapter XIX

Humility recommended, and hospitality, not to the rich, but to the poor. Parable of the great supper. The Pharisees endeavour to seize him. The parable of the water changed into wine. He still continues to preach.

1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbathday, that he was watched. 2 And he put forth a parable to those who were invited, when he marked how they chose out the chief places; saying unto them, 3 When thou art invited by any man to a marriage-feast, sit not down in the highest place; lest a more honourable man than thou be invited by him; and he who invited thee and him come and say to thee, Give my friend place; and thou begin with shame to take the lowest seat. 4 But when thou art invited, go and sit down in the lowest place; that when he who invited thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have honour in the presence of those who sit at meat with thee. 5 For whosoever exalteth himself shall be abased; but he that humbleth himself shall be exalted. 6 Then said he also to the one who had invited him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor kinsmen, nor thy rich neighbours; lest perhaps they also invite thee again, and a recompense be made thee. 7 But when thou makest a feast, call the poor, the maimed, the lame, the blind: as it is written, Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee; and thou shalt be blessed; for they cannot recompense thee: but thou shalt be recompensed at the rising-again of the just. 8 And one of the guests hearing these things, said, Blessed is he that shall eat bread in the kingdom of God. 9 Then said Jesus unto him, A certain man made a great supper, and invited many: and sent his servant at supper-time to say to them that were invited, Come; for all things are now ready. 10 And they all as it were with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. 11 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: I pray thee have me excused. 12 So that servant came, and told his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the lame, and the blind. 13 And the servant said, Lord, it is done even as thou hast commanded, and yet there is room. 14 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in,, that my house may be filled. For I say unto you, that none of. these men. who were invited shall taste of my supper. 15 Then the Pharisees went out, and with the Herodians again held a council against him, how they might destroy him. 16 But when Jesus knew it, he withdrew himself with his disciples to the sea: and a great multitude from Galilee, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, followed him. 17 And certain women, Mary called Magdalene, and Joanna, the wife of Chuza, and Susannah, and many others, who ministered to him of their substance, did likewise. And as they passed, Jesus spake this parable: 18 The kingdom of the earth is like unto a marriage-feast, and the inhabitants thereof are the guests. And when the guests had drank up all the wine, behold, there was not any more; and the guests began to be athirst. Then riseth up a certain great one, and he seeth six jars; and filling up the jars with water, he changes the water into wine, so that the guests might be filled. 19 And when the guests had tasted of the wine, they said unto the bridegroom, Every man at the beginning doth set forth good wine; and when men have drunk, then that which is not so good: but thou hast kept the good wine until now. 20 And the

disciples took him apart, and said, Expound unto us this parable. And Jesus said, The wine which was drank up is ancient truth, as it was set forth by God unto his people: and when the truth is grown corrupt, and is no more, the great one is the Messenger, who cometh upon the earth to change water into wine, and to bring back the wisdom of old. 21 And the six water-jars are the six centuries which elapse before the coming of the Messenger of God: and the good wine is that which is newly served up, and which is preferred by all, before that which has decayed by reason of years. 22 Jesus also spake to them in this wise: Behold, what manner of love the Father hath bestowed upon us, that we should be called his children: but the world knoweth us not, because it knoweth not him. Now indeed are we his sons, albeit it doth not yet appear what we shall be: but we know that when he cometh, we shall stand before him; then shall we see him as he is. 23 And every man that hath this hope in him purifieth himself. Whosoever committeth sin transgresseth the law: for sin is disobedience of the law. But whosoever abideth in him sinneth not: but the sinner neither sees nor knows him. 24 Little children, let no man deceive you: he that doeth righteousness is righteous: he that committeth sin is of Satanas. Whosoever doeth not righteousness is not of God, neither is he that love thy not his brother. For this is the message which I gave you from the beginning, that ye should love one another. 25 Marvel not, my brethren, if the world hate you. We have passed from death into life, because we love our brethren: but he who loveth not his brother dwelleth in death. Yea, whosoever hateth his brother is a murderer: and ye know that no murderer hath everlasting life abiding in him. 26 And whoso hath this world's good things, and seeth that his brother hath them not, and shutteth up his heart against his brother, how dwelleth the love of God in him? My children, let us not love in word, nor in tongue; but in deed and in truth. Hereby shall we know that we are of him, and shall make sure our hearts before him. 27 For if our own hearts condemn us, God who knoweth all things is greater than the heart; he also will condemn us. And if our hearts condemn us not, then may we have confidence in God. 28 Believe not every spirit, but try the spirits whether they are of God: because many false preachers go out into the earth. Ye who are of God shall overcome them: because he that is in you is greater than him that is of the world. They are of the world: therefore speak they of the world, and the world heareth them. But we are of God: he who seeketh God heareth us; he that seeketh not God heareth us not. Hereby know we the spirit of truth, and the spirit of error. 29 But love is of God; every one that loveth is born of God,' and knoweth God. He that loveth not, knoweth not God; for God is love. And if we love one another, God dwelleth in us, and his love is perfected in us. Hereby shall we know that we dwell in him, and he in us, because he hath given us of his Spirit Herein also shall our love be made perfect, that we may have boldness in the day of judgment: because as he is, even so are we in this world. 30 There is no fear in love; for perfect love casteth out fear: because fear hath torment; and he that feareth is not made perfect in love. We love God also, because God first loved us. If any man say, I love God, and yet he hateth his brother, that man is a liar: for he who loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment hath he given, He who loveth God, let him love his brother also. 31 Let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. And be ye doers of his word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. 32 But whoso looketh into the perfect law, and continueth therein, not a forgetful hearer, but a doer of the very works which the law commands, this man shall be blessed in his doings. If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain. 33 Pure religion and undefiled before God the Father is this, To visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world. 34 If there come

into your assembly a man with a gold ring, in goodly apparel; and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: do ye not blaspheme that worthy name by which ye are called? 35 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as ' thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convicted as being transgressors of the law. For whosoever shall keep the whole law, and yet offend in one, is guilty of all. For he who said, Do not commit adultery, said also, Do not kill. Now if thou committest no adultery, yet if thou kill, thou art become a transgressor of the law. 36 So speak ye, and so do, as they that shall be judged by the law. For he shall have judgment without mercy, who in his day hath shewn no mercy. What doth it profit, though a man say he hath faith, if he have not works? can faith save him? If a brother or a sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth your speech profit? 37 Even so faith without good works profiteth nothing, but is dead, being without life. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Verily I say unto you, As the body without the spirit is dead, so also faith without good works is dead. 38 Be patient therefore, brethren, unto the coming of the day of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; make sure your hearts: for the coming of the day of the Lord draweth nigh. 39 Take the holy ones who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy who do endure. Ye have heard of the patience of Job, and have seen his crowning by the Lord; that the Lord is very pitiful, and of tender mercy. 40 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation. Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Confess your faults one to another, and pray for one another, that ye may be healed. 41 The effectual fervent prayer of a righteous man availeth much. If any of you do err from the truth, and one convert him; let him know, that he who converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.

Chapter XX

The feast of the dedication. The widow's mite. The Jews attempt to stone Jesus. He retires from Jerusalem. Asks his disciples whom they think him to be. The Pharisees seek to entangle him with questions. Little children brought to Jesus. He commands a young man to sell all, and follow him. The reward of the faithful in heaven. The transfiguration of Jesus. Moses and Lao-Tseu are seen with him.

1 Now the feast of the dedication was kept at Jerusalem, and it was winter. And Jesus walked in the temple in Solomon's porch. And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites, which make a farthing. 2 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these from their abundance have cast in unto the offerings of God: but she from her penury hath cast in all the substance that she had. 3 And as some spake of the temple, pointing out how it was adorned with goodly stones and gifts, he said, As for those things which ye behold, the days will come, in which there shall not be left one stone upon another that shall not be thrown down. 4 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? 5 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am the Christ; and the time draweth nigh: go ye not therefore after them. 6 Then came the Jews around him, and said, How long wilt thou kill us with doubt? If thou be the Christ, tell us plainly. 7 Jesus answered them, I have told ye, and ye believed not: the works that I do in my Father's name, they also do bear witness of me. But ye believe not, because ye are not of my sheep. As I said unto you, My sheep hear my voice, and I know them, and they follow me. 8 And unto them I give everlasting life; and they shall never perish, neither shall any man pluck them out of my hand. My Father who gave them to me, is greater than all; and no man is able to pluck them out of my hand. Now I and my Father are one. 9 Then the Jews again took up stones to stone him. Jesus said to them, Many good works have I shewed you from my Father; for which of those works do ye stone me? 10 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said ye are gods? 11 If the psalmist called them gods, unto whom only the word of God came, and scripture cannot lie; say ye of him, whom the Father himself hath sanctified, and sent into the world, Thou blasphemest; because indeed I said, I am a son of God? 12 If the works that I do be not the works of my Father, believe me not. But if they be, though ye believe not me, nevertheless believe ye the works: thus shall ye know, and believe, that the Father is in me, and that I am in him. 13 Upon this they sought again to take him: but he escaped out of their hand, and went away again beyond Jordan, into the place where John at first baptized; and there he abode. 14 And many resorted unto him, and said, John indeed did no miracle: but all that John spake of this man was true. And many believed in him there. 15 After these things, Jesus came into the coasts of Cesarea Philippi, and he asked his disciples, saying, Whom do men say that I the son of man am? 16 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the old prophets risen again. He said unto them, But whom say ye that I am? 17 And Simon answered and said, Thou art the Christ. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but the Father who is in heaven hath revealed it unto thee. Then charged he his disciples that they should tell no man that he was the Christ. 18 From that time forth Jesus began to shew unto his disciples how he must return to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be put to death, and return to life

on the third day. But Simon took him aside, and began to rebuke him, saying, Be it far from thee, master: this shall not be done unto thee. 19 But when Jesus turned about, and looked on them, he said unto Simon, Get thee behind me, Satanas: thou art an offence unto me: for thou savourest not of the things that be of God, but those that be of men. Then said Jesus unto all, If any one is willing to come after me, let him deny himself, and take up his cross, and follow me. For whosoever shall save his life shall lose it: but whosoever will lose his life for my sake, and for the sake of my gospel, the same shall save it. 20 And Jesus departed from Galilee, and came into the coasts of Judea that are beyond Jordan. And great multitudes followed him; and he healed them there. 21 And certain Pharisees came unto him, tempting him, and saying, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he who made them at the beginning made them male and female, and said, Therefore shall a man leave father and mother, and shall cleave unto his wife: and they shall be one flesh? Wherefore they are no more twain, but one flesh. 22 They said unto him, Why then did Moses command to give a wife a writing of divorcement, and to put her away? 23 Jesus answered, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. 24 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marieth her that is put away, committeth adultery. And if a woman wickedly put away her husband, and be married to another, she committeth adultery. 25 And in the house, his disciples say unto him, If the case of a man be thus with his wife, it is not good to marry. But Jesus said unto them, All men cannot receive this saying, but they only to whom it is given. 26 For there are some eunuchs, that were so born from their mother's womb: and there are some eunuchs, that were made eunuchs of men: and there be eunuchs, that have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive this saying, let him receive it. 27 Then were brought to him little children, that he might put his hands on them, and pray: and the disciples rebuked those who brought them. But Jesus was much displeased, and said, 28 Suffer the little children, and forbid them not to come unto me: for of such is the kingdom of heaven. Amen I say unto you, Whosoever shall not receive the kingdom of God as a little child, he can by no means enter therein. And he took them in his arms, and put on his hands on them, and blessed them, and departed thence. 29 And behold, when he was gone forth into the way, one came running after him, and kneeled to him, and said, Good teacher, what good thing shall I do, that I may have everlasting life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. 30 He said unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. 31 The young man said unto him, All these things have I kept from my childhood: what want I more? 32 Then Jesus looked earnestly upon him, and loved him, and said, If thou wilt be perfect, go and sell all that thou hast, and give it to the poor, and thou shalt have treasure in heaven: and come and take up thy cross, and follow me. But when the young man heard these words, he went away very sorrowful: for he had great possessions. 33 Jesus looked round about, and said unto his disciples, With what difficulty shall they that have riches enter into the kingdom of God! And the disciples were astonished. But Jesus spake again, and said unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! 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. 34 And they were astonished beyond measure, saying among themselves, Who then can be saved? And Jesus looking upon them, said, With men it may be impossible, but not with God: for with God all things are possible, save only to do wrong. 35 Then answered Simon and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? 36 And Jesus

said unto them, Amen I say unto you, that ye who have followed me, in the regeneration when the son of man shall sit on the throne of his glory, yourselves also shall sit upon twelve thrones, judging the twelve tribes of Israel. 37 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first. 38 Nevertheless the day shall inevitably come, when the son of man shall appear in the glory of his Father with the Messengers; and they shall be rewarded every man according to his works. 39 And truly do I say unto you, There be some standing here, who shall not taste of death, till they see the son of man coming in his kingdom. 40 And after six days, Jesus took Simon, and James, and John his brother, and led them up into a high mountain to pray apart. And as he prayed, the fashion of his countenance was altered, and he was transfigured before them, and his face did shine as the sun, and his raiment was snow-white as the light, so as no fuller on earth could make it to be. 41 And behold, there appeared to talk to him two men; and they were Moses and Elias: and they also did shine in great glory. And Simon and they that were with him were magnetised as if in sleep: and when they were awakened, Simon said to Jesus, 42 Master, it is good for us to be here: let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. 43 And while he yet spake, behold, a bright cloud overshadowed them: and they were afeared as they entered into the cloud. And a voice was heard out of the cloud, saying, This is my beloved son, in whom I am well pleased; hear ye him. 44 And when they heard the voice, they fell on their faces, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. 45 And when they lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the son of man be risen again from the dead.

Chapter XXI

Parable of the rich man and Lazarus. The wife of Zebedee implores him for her sons. His promises to his disciples. He returns to Jerusalem. The crafty device of Caiaphas. The Samaritans refuse to lodge him. His rebuke to James and John. Zacchaeus entertains Jesus. Parable of the nobleman and his servants.

1 And Jesus spake this parable; There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, who was laid at his gates, full of sores, and eager to be fed with the crumbs which fell from the rich man's table: moreover the very dogs came and licked his sores. 2 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried in hell. 3 And in this abode of the dead he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this life. 4 But Abraham said, Son, remember that thou in thy lifetime didst receive thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And moreover, between us and you there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence. 5 Then he said, I pray thee therefore, father Abraham, that thou wouldst send him to my father's house: for I have five brethren there; that he may testify unto them, lest they also come into this place of torment. 6 Abraham said unto him, They have Moses and the prophets; let them hear these. And he said, Nay, father Abraham: but if one went to them from the dead, they will repent. But Abraham said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. 7 Then came to him the mother of Zebedee's children with her sons, falling down before him, and desiring a certain thing of him. And he said unto her, What wilt thou? She said unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. 8 But Jesus answered, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of? and to be baptized with the baptism that I am baptized with? They say unto him, We are able. 9 And he said unto them, Ye may drink indeed of my cup, and ye may be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but it shall be given to those for whom it is prepared by the Father. 10 And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 11 But let it not be so among you: but whosoever desireth to be great among you, let him be your minister: and whosoever desireth to be chief among you, let him be your servant: even as the son of man himself came not to be ministered unto, but to minister unto others. 12 For which is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? Even so I am among you as he that serveth. 13 Ye are they who have continued faithful with me in my temptations. And I have appointed unto you a kingdom, even as my Father hath appointed a kingdom unto me. There ye shall eat and drink at my table, and sit on thrones, judging the twelve tribes of Israel. 14 And in those days there shall be vines, which shall have each ten thousand branches; and every one of these branches shall have ten thousand twigs; and every one of these twigs shall have ten thousand clusters of grapes; and in every one of these clusters there shall be ten thousand grapes: and when a man shall take hold of one of these sacred branches, another branch shall cry out, I am a better branch: take me, and bless the Lord by me. 15 And Jesus going up to Jerusalem took the twelve disciples apart in the

way, and said unto them, ' Now we go up to Jerusalem; and the son of man shall be betrayed to the chief priests and to the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again. And they understood not that saying, and were afraid to ask him. 16 Then gathered the chief priests a council, and said, What do we because of this man? If we suffer him to go on thus, all men will believe in him: and the Romans will come and take away both our place and nation. 17 And one of them, named Caiaphas, being high-priest that year, said unto them, Ye know nothing, nor consider that it is' expedient for us, that one man should die for the sins of the people, and that the whole nation perish not. 18 Wherefore from that day forth, they took counsel together to put him to death. Thereupon Jesus walked no more openly among the Jews; but went thence unto a country near the desert, into a city called Ephraim, and there continued with his disciples. 19 And when the Jews' passover was nigh at hand, and many went out of the country up to Jerusalem before the passover, to purify themselves; the Jews looked for Jesus, and spake among themselves, as they stood in the temple, What! think ye that he will not come to the feast? 20 For the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him. 21 But no man knew, neither was there any then found among his disciples, who would betray Jesus to the priests. 22 And it came to pass, when the time was come, he stedfastly set his face to go to Jerusalem, and sent messengers before him: and they went, and entered into a village of the Samaritans, to make ready for him. 23 But the Samaritans would not receive him, because his face was as that of one going to Jerusalem. And when his disciples James and John saw this, they said, Master, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? 24 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the son of man is not come to destroy men's lives, but to save them. What therefore God hath joined together, let not man put asunder. And they went to another village. 25 At this same time came his disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? 26 Jesus called a little child unto him, and set him in the midst of them, and said, If any man desire to be first, the same shall be last of all, and servant of all. Verily I say unto you, Except ye be converted, and become as little children, even ye shall not enter into the kingdom of heaven. 27 Whosoever therefore shall humble himself as this little child, he is the greatest in the kingdom of heaven. And whosoever shall receive one such little child in my name receiveth me. 28 But whosoever shall lead into sin one of these little ones who believe in me, it were better for him that an upper mill-stone were hanged about his neck, and that he were plunged into the depth of the sea. 29 And Jesus entered and passed through Jericho. And behold, there was a man named Zacchaeus, who was a chief among the publicans, and he was rich. And he sought to see what kind of person Jesus was; and could not for the multitude, because he was short of stature. 30 And he ran before, and climbed up into a sycamore-tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said to him, Zacchaeus, make haste, and come down; for today I must abide at thine house. 31 And he made haste, and came down, and received him joyfully. And when they saw it, they murmured, saying, Is he gone in to be a guest with a sinner? 32 And Zacchaeus stood, and said, Master, the half of my goods I give to the poor; and if I have taken any thing from any man wrongfully, I will restore him four-fold. 33 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the son of man is come to seek and to save that which was lost. And as they heard these things, he added and spake a parable: 34 A certain nobleman went into a far country to receive for himself a kingdom: and he called his ten servants, and delivered unto them his goods, and said unto them, Traffic with these till I return. 35 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his

journey. 36 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. 37 Then he who had received the five talents went and traded with the same, and made them other five talents. And likewise he who had received two, he also gained other two. But he who had received one went and digged in the earth, and hid his lord's money. 38 And it came to pass, that when the nobleman was returned, having received the kingdom, he commanded those servants to be called, to whom he had given the money, that he might know how much every man had gained by trading. 39 So he who had received five talents came and brought other five talents, saying, Lord, thou didst deliver unto me five talents: behold, I have gained beside them five talents more. 40 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 41 He also who had received two talents came and said, Lord, thou didst deliver unto me two talents: behold, I have gained two other talents beside them. 42 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 43 Then he who had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not scattered: and I was afraid, and went and hid thy talent in the earth: lo, here thou hast what is thine. 44 His lord answered and said unto him, Out of thine own mouth will I judge thee, thou wicked and slothful servant. Didst thou know that I was a hard man, reaping where I sowed not, and gathering where I have not scattered? Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with interest. 45 And he said to them that stood by, Take ye straightway the talent from him, and give it unto the man who hath the ten talents. And they said unto him, Sir, he hath ten talents already. But he said, Unto every one that hath much, to him shall be given, and he shall have abundance < but from him who hath little shall be taken away even that which he hath. 46 And cast ye out this unprofitable servant into outer darkness: there shall be weeping and gnashing of the teeth. But those mine enemies, who would not that I should reign over them, bring them hither, and slay them before me.

Chapter XXII

Jesus enters Jerusalem in procession: weeps over the city. The priests demand from Jesus his authority. Parable of the murderous husbandmen. The similitude of the corner-stone. Parable of the labourers in the vineyard. The priests tempt Jesus with questions about tribute-money.

1 And when they came nigh to Jerusalem, unto Beth-phage and Bethany, at the mountain of Olives, he sent forth two of his disciples, and said unto them, Go into the village over against you, and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. 2 And if any man say unto you, Why do you this? say ye that the master hath need of him; and straightway he will send him hither. 3 And they went, and found the colt tied by the door without, in a place where two ways met; and they loosed him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go. 4 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their mantles in the way and others cut down branches off the trees, and scattered them along the road. 5 And they that went before, and they that followed, cried, saying, Hosanna! Blessed is he who cometh in the name of the Lord! Blessed be the kingdom of our father David, that cometh! Hosanna in the highest! 6 But the Pharisees said among themselves, Perceive ye how we prevail nothing? behold, the world is gone after him. 7 Jesus said, The hour is come, that the son of man should be glorified, though he be glorified even by death. Amen, amen, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. 8 He who loveth his life shall lose it; and he who hateth his life in this world shall keep it unto life everlasting. If any man serve me, let him follow me; and where I am, there also shall my servant be: if any man serve me, him will my Father honour. 9 And when he was come nigh unto the descent of the mountain of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, saying, Blessed be the king who cometh in the name of the Lord! Peace be in heaven, and glory in the highest! 10 But some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. But he answered and said, I tell you, that if these should hold their peace, the very stones would soon cry out. 11 And when he was come near, he beheld the city, and he wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hidden from thine eyes. 12 For the days shall come upon thee, in which thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.

The whole city shall flee—for the noise of the horsemen and bowmen;
They shall go into thickets,—and climb up upon the rock:
Every place shall be forsaken,—and not a man shall dwell therein.

Jeremiah iv, 29.

13 And they shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

14 And when thou art spoiled, what wilt thou do?
Though thou clothest thyself with crimson,
Though thou deckest thee with ornaments of gold,
Though thou dost rend thy face with painting,
In vain shalt thou make thyself fair;
Thy lovers will despise thee, they will seek thy life.

Jeremiah iv, 30.

15 But when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth. 16 And when the chief priests and scribes heard these things, and the children crying in the temple, saying, Hosanna to the king of Israel; Hosanna to the son of David: they were sore displeased. 17 And they said unto him, nearest thou what these say? And Jesus said unto them, Yes; have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise? O Father, Lord of heaven and earth, I thank thee, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. 18 And he went into the temple, and began to cast out those that sold, and those that bought; saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. 19 And he taught daily in the temple. But the chief priests and the scribes and the heads of the people sought to destroy him, but could not find what they might do: for all the people were very attentive to hear him. 20 And as he was walking in the temple, there came to him the chief priests and the scribes and the elders, 21 And they said unto him, By what authority doest thou these things? and who gave thee an authority to do them? 22 Jesus answered and said unto them, I also will ask you one question; answer me, and I will then tell you by what authority I do these things. Whence was the baptism of John? was it from heaven? or was it of men? answer me. 23 And they reasoned among themselves, saying. If we shall say, From heaven; , he will say, Why then did ye not believe him? But if we shall say, Of men; they feared the people, lest they should stone them: for all men counted John to be a prophet indeed. 24 And they answered and said unto Jesus, We cannot tell. And Jesus answering said unto them, Neither do I tell you by what authority I do these things. 25 But hear ye this parable: There was a certain householder, who planted a vineyard, and hedged it round about, and digged an under-place for the wine-fat in it, and built a tower, and let it out to husbandmen, and went into a far country. 26 And when the season of the fruit drew near, he sent one of his servants to the husbandmen, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty. 27 And again he sent another servant: and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent unto them others of his servants: and the husbandmen took them, and beat one, and killed another, and stoned another. And again he sent other servants more honourable than the first: and they did unto them likewise. 28 But last of all, having one well-beloved son, he sent him unto them, saying, They will reverence my son. But when the husbandmen Saw the son, they said among themselves, This is the heir: come, let us kill him, and let us seize on his inheritance. 29 And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto these husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, who shall render him the fruits in their seasons. 30 When the people heard this, they said, May no such things come to pass. Jesus said unto them, Did ye never read in the scriptures,

The stone which the builders rejected, the same is become the head of the corner.
This is the Lord's doing;—it is marvellous in our eyes?

Psalms cxviii, 22, 23.

31 Therefore do I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. 32 Know ye not that it is written,

I am sought of them that asked not for me;
—I am found of them that sought me not?

Isaiah lxxv, 1.

33 And he spake this parable: The kingdom of heaven is like unto a householder, who went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for ninepence a day, he sent them into his vineyard. 34 And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard; and whatsoever is right, I will give you. And they went. 35 Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and said unto them, Why stand ye here all the day idle? 36 They say unto him, Because no man hath hired us. He said unto them, Go ye also into the vineyard, and whatsoever is right, that ye shall receive. 37 So when evening was come, the lord of the vineyard said to his steward, Call the labourers, and give them their hire, beginning from the last unto the first. 38 And when they came that were hired about the eleventh hour, they received every man ninepence. But when the first came, they supposed that they should have received more; and they likewise received every man ninepence. 39 And when they had received it, they murmured against the good-man of the house, saying, These last have worked but one hour, and thou hast made them equal to us, who have borne the burden and heat of the day. 40 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for ninepence? Take what is thine, and go thy way: I will give unto this last, even as I gave unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye envious, because I am bountiful? 41 Amen I say unto you, The last shall be first, and the first shall be last: for there be many called, but few chosen. 42 And when the chief priests and Pharisees heard his parables, they perceived that he spake of them. But albeit they longed to lay hands on him, they feared the multitude, because they took him for a prophet. So they watched him, and maliciously sent spies, who should feign themselves just men; so that they might entangle him, and take hold of his words; that so they might deliver him up unto the power and authority of the governor. 43 And they sent out to him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. 44 Tell us therefore, What thinkest thou? Is it lawful to give tribute to Caesar, or not? Shall we give, or shall we not give? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. 45 And they brought unto him a coin. And he said unto them, Whose is this image and inscription? They say unto him, Caesar's. Then said he unto them, Render unto Caesar the things that are Caesar's, and unto God the things that are God's. 46 When they heard these words before the people, they could not take hold of him; and they marvelled at his answer, and held their peace, and left him, and went their way. But they were filled with madness; and communed one with another what they might do to Jesus.

Chapter XXIII

The Sadducees tempt him. The teacher of the law questions him. Parable of the good Samaritan. The woman taken in adultery. A sinner anoints the feet of Jesus. The parable of the creditor. He rebukes Simon. The rage of Judas. The priests conspire to seize Jesus, and Judas agrees to betray him to them.

1 The same day came to him the Sadducees, who say that there is no rising again from the dead; and asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed to his brother. 2 Now there were with us seven brethren: and the first, when he had married a wife, died, and having no issue, left her for his brother: likewise the second also, and the third, unto the seventh: and she was left without issue by any. And last of all the woman died also. In the future life therefore whose wife shall she be of the seven? for they all married her. 3 Jesus answered and said unto them, Ye deceive yourselves, not knowing the scriptures, nor the power of God. The children of this world marry, and are given in marriage: but they who shall be accounted worthy to obtain that world, neither marry, nor are given in marriage; but are as the angels of God in heaven. 4 Now that the dead are raised again, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him. Ye therefore do greatly err. 5 Then certain of the scribes answering said, We know that God spake unto Moses: but as for thee, we know not whence thou art. 6 Then in the audience of all the people, he said unto his disciples, Beware of the scribes, who desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; who devour widows' houses, and for a shew make long prayers: the same shall receive greater condemnation. 7 But when the Pharisees had heard that he had put the Sadducees to silence, they gathered themselves together about Jesus. Then one of them, who was a teacher of the law, having come up, and heard them reasoning, and perceiving also that he had answered them well, asked him a question, tempting him, and saying, Which is the chief ordinance of all? 8 And Jesus answered him, The chief of all the ordinances is, Hear, O Israel: the Lord our God is one Lord. And the other asked him, Master, What shall I do to inherit life everlasting? 9 Jesus said unto him, What is written in the law? how readest thou it? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. Jesus said unto him, Thou hast answered right: this is the first and great commandment. 10 And the second is like unto it, Thou shalt love thy neighbour as thyself: this do, and thou shalt live. On these two commandments hang all the law and the prophets. And the teacher of the law said unto him, Well, master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love our neighbour as ourselves, is more than whole burnt-offerings and sacrifices, 11 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. But he, willing further to justify himself, said unto Jesus, Who is my neighbour? 12 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half-dead. 13 And by chance a certain priest came down that way: and when he saw him, he passed by on the other side. In like manner a Levite also, when he reached the place, came and looked on him, and passed by on the other side. 14 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on

his own beast, and brought him to an inn, and took care of him. 15 And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. 16 Which now of these three, thinkest thou, was neighbour unto him that fell among thieves? And the teacher of the law said, He that shewed mercy on him. Then said Jesus unto him, Go and do thou likewise. 17 And when he had said these things, all his adversaries were ashamed; and all the people rejoiced: but Jesus left them, and went out of the city into Bethany, and lodged there. And in the daytime he was teaching near the temple; and at night he went out, and abode in the mount which is called the mountain of Olives. 18 And early in the morning he came again into the temple, and the people flocked to him; and he sat down, and taught them. And the scribes and Pharisees brought to him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. 19 Now Moses in the law, commanded us that such should be stoned: but what sayest thou? This they said, tempting him, that they might have wherewithal to accuse him. 20 But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first throw a stone at her. And again he stooped down, and wrote on the ground. 21 And they who heard it, being convicted by their own consciences, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. 22 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, sir. And Jesus said unto her, Neither do I condemn thee: go and sin no more. 23 And one of the Pharisees asked Jesus to eat with him. And he went into the Pharisee's house, and sat down to meat. And behold, a woman in the city, who was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of spikenard ointment, and stood at his feet behind him weeping, and began to water his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment: and the house was filled with the perfume. 24 Now when the Pharisee who had invited him saw it, he spake within himself, saying, This man, if he were a prophet, would have known what manner of woman this is who toucheth him: for she is a sinner. 25 And Jesus answering said unto him, Simon, I have somewhat to say to thee. And he said, Master, say on. And Jesus said, There was a certain creditor who had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he freely forgave them both. Tell me therefore, which of them will love him most? 26 Simon answered and said, I suppose that he to whom he forgave most. And Jesus said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. 27 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins be forgiven. 28 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins? who can forgive sin but the one God? And Jesus said to the woman, Thy faith hath saved thee; go in peace. 29 And there were some who had indignation within themselves; and Judas said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor. This he said, not that he cared for the poor; but because he was a thief, and had the bag, and used to steal what was put therein. And he murmured aloud against her. 30 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always; and whensoever ye will,

ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Amen I say unto you, Wheresoever the gospel of Jesus shall be preached throughout the whole world, this also, that she hath done, shall be spoken of for a memorial of her. 31 After two days was the feast of the passover and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. 32 Then Judas Iscariot went unto the priests to betray him: and he said, What will you give me, and I will deliver him unto you? And when they heard it, they were glad; and they covenanted with him for thirty pieces of silver. And from that time forth he was seeking an opportunity to betray him unto them in the absence of the people.

Chapter XXIV

Jesus announces the signs of the end. A warning against false prophets. The sudden coming of the end of all things. The exhortation of Jesus to all the faithful. Parable of the ten virgins.

1 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? 2 And he sent forth two of his disciples, and said unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good-man of the house, The master said, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper chamber furnished and prepared: there make ready for us. 3 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. 4 And as he sat upon the mountain of Olives over against the temple, Simon and James and John and Andrew asked him privately, Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled? 5 And Jesus answering them, began to say, Take ye heed that no man deceive you: for many shall come in my name, saying, I am the Christ; and shall mislead many. And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; for the end shall not be then. 6 Nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines, and troubles, and pestilences, and fearful sights, and great signs shall there be from heaven. These things are but the beginnings of sorrows. 7 But take ye heed to yourselves: for before all, they shall lay their hands on you, and persecute you, delivering you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my name's sake, for a testimony against them. 8 But when they shall lead you, and deliver you up, take no anxious thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye who speak, but the Holy Spirit. For the Holy Spirit will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor to resist.

9 My thoughts are not your thoughts,—neither are your ways my ways, saith the Lord. And as the heavens are higher than the earth,

So are my ways higher than your ways,—and my thoughts higher than your thoughts.

10 For as the rain cometh down, and the snow from heaven,—and returneth not thither, But watereth the earth,—and maketh it bring forth and bud.

That it may give seed to the sower, and bread to the eater:

So shall my word be that goeth forth out of my mouth:

It shall not return unto me void,—but it shall accomplish that which I please,

And it shall prosper in the thing whereunto I sent it.

Isaiah lv, 8—11.

11 And the glad tidings of the kingdom of God shall be preached in all this world. In your patience therefore possess ye your souls. There shall not an hair of your head perish. 12 For as the new heavens and the new earth, which I will make, Shall remain before me, saith the Lord, So shall your seed and your name remain.

Isaiah lxvi, 22.

13 But take heed to yourselves before these days come, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day rush upon

you unawares. For as a snare shall it come on all that dwell on the face of the earth. 14 Watch ye therefore, and pray always, that ye may be accounted worthy to escape the things that shall come to pass, and to stand before the son of man. Many false prophets likewise shall appear, and shall deceive many. And because iniquity shall abound, the love of many of my disciples shall wax cold. But he who shall endure unto the end, the same shall be saved.

15 And when ye see this, your heart shall rejoice,
— and your bones shall flourish like the green herb:
And the hand of the Lord shall be known to his servants,
And his indignation against his enemies.
For, behold, the Lord will come with fire,—and with his chariots, like a whirlwind.
To render his anger with fury,—and his rebuke with flames of fire.
For by fire and by his sword will the Lord plead with all flesh:
And the slain of the Lord shall be many.

Isaiah lxvi, 14—16.

16 But when ye shall see the abomination of desolation standing in the holy places, flee ye into the mountains: and let him that is on the house-top not go down into the house, neither enter therein to take any thing out of his house: and let him that is in the field not turn back again to take up his garment: for these be the days of punishment. 17 And in those days shall be affliction, such as was not from the beginning unto this time. But alas for them that are with child, and for them that give suck! for there shall be great distress in the land, and wrath upon every people. And they shall fall by the edge of the sword, and shall be led away captive: and Jerusalem shall be trodden down.

18 Behold, the Lord God will come with might, And his arm shall rule for him:
Behold, his reward is with him,—and the recompense before him.
He shall feed his flocks like a shepherd:—he shall gather the lambs with his arm,
And carry them in his bosom,—and shall gently lead those that are with young.

Isaiah xl, 10, 11.

19 Then if any man shall say unto you, Lo, here is the Christ; or, there; believe it not: for there shall arise false Christs and false prophets, and they shall propose great signs and wonders; insomuch that, if it were possible, they shall deceive the very children of heaven. 20 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the East, and shineth even unto the West; so shall the coming of the son of man be. But take ye heed: behold, I have foretold you all things.

21 In that day shall men cast their idols of silver, and their idols of gold,
Which they made for themselves to worship,—to the moles and to the bats;
To go into the clefts of the rocks,
For fear of the Lord, and of his glorious majesty,
When he ariseth to shake terribly the earth.

Isaiah ii, 20, 21.

22 There shall be signs in the sun, and in the moon; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. 23 Men's hearts shall fail them for fear and expectation of those things which are coming on the earth. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting

contempt. 24 And they that be wise shall shine as the brightness of the firmament; and they that turn many unto righteousness as the stars for ever and ever. Then look ye up, and lift your heads; for your redemption draweth nigh. 25 Then also shall appear the sign of the son of man in heaven: and then shall all the tribes of the earth mourn; and they shall see the son of man coming in the clouds of heaven with power and great glory. And he shall send his envoys with a great sound of a trumpet, and they shall gather together his disciples from the four winds, from one end of heaven to the other.

26 And the Lord shall cause his glorious voice to be heard.
And shall shew the lighting down of his arm,
With the indignation of his anger, and the flame of a devouring fire,
With a flood, and tempest, and hailstones.

Isaiah xxx, 30.

27 Now learn ye a parable from the trees: take the vine for an example. First it sheds its leaves; then it buds; after that it spreads its leaves; then it flowers; then come the sour grapes; and after them follows the ripe fruit. Ye see how in a little time the fruit of the vine comes to maturity. 28 And a parable also from the fig-tree; when his branch is yet tender, and putteth forth its leaves, ye know that summer is nigh. 29 And a parable also from the birds of heaven; for wheresoever the carcase is, there will the eagles be gathered together. So likewise ye, when ye shall see all these things, know that the time is near, yea, as it were even at the doors. But of the very day and hour knoweth no man, no, not even the Messengers of heaven, but the Father only. Amen I say unto you, Heaven and earth shall pass away: but these my words shall not pass away. 30 Take ye heed, watch and pray: for the son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore in like manner: for ye know not when the master of the house cometh; whether it be at evening, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. 31 Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. 32 They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. 33 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins rose, and trimmed their lamps. And the foolish said to the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 34 And while they were gone to buy, the bridegroom came; and they that were ready went in with him to the marriage-supper: and the door was shut. 35 Afterwards came the other virgins also, saying, Lord, Lord, open thou to us. But he answered and said, Verily I say unto you, I know you not. 36 Watch therefore, for ye know not either the day or the hour wherein the son of man cometh. And what I say unto you I say also unto every one, Watch.

Chapter XXV

The same subject continued. Parable of the watchful, the wicked, and the slothful servant. The glorious coming of God, and the judgment on the sheep and goats. Parable of the unjust steward. Jesus invokes God to bless his religion.

1 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage: they bought, they sold, they planted, they builded; and knew not, until the flood came and destroyed them all: even so shall it be in that day. 2 In that day he who shall be on the house-top, and his merchandise in the house, let him not come down to take it away: and he that is in the fields, let him not return back: for whosoever shall then seek to save his life shall lose it; and whosoever shall then lose his life shall preserve it. 3 In that night I tell you that there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other shall be left. Two men shall be in the field; the one shall be taken, and the other shall be left. 4 But fear not ye, O little flock; for it is your Father's good pleasure to give you the kingdom. Sell what ye have, and give alms; provide yourselves with bags which wax not old; a treasure in the heavens that faileth not; where no thief approacheth, nor moth corrupteth. For where your treasure is, there will your heart be also. 5 Let your loins be girded about, and your lamps burning; and yourselves like men who are looking for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately. 6 Blessed are those servants, whom their master when he cometh shall find watching: amen I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth, and will himself serve them. 7 And if he shall come in the second watch, or come in the third watch, and find them doing thus, blessed shall those servants be. 8 And this know, that if the good-man of the house had known at what hour the thief would come, he would have watched, and would not have suffered his house to be broken through. Be ye therefore ready also: for the son of man cometh at an hour when ye think not. 9 Who then is that faithful and wise steward, whom his lord shall place over his household, to give them their portion of meat in due season? 10 Blessed is that servant, whom his lord when he cometh shall find doing. In truth I say unto you, that he will make him ruler over all that he hath. 11 But if that servant be wicked, and say in his heart, My master is long in coming; and shall begin to beat the men-servants and maid-servants, and to eat and drink and be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers: there shall be weeping and gnashing of the teeth. 12 And that servant who knew his lord's will, and prepared not himself, nor did according to his will, shall be beaten with many stripes. But he who knew it not, and did commit things worthy of stripes, shall be beaten with few stripes. 13 For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. 14 Then shall the Lord of heaven come, in his glory, and all the holy Messengers of God with him. Then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on the right hand, but the goats on the left. 15 Then shall the king say to them on the right hand, Come, ye blessed, inherit the kingdom prepared for you from the foundation of the world. 16 For I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye lodged me: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 17 Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee drink? when

saw we thee a stranger, and lodged thee? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? 18 And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my children, ye have done it unto me. 19 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire: for I was hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye lodged me not: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 20 Then shall they also answer him, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 21 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into everlasting life. 22 And he said also to his disciples, There was a certain rich man who had a steward; and the same was accused to him that he had wasted his goods. 23 And he called him, and said to him, How is it that I hear of thee? give an account of thy stewardship; for thou canst be no longer steward. 24 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, men may receive me into their houses. 25 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said to him, Receive back thy bill, and sit down quickly, and write fifty. 26 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Receive back thy bill, and write fourscore. 27 And the master of the unjust steward commended him, because he had done cunningly: for the children of this world are in their generation wiser than the children of light. 28 But do I say unto you, Make to yourselves friends of the mammon of unrighteousness even as this man did; that, when ye fail, they may receive you into everlasting habitations? Nay: but I say, Do otherwise. 29 For he who is faithful in that which is least is faithful also in much: and he who is unjust in the least is unjust also in much. 30 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with the glory which I had with thee before the world was. 31 I have manifested thy name unto the men of the world: thine they were, and thine they may be, if they shall have kept thy word. I have taught them the way of everlasting life; that they may know thee to be the only true God, and me to be thy Messenger to man. Now they know that all things whatsoever are of thee. 32 For I have given them the words which thou gavest me, and they have received them; and have known surely that I came out from thee, and they have believed that thou didst send me. 33 I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. 34 And now I am no longer in the world; but these are in the world, and I shall go to thee. Holy Father, keep thou faithful through thine own name those whom thou hast given me, that they may be one, as we are. 35 While I was with them in the world, I kept them in thy name: those whom thou gavest me I have faithfully kept; and none of them is lost, but the son of perdition. And now I go to thee, but before I do, I speak these things unto the world, that their joy may be fulfilled in perfect knowledge. 36 I have given them thy word, and the world hateth them, because they are not of the world; even as I, their master, am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil. Grant also that they become not of this world, even as I am not of this world. 37 Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also may be sanctified through the truth. 38 Neither pray I for these alone, but for those also who shall believe in me through their words; that all may be one. 39

And the knowledge which thou gavest me I have given them; and the doctrine with which thou didst fill me, with that also have I laboured to fill them; that they may be made perfect in the One, and that the world may know that I have loved them, even as thou hast loved me. 40 Father, I desire also, that they whom thou hast given me may be with me where I shall be; that they may behold the glory which thou didst give them before the foundation of the world.

Chapter XXVI

Promises a successor, the Periclyte or Illustrious, (Ahmed,) as foretold by the Hebrew priest Haggai. The likeness of Jesus to the vine. He exhorts them to love one another: and bids his apostles farewell. Encourages them yet more with the promise of a successor.

1 These things have I spoken unto you, that ye should have peace, and should be encouraged unto the end; that my joy in you might remain, and that your joy might be full. 2 They will put you by force out of the synagogues: yea, the time cometh, when whosoever kill-eth you will think that he offers sacrifice to God. And these things will they do, because they have not known the Father, nor me. But when the time shall come, remember ye that I foretold you of them, and that I said them not at the beginning. 3 Now I go my way to him who sent me; and none of you asketh me, Whither goest thou? But because I have spoken these things, sorrow hath filled your hearts. 4 Nevertheless this truth I tell you, Now is the time when I must go away: and after I have gone, the Shining One will come to you. And when he is come, he will reprove the world of sin, and of unrighteousness. 5 Many things had I yet to say unto you, but ye cannot bear them now. Howbeit when *he* is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 6 He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath revealed are mine: therefore said I, that he shall take of mine, and shall shew it unto you. A little while, and ye shall not see me: and again, a little while, and ye shall see me. 7 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me? we cannot tell what he meaneth. 8 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of what I said, A little while, and ye shall see me: and yet a little while, and ye shall not see me? 9 Amen, amen, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into gladness. 10 A woman when she is in travail hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. 11 Even so ye now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man shall take away from you. And in that day ye shall want nothing. Amen, amen, I say unto you, Whatsoever ye shall now ask the Father in my name, he will give it unto you. 12 Hitherto have ye asked nothing in my name: ask now, and ye shall receive. 13 These things have I spoken unto you in dark speeches: but the time cometh when ye shall no more be spoken to in dark speeches, but all things shall be plainly shewn you of the Father: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. 14 I came forth from the Father, and am come into the world: again, I leave the world, and return to the Father. I ascend unto my Father, and to your Father; to my God, and to your God. 15 His disciples said unto him, Lo, now speakest thou plainly, and speakest no dark speech. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou earnest forth from God. 16 Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, the hour is even now come, when ye shall be scattered, every man to his own home, and shall leave me alone: and yet I shall not be alone, because the Father shall be with me. In the world ye shall have tribulation: but be of good cheer; I have overcome the world: so also shall ye overcome the world. 17 I am the true vine, and my Father is the husbandman. Every branch in me which beareth not fruit he taketh away: and every branch that beareth fruit, he pruneth it, that it may bring forth more fruit. 18 Ye are now clean through the word which I have declared unto you. Abide ye in me, and I will abide in you. As the branch

cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 19 I am the vine, ye are the branches: he that abideth in me, while I abide in him, the same bringeth forth much fruit: but severed from me ye can do nothing. If a man abide not in me, he shall be cast forth as a severed branch, and shall wither; and men shall gather in all such branches, and cast them into the fire, and they shall be burned. 20 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is the Lord of heaven glorified, that ye bear much fruit; so shall ye be my disciples. 21 As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 22 All this do I inculcate upon you, that ye may love one another, even as I have loved you. 23 Greater love hath no man than this, that he lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. 24 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I call you friends; for all things that I have heard of the Father I have made known unto you. 25 Ye have not chosen me, but I have chosen you, and appointed you, that ye should go and bring forth fruit, and that your fruit should remain. 26 If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. 27 Remember what I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have watched my words, they will watch yours also. And all these things will they do unto you for my name's sake, because they know not him who sent me. 28 If I had not come and spoken unto them, they would not have had sin: but now they have no cloak for their sin. He who hateth me hateth my Father also. 29 But when the Illustrious One comes out from the Father, he indeed shall testify of me. 30 Let not your heart be troubled: believe ye in God; believe ye also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And after I have gone and prepared a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way also do ye know. 31 Thomas said unto him, Master, we know not whither thou goest; and how can we know the way? 32 Jesus said unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye would have known my Father also: but from henceforth ye shall both know him and see him. 33 Philip said unto him, Master, shew us the Father, and it shall suffice. Jesus said unto him, Have I been so long time with you, and yet hast thou not known, Philip? Amen I say unto you, He who hath seen me hath seen the Father; and why sayest thou then, Shew us the Father? 34 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father who dwelleth in me, he speaketh them. Believe ye me that I am in the Father, and that the Father is in me: or else believe me for the very words' sake. 35 Amen, amen, I say unto you, He who believeth in me, the works that I do shall he do also; yea, and even greater works than these shall he do. If ye love me, keep my commandments: if ye love me, love one another, I will not leave you orphans: I myself will come to you. 36 In that day ye shall know that I am in my Father, and ye in me, and I in you. He who hath my commandments, and keepeth them, he it is who loveth me: and he who loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. 37 Thaddaeus said unto him, Master, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. 38 He who loveth me not keepeth not my words: and yet the word which ye hear is not mine, but the Father's who sent me. These things have I spoken unto you, being yet present with you. But the Comforter, the Desire of all nations, who is from the Holy Spirit, and whom the Father will send, he will teach you all things, and bring

all things to your remembrance, whatsoever I have said unto you. 39 Peace I leave with you, my peace I give unto you. Let not your hearts be troubled, neither let them be afraid. Ye have heard how I said unto you, I *go* away, and will come again. If ye loved me, ye would rejoice, because I said, I go unto the Father. 40 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. Arise, and let us go hence.

Chapter XXVII

The last supper: he announces that he is betrayed, and establishes the love-feast, washes the feet of the twelve, by a sign he manifests his betrayer. Jesus breathes on the apostles, they go into the mount of Olives. Jesus predicts that Simon shall deny him before the trumpet of the third watch. By two swords are prefigured Ahmed and Chengiz Khan, the successors of Jesus.

1 And when the hour was come that he should depart out of this world unto the Father, having loved his own who were in this world, he loved them to the end. And he placed himself at table, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until all shall be fulfilled in the kingdom of God. 2 And while they wondered every one, Jesus said to his disciples, Let these sayings sink down into your ears: for the son of man shall be delivered into the hands of men. But they understood not this speech, and they feared to ask him. 3 Jesus said unto them, One of you that eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve, who dippeth with me in the dish. 4 The son of man indeed goeth, as it is written of him: but woe to that man by whom the son of man shall be betrayed! it had been good for that man if he had never been born. 5 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This do in remembrance of me. 6 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: this do in remembrance of me. Amen I say unto you, I shall never again drink of the fruit of the vine, until that day when I shall drink it new with you in the kingdom of the Father. 7 Then Jesus arose from supper, and laid aside his garments, and took a towel, and girded himself. And after that he poured water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 8 Then came he to Simon: and Simon said unto him, Master, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Simon said unto him, Thou shalt never wash my feet. 9 Jesus answered him, If I wash thee not, thou hast no part with me. Simon submitted, saying, Master, not my feet only, but also my hands and my head. Jesus said to him, As he who hath bathed himself needeth only to wash his feet, because he is clean all over; so are ye clean, but not all. 10 So after he had washed their feet, and had taken his upper garments, and had again placed himself at table, he said unto them, Know ye what I have done to you? 11 Ye call me teacher and master: and ye say well; for so I am. If I then, your master and teacher, have washed your feet . ye also ought to wash one another's feet. For I have given you an example, that ye also may do as I have done to you. 12 Amen, amen, I say unto you, The servant is not greater than his master; neither is the Messenger greater than him who sent him. If ye know these things, happy are ye if ye do them. 13 I speak not of you all: I know whom I have chosen: but so is the scripture fulfilled,

He who eateth bread with me,
Hath lifted up his heel against me.

Psalms xli, 9.

14 Amen, amen, I say unto you, He who receiveth whomsoever I send receiveth me; and he who receiveth me receiveth him who sent me. 15 When Jesus had thus said, he was troubled in spirit, and he testified and said, Amen, amen, I say unto you, that one of you shall betray me. 16 Then the disciples looked one on another, doubting of whom he spake. Now there was

leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon therefore nodded to him, that he should ask who it might be of whom Jesus spake. 17 He then who leaned on Jesus' breast said privately to him, Master, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot. 18 Then said Jesus unto him, What thou doest, do quickly. Now no man at the table knew with what intent he spake this unto him. 19 For some of them thought, because Judas had the bag, that Jesus had intimated to him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then immediately went out: and it was night. 20 But when he was gone out, Jesus said, Now is the son of man betrayed, and God is betrayed in him. Little children, yet for a short while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say it unto you. 21 A new commandment also I give unto you, that ye love one another; as I have loved you, it is my will that ye also love one another. By this shall all men know that ye are my disciples. 22 Then said Jesus to them again, Peace be unto you: as the Father hath sent me, even so I send you: and, lo, I am with you always, even unto the end of the world. Amen. 23 And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Spirit. All power is given unto me from heaven over earth: go ye therefore, and teach all nations. 24 And he said unto them,

My spirit that is upon you,—and my words which I have put into your mouth,
Shall not depart out of your mouth,—nor out of the mouth of your seed,
Nor out of the mouth of your seed's seed, saith the
Lord,—from henceforth and for ever,

Isaiah lix, 21.

25 And when they had sung an hymn, they went out toward the mount of Olives. Then said Jesus unto them, All ye shall offend because of me this night: for it is written,

I will smite the shepherd, and the sheep of the flock shall be scattered abroad,

Zechariah xiii, 7.

26 Simon answered and said unto him, Though all shall offend because of thee, yet will I never give offence. And Jesus answering said unto them, Truly the son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! 27 Simon said unto him, Master, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow afterwards. Simon said unto him, Master, why cannot I follow thee now? 28 And our master said, Simon, Simon, behold, Satan hath desired to have thee, that he may sift thee like wheat: but I have prayed for thee, that thy faith fail not utterly: and when thou art returned, strengthen thou thy brethren. 29 And Simon said unto him, Master, I am ready to go with thee, both into prison, and unto death. I will lay down my life for thy sake. 30 Jesus answered him, Wilt thou lay down thy life for my sake? Amen, amen, I say unto thee, The cock shall not crow, till thou hast denied me thrice. Simon said unto him, Though I should even die with thee, yet will I not deny thee, O my master. Likewise also said all the disciples. 31 And Jesus said, I tell thee, Simon, The cock shall not crow this day, before that thou shalt deny that thou knowest me. 32 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he who hath a purse, let him take it, and likewise his scrip: and he who hath no sword, let him sell his clothes, and buy one: for the things concerning me will soon have an end. 33 And they said, Master, behold, here are two swords. And he said unto them, They are enough.

Chapter XXVIII

The garden of Gethsemane his agony therein. Judas betrays him. Jesus rebukes Simon for using the sword. Jesus is led bound to Caiaphas, is questioned, and adjudged worthy of death.

1 When Jesus had spoken these words, he passed with his disciples over the brook Cedron, into the mount of Olives, where was a garden called Gethsemane, into which he and his disciples entered. 2 And Judas also, who betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. 3 And when he was at the place, he said unto them, Pray that ye come not into trial. And he commanded his disciples thus, Sit ye here, while I go and pray yonder. And he took with him Simon and the two sons of Zebedee, and began to be sorrowful and full of anguish. 4 Then said Jesus unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he withdrew from them about a stone's cast, and kneeled down, and fell on his face, and prayed with unusual earnestness, saying, Now is my soul troubled; and what shall I say? 5 Father, save me from this hour: nevertheless unto this end and for thy cause came I into the world. O my Father, glorify thy name in the strength of thy servant. And again he said, Abba, O my Father, as all things are possible unto thee, if it be possible, let this cup be removed away from me: nevertheless not as I will, but as thou wilt. 6 And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping; and he said, Simon, art thou asleep? couldst thou not keep awake with me so short a time as this? rise and pray, that ye come not into trial: could ye not watch with me one hour? The spirit indeed is willing, but the flesh is weak. 7 He went away again a second time, and prayed, saying, O my Father, if this cup may not be removed away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy, neither wist they what to answer him. 8 And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and said unto them, Sleep on now, and take your rest: behold, the hour draweth near, and the son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he who betrayeth me is at hand. 9 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves and lanterns and torches, from the chief priests the scribes and elders. 10 Now he who betrayed him had given them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast. 11 And Jesus went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus said unto them, I am he. As soon as he had said unto them, I am he, they went backward. 12 And when they who were about him saw what would follow, they said unto him, Master, shall we smite with the sword? But he answered saying, Smite not: so that it was fulfilled, which was spoken by Isaias the prophet,

13 Behold my servant, whom I uphold;—mine elect, in whom my soul delighteth;
I have put my spirit upon him:—he shall bring forth judgment to the nations.
He shall not cry, nor raise his voice,—nor cause it to be heard in the streets.
A bruised reed shall he not break,
And a smoking flax shall he not quench:
He shall bring forth judgment unto truth.
He shall not fail nor be discouraged,
Till he hath established justice on the earth:—and the isles shall be obedient to his law.

Isaiah xlii, 1—4.

14 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way. 15 Then Judas coming up, said, Hail master! and fondly kissed him. And Jesus said unto him, Friend, wherefore art thou come here? betrayest thou the son of man with a kiss? 16 Then the band and the captain of the officers of the Jews came and laid hands on Jesus, and took him. Then Simon having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. 17 Then said Jesus unto him, Simon, put up thy sword into the sheath: for all they who take the sword shall perish by the sword. 18 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? the cup which my Father hath given me, shall I not drink it? 19 And a certain young man, having a linen cloth cast about his naked body was there, who had followed him; and the band of Jews laid hold on him: and the young man left the linen cloth, and fled from them naked. Then also all the disciples forsook him, and fled. 20 In that hour said Jesus to the multitude, Are ye come out as against a thief with swords and staves to take me? I sat daily with you teaching in the temple, and ye laid no hold on me: but this is your hour, and the power of darkness. 21 Then the band bound Jesus, and led him away to Annas first; for he was father-in-law to Caiaphas, who was high-priest that same year. 22 Now Caiaphas was he who had given counsel to the Jews, that it was expedient that one man should die for the sins of the people. Wherefore Annas sent the master bound unto Caiaphas: and with him were assembled all the chief priests and the elders and the scribes, Gamaliel, and Dathan, and Levi, and Nephtalim. 23 The high-priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogues, and in the temple, whither all the Jews resort; and in secret have I said nothing. Why askest thou me? ask those who heard me, what I have said unto them: behold, they know what I said. 24 And when he had thus spoken, one of the officers who stood by struck Jesus with the palm of his hand, saying, Answerest thou the high-priest so? 25 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Then the high-priest and all the priests of the council were seeking for false witness against Jesus to put him to death; and found none. 26 For many bare false witness against him, but their testimony agreed not together. And there arose certain, and bare false witness against him, saying, This fellow said, I am able to destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their fitnesses agree together. 27 Then the high-priest arose, and said unto him, Answerest thou nothing? what is it which these testify against thee? But Jesus held his peace. And the high-priest spake again, and said unto him, I require thee to swear by the living God, and to tell us whether thou be the Christ, the son of God. 28 Jesus said unto him, Thou hast said it: moreover I say unto you, Hereafter shall ye see the son of man sitting on the right hand of power, and coming in the clouds of heaven. 29 Then said they all, Art thou then the son of God? And he said, Say ye not that I am? Then the high-priest rent his garments, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? 30 They answered and said, What need we any further witness? for we ourselves have heard from his own mouth: he is guilty of death. And they all condemned him. 31 Then did they spit in his face, and when they had blindfolded him, they buffeted him; and others smote him with the palms of their hands, saying, Who smote thee, prophet? And many other things blasphemously spake they against him.

Chapter XXIX

Simon denies Jesus three times, and the trumpet sounds. The priests deliver Jesus to Pilate, who questions him, and sends him to Herod, by whom he is mocked, and returned to Pilate. The Jews demand that he shall be crucified. Pilate endeavours to appease them.

1 Now it came to pass, that Simon had followed Jesus, and so did another disciple: that disciple was known unto the high-priest; and went in with Jesus into the palace of the high-priest. 2 But Simon stood at the door without. Then went out that other disciple, who was known to the high-priest, and spake to her who kept the door, and brought in Simon; and he sat with the servants, and warmed himself at the fire. 3 When the damsel who kept the door saw him warming himself, she looked earnestly upon Simon, and said, Art not thou also one of this man's disciples? He said, I do not know him. 4 And after a little while, another of the servants of the high-priest, being his kinsman whose ear Simon had cut off, said, Thou also art one of them: did I not see thee in the garden with him? Simon then denied again, and answered, Man, I am not. 5 And about the space of one hour after, another confidently affirmed, saying, Of a truth, this fellow also was with him: for he is a Galilean, and his speech agreeth thereunto. Then Simon began to curse and to swear, saying, Man, I understand not what thou sayest. And immediately, while he yet spake, the cock crew. 6 And Jesus turned, and looked upon Simon. And Simon remembered the words of Jesus, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And covering up his face, he went out, and wept bitterly. 7 And as soon as it was day, the elders of the people and the chief priests and the scribes came again together, and led him into their council, saying again, Art thou the Christ, the son of the Blessed? tell us. 8 And he said unto them, If I tell you, ye will not believe; and if I also question you, ye will not answer me, nor let me go. Then took they counsel together, and they led Jesus from Caiaphas unto the hall of judgment; and delivered him to Pontius Pilate the governor; and accused him of many things: but he answered nothing. 9 And it was early; and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover. Pilate therefore went out unto them, and said, What accusation bring ye against this man? 10 They answered and said unto him, If he were not a malefactor, we should not have delivered him unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. 11 The Jews said unto him, It is not lawful for us to put any man to death. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ a king. 12 Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the king of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? 13 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but my kingdom indeed is not from hence. 14 Pilate said unto him, Thou art a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I might bear witness to the truth. Every one that is of the truth heareth my voice. Pilate said unto him, What is truth? Jesus answered him, Truth is of heaven. Pilate said, Then it is not of earth; neither is it on earth? 15 And when he had said this, he went out again to the Jews, and said unto them, I find in this man no fault at all: what will it profit ye to shed innocent blood? But ye have a custom that I should release to you one at the passover: will ye therefore that I release unto you the king of the Jews? 16 And they became more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. 17 When Pilate heard of

Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who himself also was in Jerusalem at that time. 18 But when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned him in many words; but he answered him nothing. 19 And the chief priests and scribes stood up and vehemently accused him. And Herod with his men of war despised him, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And on the same day Pilate and Herod were made friends together: for before they had been at enmity between themselves. 20 And Pilate, when he had called together the chief priests and rulers of the people, said unto them, Ye have brought this man unto me, as one who perverts the people: and, behold, I, having examined him before you, have found not any fault in this man, touching those things wherewith ye accuse him: no, nor yet Herod: for he sent him back to us; and, lo, nothing worthy of death hath been done by him. I will therefore chastise him, and release him. (For it was usual that one should be released unto them at the feast.) 21 And the Jews murmured among themselves: but others crying aloud desired him to do as it had been the custom. And others said, If any man blasphemeth against Cesar, thou killest him: but this man hath blasphemed against God; how sayest thou then that he is not worthy of death? dost thou desire that he should be king, and not Cesar? 22 Then said Pilate unto Jesus, Hearest thou not how many things they witness against thee? And he answered him never a word; insomuch that the governor marvelled greatly. 23 And they had then a notable prisoner, called Jesus the son of Abbas: who for a certain sedition made in the city, and for murder, had been cast into prison. 24 Pilate therefore said unto the Jews, Whom will ye that I release unto you? Jesus the son of Abbas, or Jesus who is called the Christ? for he knew that for envy they had delivered him: 25 And even while he was sitting on the judgment-seat, his wife had sent to him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. 26 But the chief priests and elders persuaded the multitude that they should ask for the son of Abbas, and destroy Jesus. When therefore the governor said unto them, Which of the two shall I deliver unto you? the Jews cried out all at once, saying, Away with this man, and release unto us the son of Abbas! 27 Pilate said unto them, What shall I do then with Jesus who is called the Christ? They all say unto him, Let him be crucified! let him be crucified! 28 And the governor said unto them a third time, Why, what evil hath he done? I have found no cause of death in him. Therefore I will but chastise him, and let him go. But they cried out the more, saying, Let him be crucified! let him be crucified!

Chapter XXX

Jesus is scourged, crowned with thorns, and mocked. Barabbas is released, and Jesus is delivered to the priests to be crucified. Judas hangs himself. Jesus is crucified between two thieves. His death. Joseph of Arimathea buries Jesus.

1 Then Pilate took Jesus, and scourged him. And the soldiers of the governor led Jesus into the common hall, called Praetorium; and gathered upon him the whole band. And they platted a crown of thorns, and put it on his head; and they clothed him with a purple robe; and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews! And they smote him with their hands; and they spit upon him; and took the reed, and struck him on the head with it. 2 Pilate went forth again, and said unto the Jews, Behold, I bring him forth to you, that ye may know that I find no fault in him. 3 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate said unto them, Behold the man I When the chief priests and officers saw him, they cried out, saying, Crucify him! crucify him! 4 Pilate said unto them, Take ye him, 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 declared himself the son of God. 5 When Pilate heard that saying, he was the more afraid; and he went again into the judgment-hall, and said unto Jesus, Whence art thou? But Jesus gave him no answer. 6 Then said Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power also to release thee? 7 Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: for this reason he who delivered me unto thee hath the greater sin. And from thenceforth Pilate wished to release him. 8 But the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king, speaketh against Cesar. 9 When Pilate heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And he said unto the Jews, Behold your king I 10 But they cried out, Away with him! away with him! crucify him! Pilate said unto them, Shall I crucify your king? The chief priests answered, We have no king but Cesar. ii When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. 12 Then answered all the people and said, His blood be on us, and on our children. And they were urgent with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. 13 And he released unto them him who for sedition and murder was cast into prison, even as they had requested; but he delivered Jesus to their will. 14 And they bowed the knee before him, and mocked him, saying, Hail, king of the Jews! And they spit upon him, and took the reed, and smote him on the head, and bowing their knees worshipped him. 15 And after they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found coming out of the country-parts a man of Cyrene, Simon by name, the father of Alexander and Rufus: him they compelled to bear his cross. 16 Then Judas, who had betrayed him, when he saw that Jesus was condemned, repented, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed innocent blood. 17 And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. 18 And the chief priests took the silver pieces, and said, It is not lawful to put them into the treasury, because it is the price of blood. 19 So they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field is called, The field of blood, unto this day. 20 And after Jesus there followed a great company of people,

and of women, who also bewailed and lamented him. 21 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 22 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. And thou, Jerusalem, O Jerusalem, that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her brood under her wing: but ye would not! 23 And there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary, they gave him to drink vinegar mingled with gall: but he received it not. 24 There they crucified him, and the malefactors, one on the right hand, and the other on the left. And they that passed by reviled him, wagging their heads, and saying, Ah! thou who destroyest the temple, and buildest it in three days, save thyself. If thou be the son of God, come down from the cross. 25 In like manner also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the Christ, the king of Israel, let him now come down from the cross, and we will believe in him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the son of God. 26 The thieves also, who were crucified with him, cast the same in his teeth. And the soldiers mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, save thyself. 27 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be the Christ, the chosen of God. 28 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. 29 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. 30 Then said the chief priests of the Jews 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. 31 And one of the malefactors who were hanged railed on him, saying, If thou be the Christ, save thyself and us. 32 But the other answering rebuked him, saying, Dost not thou fear God, seeing that thou art in the same condemnation? and we indeed justly; for we receive due reward for our deeds: but this man hath done nothing amiss. And he said unto Jesus, Master, remember me when thou comest into thy kingdom. 33 Now there stood by the cross of Jesus his mother, and his mother's sister; Mary the wife of Clopas; and Mary Magdalene. When Jesus therefore saw his mother, and the disciple whom he loved, standing by, he said unto his mother, Woman, behold thy son! Then said he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. 34 And at the ninth hour Jesus cried with a loud voice, saying, Ali, Ali, Lama ozebetani! which is, being interpreted, My God, my God, thy Lama is forsaken! 35 And some of those who stood by, when they heard it, said, Behold, he calleth on Elias. And Jesus said, I thirst: and one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Forbear ye, and see whether Elias will come and take him down. 36 And Jesus having tasted the vinegar cried with a loud voice, It is finished; all is finished; Father, into thine hands I commend my spirit! and having said this, bowed his head, and gave up the ghost. 37 Now when the centurion saw what had passed, he glorified God, saying, Certainly this was a righteous man. And all the people who had come together at that sight, and all his acquaintances, and the women that followed him from Galilee, stood afar off, beholding the things which were done; and smote their breasts, saying, Alas for us, and for our little ones! for these deeds have come to pass, because of our sins: now is the desolation of Jerusalem at hand. 38 Then the Jews, that the body should not remain on the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. 39 Then came the soldiers, and brake 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 dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. 40 And now when night was come, behold, a man named Joseph, a counsellor, a good man, and a just, who Was of Arimathea: this man, having taken courage, went unto Pilate, and begged the body of Jesus. 41 And Pilate, marvelled if he were already dead: and calling to him the centurion, he asked whether Jesus had been any while dead. And when he knew it from the centurion, he gave the body to Joseph. 42 And there came also Nicodemus, who at the first had come to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen cloths with the spices, as the manner of the Jews is to embalm. 43 And in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was man never yet laid. There laid they Jesus.

THE END

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