

The Appearance to the Eleven.

- 14 At last, He was manifested to the eleven themselves, as they were seated together at a meal; and He reproached them with their unbelief and hard-heartedness, because they did not believe those who had seen Him after He was risen.
- 15 And He said to them, "Go out into all parts of the world, and proclaim the good news to the whole creation. The one who believes and is baptized shall be saved; but the unbelieving shall be condemned. And to the believing these signs shall follow: They shall cast out demons in My name; they shall speak in new languages; they shall handle serpents; and if they were to drink poison, it would not in any way

injure them; they shall lay their hands upon the sick, and fully restore them to strength."]

The Ascension.

[Now after the Lord Jesus had discoursed with them, He was taken up into heaven, and took His seat at God's right hand. And they went out, and proclaimed it everywhere, the Lord energizing them, and confirming the Message by the signs which followed.]

ANOTHER TERMINATION.

[But they reported all these events briefly to those about Peter. After that, however, Jesus Himself sent out by them the holy and incorruptible proclamation of the Everlasting Salvation, from the East to the West.]

1 NOTE.—St. Mark's Gospel is almost as entirely historical as St. John's is doctrinal, and shows that the ministry of our Saviour had captured the mass of the Jewish people, and had not fallen dead and resultless, as so many irreflective writers have asserted. His Divine mission succeeded in every object intended by God, His Sender, and is still doing so.—F. F.

THE GOSPEL AS RECORDED BY ST. LUKE.

The Dedication to Theophilus.

- 1 SINCE several have taken in hand to arrange a narrative concerning the events which have occurred among us, exactly as those who were eye-witnesses and assistants of the Message from the first have delivered them to us; I myself also decided, having critically examined all the above, to write it in regular order for you, most noble Theophilus, so that you might ascertain the certainty contained in the doctrines about which you have been instructed.¹

The Forerunner Announced.

- 5 During the days of Herod, the king of Judea, there was a priest named Zacharias of the course of Abijah, who was married to Elizabeth, a descendant of Aaron. And they were both just before God; walking blamelessly in all the commands and observances of the Lord. They had no family, however; because Elizabeth

was childless, and both of them were advanced in years.

And it so happened, that while he was serving in the ranks of his order before God, he was, in accordance with the custom of the priesthood, elected to the duty of entering the sanctuary of the Lord and offering incense; while all the crowd of people outside were praying at the hour of incense. Then a messenger of the Lord appeared, standing at the right of the altar of incense. And on seeing him, Zacharias was struck with awe, and gave way to fear.

"Fear not, Zacharias!" said the messenger, addressing him; "because your supplication has been heard; and your wife Elizabeth will give birth to a son for you, and you shall give him the name of John. And he will be a joy and delight to you, and many will exult at his birth; for he shall be distinguished in the presence of the Lord, and SHALL DRINK NO WINE NOR STRONG DRINK.¹ And he shall be full of a spirit of holiness, even

¹ See "What Think Ye of The Gospels, by the Rev. I. J. Halcombe (T. & T. Clark, Edinburgh), upon this preface.

¹ Num. vi. 2-4.

16 from his birth; and he shall turn
 many of the sons of Israel back to
 17 the Lord their God. And he will
 advance in His presence in spirit and
 power like Elijah, to turn the hearts
 of fathers toward children, and the
 apathetic toward a thought of righ-
 teousness; to prepare a people in
 readiness for the Lord."

18 Zacharias then asked the messenger,
 "By what means can I know this?
 for I am an old man, and my wife is
 advanced in years."

19 "I am Gabriel," said the messenger
 in reply to Him, "the attendant in the
 presence of God; and He has sent
 me to talk with you, and to tell you
 20 this good news. You shall be silent,
 however, and unable to speak, until
 the time when these events take place;
 because you have disbelieved my mes-
 sage, which will be accomplished in
 due time."

21 The people, however, were expect-
 ing Zacharias, and wondered at his
 22 delaying in the sanctuary. But when
 he came out, he was unable to speak
 to them; and they recognised that
 he had seen a vision in the sanc-
 tuary; and he was himself making
 signs to them, but he remained dumb.

23 Accordingly, when the term of his
 course in residence was completed, he
 returned to his own house.

24 And after that time, Elizabeth, his
 wife, conceived; and she kept herself
 for five months in retirement, remark-
 25 ing, "The Lord has done this to me
 at the time He looked upon me, to
 take away my reproach among man-
 kind."

The Messiah Announced.

26 Now, six months later, the mes-
 senger Gabriel was sent from God to
 a town of Galilee, named Nazareth,
 27 to a maiden, betrothed to a husband
 named Joseph, a descendant of David;
 and Mary was the name of the maiden.

28 And the messenger, on entering,
 saluted her with, "Good health to you!
 much honour attends you; the Lord
 is with you!"

29 But she was thrown into confusion
 about his message, and reflected what
 that address might mean.

30 The messenger, however, said to
 her, "Fear not, Mary! for you have
 31 received a gift from God. And listen:
 you shall conceive, and give birth to
 a Son; and you shall give Him the
 32 name of JESUS. He shall Himself

be greatly distinguished, and shall be
 called 'Son of the Highest.' And
 the Lord God shall give to Him the
 throne of His father David; and He 33
 shall reign over the house of Jacob
 throughout the ages: and His reign
 shall never end."

"How can this be?" Mary asked 34
 the messenger; "seeing that I know
 not a husband."

In reply to her, the angel said, 35
 "Holy Spirit shall shine upon you,
 and power from above shall over-
 shadow you; and therefore the holy
 result shall be called 'Son of God.'
 Your kinswoman Elizabeth has her- 36
 self also conceived a son in her old
 age; and this is the sixth month with
 her, who was considered childless;
 because no event is impossible with 37
 God."

"I am the servant of the Lord!" 38
 exclaimed Mary: "according to your
 statement, so let it be with me." And
 the angel left her.

The Song of Elizabeth.

Then Mary, about that time, arose, 39
 and hastened into the highlands, to a
 town of Judea; and entering the 40
 house of Zacharias, she congratulated
 Elizabeth. And it happened that 41
 when Elizabeth heard the address of
 Mary, the child felt alive within her;
 and Elizabeth was filled with Holy
 Spirit, and she chanted with a loud 42
 voice, saying:

"You are the happiest among
 women,

And happy is that which you
 nourish within you!

And why is this honour to me, 43
 That the mother of my Lord should
 visit me?

For lo, as the sound of your salu- 44
 tion reached my ears,

The child, in exultation, leapt with-
 in me.

And happy is she in her trustful- 45
 ness;

Because the declarations of the
 Lord to her shall be accom-
 plished!"

The Magnificat.

And Mary said: 46

"My soul magnifies the Lord,
 And my spirit exults in God my 47
 Saviour.

For He has looked upon the humility 48
 of His servant;

- And from now all nations shall bless me.
- 49 For to me the Almighty has done wonders;
And His name is holy.
- 50 And His mercies cover generations of generations
Of those who reverence Him.
- 51 He has shown strength in His arm;
He has scattered the haughty by their own designs;
- 52 He has thrown down potentates from thrones,
While exalting the lowly.
- 53 He has loaded the starving with benefits;
And has dismissed the wealthy with nothing;
- 54 He has grasped Israel, His son, by the hand;
To call His mercy to remembrance,
- 55 Which He promised to our forefathers—
To Abraham, and his heir for ever."
- 56 Mary now remained with her for about three months, and then returned to her own home.

The Birth of John.

- 57 When Elizabeth's full time had
58 expired, she gave birth to a son. And her neighbours and relatives, learning that the Lord had increased His mercy towards her, congratulated her.
- 59 Now, as customary, on the eighth day, when they came to circumcise the child, they desired to name him
60 Zacharias, after his father; but his mother refused, saying, "It shall not be so; his name shall be John!"
- 61 "Why," said they, "not one of your relatives is known by that name!"
- 62 They accordingly made signs to his father what he desired the name to
63 be. And having asked for a writing-tablet, he wrote upon it the reply, "His name is John." And they were
64 all surprised. His mouth was then immediately opened; and regaining the use of his tongue, he began to speak, thanking God.
- 65 And fear came over all their neighbours; and these events were discussed in all the highlands of Judea.
- 66 And all the hearers treasured them in their heart, pondering, "Whatever can this boy be?" for indeed the hand of the Lord was with him.

Zacharias' Hymn of Praise.

- Zacharias his father was then filled 67
with the Holy Spirit, and spoke, saying:
- "Let the Lord, the God of Israel, 68
be blest!
Because He has regarded and freed
His people;
And has raised up for us the horn 69
of deliverance
In the house of David His son—
As He declared through the mouth 70
of His holy prophets for ages,
Deliverance from our foes, and from 71
the hand of all who hate us;
To show mercy, as toward our fore- 72
fathers;
And to remember His holy covenant,
Which He sealed by oath to our 73
forefather, Abraham:
To grant us, fearless, freed from 74
our enemies' hand,
To serve Him in beneficence and
goodness,
Before His presence all our days. 75
Yes, you, child, shall be chosen a 76
prophet of the Highest:
You shall go before the presence of
the Lord,
To make His pathway ready;
By instructing His people in the 77
way of salvation,
With the pardon of their sins,
Through the tender mercies of our 78
God;
In which He will show us a day-
break from heaven,
To light those crouching in darkness 79
and the shadow of death,
To direct our feet in the path of
peace!"
- The boy then grew, and was 80
strengthened in spirit; and he remained in the deserts until the day of his appointment before Israel.

The Birth of Jesus.

- It so happened, that at that time 2
an order was issued by Cæsar Augustus that a census should be taken of the whole empire. This first census 2
was completed when Quirinus was governor of Syria. And all went to be enumerated, each to his own town. 3
Joseph accordingly went up from 4
Galilee, from the town of Nazareth, to Judea, to the town of David, known as Bethlehem (because by descent he belonged to the house of David), to 5
enrol himself along with Mary, his betrothed wife, who was now pregnant.

6 And it came about that while they were there, the time was completed
7 for her delivery. And she gave birth to her first-born son; and, wrapping Him in baby clothes, she laid Him in a manger, because there was no room for them in the inn.

The Shepherds.

8 In that same district there were shepherds out in the fields, and keeping guard over their flocks by
9 night. And a messenger of the Lord descended to them, and the lustre of the Lord shone round about them; and they became terribly afraid. The messenger, however, said to them, "Do not be afraid: for I now come to make known to you a great Gift which shall be to all the people; for to-day there is born in the town of David a Saviour, who is the Lord Messiah.
12 And the token is this: you shall find the Babe wrapped up in baby clothes, and lying in a manger." Then suddenly appeared with the messenger a whole heavenly army, praising God, and chanting,
14 "Honour among the highest, to God,
And peace upon earth, to men who accept."
15 The messengers then withdrew from them to heaven; and the shepherds said to one another, "Come now, let us go as far as Bethlehem, in order that we may see this event which the Lord has announced to us."
16 They accordingly went with all speed, and found Mary and Joseph; and the Infant lying in the manger.
17 Then when they saw it, they made known the event told to them concerning that Child; and all who heard it wondered at what was said respecting Him by the shepherds. Mary, however, treasured up all these events in her mind, reflecting upon them in her heart. The shepherds then returned, worshipping and praising God for all that they had heard and seen, even as it had been announced to them.

The Circumcision and Presentation of Jesus.

21 And when the eight days were completed for His circumcision, they gave Him the name of JESUS; that being the name given by the angel before His conception.
22 And after the completion of the days of their purification, as directed

under the law of Moses,¹ they took Him to Jerusalem, in order to present Him to the Lord; as it is recorded in the law of the Lord, that EVERY MALE THAT IS THE FIRST-BORN OF A MOTHER SHALL BE SET APART AS HOLY TO THE LORD²; and to offer a sacrifice in accordance with a command in the law of the Lord, A PAIR OF TURTLE-DOVES, OR TWO YOUNG PIGEONS.³

Simeon and his Song.

There was then in Jerusalem a man named Simeon, honest and devout, who was awaiting the gladdening of Israel; and the Holy Spirit was upon him. And he had been promised by the Holy Spirit that he would not see death before he had seen the Lord's Messiah. And he had come into the temple full of the Spirit; and when the parents of the Child Jesus entered for the purpose of observing the custom of the law concerning Him, he took Him into his own arms, and praised God, and said:

"Now release Your servant, Master, According to Your word, in peace! Because mine eyes have seen Your salvation,
Which You have prepared in the presence of all the peoples,
A LIGHT OF REVELATION TO THE NATIONS,
AND THE HONOUR OF YOUR PEOPLE ISRAEL."⁴

Joseph and His mother, however, wondered at what was spoken concerning Him. And Simeon blessed them, and said to Mary, His mother: "Remember, He is appointed for the falling and rising again of many in Israel; and for an object to be abused; yes, and a sword shall run through your own soul itself, until the designs of many hearts can be laid bare."

Anna, the Prophetess.

And there was Anna, a prophetess, daughter of Phanuel, of the tribe of Asher (she was burdened with age, having lived with a husband seven years from the time of her girlhood, and had been a widow for about eighty-four years), who did not leave the temple, but worshipped day and night with fasting and prayer. And coming up at that very moment, she

¹ Lev. xii.

² Exod. xiii. 2.

³ Lev. xii. 8.

⁴ Isa. xlii. 6; xlix. 6.

gave thanks to God; and spoke about Him to all who were waiting for the release of Jerusalem.

Return to Nazareth.

39 And when they had completed all in accordance with the law of the Lord, they returned to Galilee, to their own town of Nazareth; where the Child grew, and was strengthened in spirit, being filled with wisdom, and the favour of God rested upon Him.

The Lost Child.

41 His parents, however, went yearly to Jerusalem to the festival of the Passover. And when He was twelve years old, they went to Jerusalem, as was customary, to the festival. And the time being completed, as they were returning, the Child Jesus stayed behind in Jerusalem. His parents, however, did not know it; but thinking that He was in the party, they proceeded a day's journey, and searched for Him among their relatives and friends. But failing to find Him, they returned to Jerusalem, searching for Him. And it transpired that, after three days, they discovered Him in the temple, sitting among the teachers, both listening to and questioning them. And all who heard Him were astonished at His intelligence and His answers. And when they saw Him, they were surprised; and His mother said to Him,

"Why, my Child, have You treated us in this way? Your father and I have been searching for You with aching hearts."

49 "Why then did you search for Me?" He asked them; "do you not know that I must be employed in My Father's house?"

50 They could not understand, however, the fact which He told them. Yet He returned with them, and came to Nazareth, and was obedient to them; but His mother reflected on all these events in her heart. Jesus also advanced in wisdom and age, as well as in favour in the presence of God and men.

The Mission of John the Baptizer.

3 Now in the fifteenth year of the government of Tiberius Cæsar—Pontius Pilate being chief governor of Judea, and Herod governor of Galilee, and his brother Philip governor of

the territories of Ituræa and Trachonitis, and Lysanias governor of Abilene, during the High-priesthood of Annas and Caiaphas—the message of God came to John, the son of Zacharias, while in the desert. And he went about the whole country of the Jordan, proclaiming a baptism of conversion for forgiveness of sins; as it is recorded in the book of the sayings of Isaiah the prophet:

A VOICE SHOUTING IN THE DESERT,

PREPARE THE HIGHWAY FOR THE LORD,

MAKE HIS PATHWAYS SMOOTH.

LET EVERY VALLEY BE FILLED UP, 5

AND EVERY MOUNTAIN AND HILL CUT DOWN,

AND THE CROOKED PATHS MADE STRAIGHT,

AND THE ROUGH GROUNDS SMOOTH:

THAT ALL PERSONS MAY SEE THE SALVATION OF GOD.¹ 6

Addressing the crowd which had come out to be baptized by him, he then said, "Spawn of vipers! who has warned you to fly from the coming fury? Produce at once, then, fruit befitting conversion; and do not begin to say within yourselves, 'We possess as our forefather, Abraham'; for I tell you that God is able from among these stones to raise up children for Abraham. But already the axe lies at the root of the trees; every tree therefore not producing good fruit will be felled, and thrown into the fire."

Enquiries of the Crowd.

"What then are we to do?" asked the crowd. 10

In reply, he told them, "Whoever possesses two coats, let him give one to the man who has none; and let him who has food do likewise." 11

Tax-farmers also came to be baptized, and they asked him, "What, teacher, must we do?" 12

"Never extort more than is legally appointed to you," he replied. 13

And the soldiers on the march also asked him, saying, "And we, what shall we do?" 14

He said to them, "Extort from no one money by threats or false accusations; but be content with your pay."

¹ Isaiah xl. 3-5.

The Real Baptizer.

- 15 When the people were hesitating, and all of them debating in themselves about John, whether or not he might
16 be the Messiah, John addressed them, everywhere saying: "I certainly baptize you with water; but One stronger than myself will come, One whose shoelace I am not even great enough to untie; He will Himself baptize you
17 with Holy Spirit and fire. His winnower is in His hand, to perfectly cleanse His threshing-floor; and He will store up the wheat in His granary; but the chaff He will burn with inextinguishable fire."
18 And with many other exhortations
19 he evangelized the people. But Herod, the governor, having been reprimanded by him about Herodia, the wife of his brother, and of all the wickedness of which Herod had been
20 guilty, heaped this upon the whole, and had John confined in prison.

The Baptism of Jesus.

- 21 It, however, occurred, when all the people were being baptized, Jesus having also been baptized, and praying,
22 the heaven was opened, and the Holy Spirit, in bodily appearance like a dove, descended upon Him, and a voice came out of heaven proclaiming, "You are My Son, My Beloved! in You I have delight!"¹

The Temptation in the Desert.

- 4 And Jesus, full of the Holy Spirit, went away from the Jordan, and was carried by the Spirit into the desert,
2 to be tried under the Devil for forty days. And He ate nothing during that time; but on their completion He at last was hungry.
3 The Devil then said to Him, "If You are a Son of God, command this stone, so that it may become a loaf."
4 In reply to him, however, Jesus said, **IT IS WRITTEN, MAN SHALL**

¹ NOTE.—I remove the Genealogy, vvs. 23-38, and place it at the end of this Gospel for the following reason:—It is quite irreconcilable with the one of Joseph given by St. Matthew, which is capable of verification from the records of the Old Testament, while this interpolated one in St. Luke's Gospel cannot be so. It also breaks the continuity of the Text, in a manner that so accomplished a writer as that Evangelist would never have done. I am, therefore, perfectly satisfied that it is merely a note of some early editor, and never formed part of St. Luke's Gospel.—F. F.

NOT LIVE UPON BREAD ALONE, BUT BY EVERY DECREE OF GOD.¹

Then taking Him up a high 5 mountain, he pointed out to Him in a second of time all the surrounding 6 kingdoms; and the Devil said to Him "I will give you all this power, and the splendour of them; for it has been entrusted to me, and I can give it to whoever I will. If You, there- 7 fore, will pay homage before me, they shall be Yours."

"Begone from Me, Enemy!" Jesus 8 replied; "for it is written, **YOU SHALL KNEEL TO YOUR LORD GOD, AND WORSHIP HIM ALONE.**"²

He then carried Him to Jerusalem, 9 and placed Him upon the battlement of the temple, and said to Him, "If You are a Son of God, throw Yourself down from here; for it is written,

HE SHALL INSTRUCT HIS ANGELS 10 CONCERNING YOU, AND THEY WILL PROTECT YOU;

AND WILL HOLD YOU IN THEIR 11 HANDS,

FOR FEAR YOU SHOULD CRUSH YOUR FOOT AGAINST A STONE."³

"Yet it has been said," Jesus an- 12 swered him, **YOU SHALL NOT TRY THE LORD YOUR GOD.**⁴

The Devil having then completed 13 every trial, departed from Him until another opportunity.

Preaching at Nazareth.

Jesus then returned to Galilee with 14 the power of the Spirit; and His reputation spread throughout the whole of the neighbourhood.

And He taught in their synagogues 15 with the approval of all. He afterwards came to Nazareth, where He had been brought up; and, as His custom was, He entered the synagogue on the day of rest. And standing up to read, there was handed to Him the 17 roll of the prophet Isaiah. And opening out the roll, He found the place where it was written,

A SPIRIT OF THE LORD IS UPON 18 ME,

BY WHICH HE HAS APPOINTED ME TO TELL GOOD NEWS TO THE POOR;

HE HAS SENT ME TO HEAL THE BROKEN-HEARTED;

TO PROCLAIM FREEDOM TO THE ENSLAVED,

¹ Deut. viii. 3. ² Exod. xxxiv. 14.
³ Psal. xci. 11, 12. ⁴ Deut. vi. 16.

- AND RESTORATION OF SIGHT TO THE BLIND;
TO SET AT LIBERTY THOSE WHO ARE OPPRESSED;
19 TO PROCLAIM THE YEAR HONOUR-ED BY THE LORD.¹
20 And having rolled up the book, He returned it to the attendant, and sat down. And the eyes of all in the syna-
21 gogue were fixed upon Him. Then He began to say to them, "To-day this Scripture is fulfilled in your hearing."
22 And they all commended Him, and wondered at the language of love which proceeded from His mouth; but remarked, "Is this not the son of Joseph?"
23 He then said to them, "You will all repeat this parable to Me, 'Physician, cure yourself': 'whatever we have heard that You have done in Capernaum, do also here in Your own country.'"

Rejection by the Nazarenes.

- 24 But He added, "I tell you indeed, that a prophet is never acceptable in
25 his own country. Therefore, in truth I remind you that there were many widows in Israel in the days of Elijah, when the sky was closed over three years and six months, so that a great
26 famine came upon all the land; however, Elijah was sent to none of them, but only to Zarephath, of Sidon, to a
27 widow woman. And there were many lepers in Israel in the time of Elisha the prophet; yet none of them were cured, but only Naaman the Syrian."
28 Then all in the synagogue, on hear-
29 ing this, were filled with fury; and they rose up and forced Him out of the town, dragging Him to the brow of the hill upon which their town was built, in order to fling Him down from
30 there. But gliding through the midst of them, He went His way.

Curing a Demoniac.

- 31 And coming down to Capernaum, a town of Galilee, He taught them every
32 Sabbath; and they were delighted at His teaching, because His language
33 was authoritative. And in the syna- gogue there was a man possessed of a foul spirit; and he shrieked out with
34 a loud voice, exclaiming, "Ha! what is there common between us, Jesus of Nazareth? Have You come here to exterminate us? I know You, who

You are--the Holy One of God!" Jesus, however, repelled him, saying, 35
"Keep silent! and go out of him!" And when the demon had thrown him down among them in convulsions, he came out of him, leaving him unin-
36 jured. And terror came upon all, and they talked to each other, remarking, "What is this teaching? for He even commands the foul spirits with authority and power, and they de-
37 part!" A rumour about Him then began to spread through every part of that region.

Cure of Simon's Mother-in-Law.

Then quitting the synagogue, He 38 entered the house of Simon. And Simon's mother-in-law was suffering from a violent fever; and they pleaded with Him about her. And standing 39 over her, He arrested the fever, and it left her: and getting up at once, she attended to them.

Curing at Eventide.

When the sun was setting, all 40 who had sick from various diseases brought them to Him; and He placed His hands upon them, and cured them. Many demons were also cast 41 out, shrieking and saying, "You are the Son of God!" He restrained them, however, and would not allow them to say that they knew Him to be the Messiah.

And when the day dawned, He took 42 His departure to a desert spot; but the crowd, eagerly searching Him out, came to the same place, and urged Him never to leave them. But He 43 replied to them, "I must also preach the good news in the other towns; for that is the purpose for which I was sent."

And He was preaching in the syna- 44 gogues of Galilee.

The Obedient Fishermen.

It once occurred that, while He 5 was standing by the Lake of Gennesaret, the crowd pressed around Him, in order to listen to the message of God. And He observed two boats 2 lying at anchor at the lake side; but the fishermen had left them, and were washing their nets: so entering 3 one of the boats which belonged to Simon, He asked him to push off a little from the land. And, sitting down, He taught the people from the boat. Then when He had finished 4

¹ Isa. lxi. 1, 2.

speaking, He said to Simon: "Row out into the depth, and throw out your nets for a haul."

5 "We have toiled all the night, Sir, and have taken nothing," said Simon, in reply; "but at Your request I will
6 lower the nets." And, having done so, they enclosed a large shoal of fishes; and their nets were beginning
7 to break: they therefore beckoned to their partners in the other boats to come and help them; and, having come, they filled both the boats, almost to sinking.

8 When Simon Peter saw it, he fell at the knees of Jesus, exclaiming: "Go from me, Master; for I am a sinful
9 man!" For astonishment had seized
10 him, and all who were with him—and James and John, the sons of Zebedee, who were partners with Simon—at the draught of fishes they had taken.

Jesus, however, said to Simon: "Do not fear; from this time you will be a catcher of men!"

11 Then having run their boats ashore, they left all, and followed Him.

Curing a Leper.

12 It once happened, when He was in one of the towns, that a man, full of leprosy, seeing Jesus, fell upon his face, and implored Him, saying: "Master, if You will, You are able to cure me!"

13 And, extending His hand, He touched him, saying: "I am willing; be cured!" and the leprosy left him
14 at once. Then He enjoined him to tell no one; but, "go, show yourself to the priest, and present for your cleansing what was ordered by Moses
15 as an evidence to them." But the report concerning Him spread more widely; and large crowds ran together to listen, and to be relieved of their
16 sufferings. But He Himself retired into the desert to pray.

Curing the Paralytic.

17 One of those days, while He was teaching, it happened that there were Pharisees and teachers of the law sitting by, who had come out of several villages of Galilee and Judea, as well as from Jerusalem. And the power of the Lord was in Him to cure sickness;
18 when some men came carrying a paralysed man upon a rug, and they tried to get near, to place him before Him.
19 But being unable to find a means of approaching Him, on account of the

crowd, they mounted the verandah, and lowered him upon his rug through the skylight, into the midst, before Jesus; Who, seeing their faith, said
20 to him, "Man, your sins are forgiven you!"

But the professors and Pharisees
21 began to discuss it, remarking: "Who is this fellow that talks blasphemy? who is able to forgive sins, but God alone?"

Jesus, perceiving their reasonings,
22 however, answered: "Why do you debate in your hearts? Which is easier
23 to say?—'Your sins are removed from you'; or, 'Rise up, and walk!' In
24 order that you may know, however, that the Son of Man has authority to remove sins upon earth (He said to the paralytic), 'To you, I say, get up; take your rug, and go to your own home!'" And he im-
25 mediately got up in their presence, lifted what he had been lying upon, and went to his home, praising God. And they were all overcome with
26 ecstasy, and they praised God; and being filled with fear, they exclaimed, "We have seen strange things to-day."

At Levi's Reception.

After this, He went out and ob-
27 served a tax-farmer, named Levi, sitting at the custom-house; and said to him, "Follow Me!"

And leaving all, he got up and
28 followed Him. Then Levi prepared
29 a large reception at his own house; and a great company of tax-farmers and others were reclining together
30 with Him. But the professors grumbled about them; and the Pharisees said to His disciples, "Why does He eat and drink among these tax-farmers and sinners?"

Jesus, in reply, said to them, "The
31 healthy have no need of a physician, but the sick have! I have come not
32 to call the righteous, but sinners to change their minds!"

They then said to Him: "The dis-
33 ciples of John, and of the Pharisees, frequently fast and pray; but Yours eat and drink!"

"Are the companions of the Bride-
34 groom to fast while the Bridegroom is with them?" asked Jesus, in reply.

"The days will come, however, when
35 the Bridegroom has been taken from them; in those days they can fast."

He also related a parable to them;
36 "No one tears from a new piece to

patch an old garment; and if he does, he will not only tear the new, but the patch will not agree with the old.

37 And no one pours new wine into old wine-skins; for if he did, the new wine would burst the skins, and the wine be spilled, and the skins destroyed.

38 On the contrary, new wine must be stored in fresh wine-skins; and both are preserved. But no man drinking old wine longs at once for new; for he says, 'The old is better.'

In the Corn-fields.

6 It once happened on a Sabbath that He was going through the corn-fields; and His disciples plucked the ears of corn, rubbing them in their hands, and ate them.

2 But some of the Pharisees said to them, "Why do you what is not allowable on Sabbaths?"

3 Jesus answered, "Have you never read this, what David did when he and those who were with him were hungry? how he entered the house of God, and took the shew-bread, and ate it, giving also to his companions; although it is allowed to be eaten by none but the priests? The Son of Man," He further said, "is Master even of the Sabbath."

A Withered Hand Restored.

6 On another Sabbath, He entered the synagogue and taught; and a man was there whose right hand was withered. The professors and Pharisees accordingly watched Him, to see if He would cure on the Sabbath; in order that they might lay an information against Him. Divining their reasonings, however, He said to the man who had the withered hand, "Get up, and stand out among us."

9 So he arose and stood. Jesus then said to them, "I ask you plainly, Is it allowable on the Sabbath to benefit or to injure? to save a life or to destroy it?" Then looking round upon them all, He said to the man, "Extend your hand!" He did so; and his hand was restored like the other. But they became mad with annoyance; and discussed among themselves what they could do to Jesus.

The Twelve Chosen.

12 About this time He went out, going into the mountain to pray; and He passed the whole night in prayer to God. And when it was day, He called His disciples, and from among

them He chose twelve, whom He named Apostles: Simon, whom He also named Peter; and Andrew his brother; James and John; Philip and Bartholomew; Matthew and Thomas; James the son of Alphæus; Simon, who was called the Zealot; Judah the son of James; and Judas of Iscariot, who, however, became His betrayer.

And descending with them, He stopped upon a level place, with a large number of his disciples, and a great crowd of people from all parts of Judea and Jerusalem, and the neighbourhood of Tyre and Sidon; who came to listen to Him, and to be cured of their mental sufferings. Those also He cured who were tormented by foul spirits. And all the crowd tried to touch Him; because power issued from Him, and cured them all.

The Happy and the Miserable.

Then gazing upon His disciples, He said:

"Blessed are you poor; for yours is the Kingdom of God.

"Blessed are you who hunger now; for you shall be satisfied.

"Blessed are you who weep now; for you shall laugh.

"Blessed are you when men shall hate you, and when they shall expel and curse you, and bandy your name about as vile, for the sake of the Son of Man. Rejoice in that day, and dance! for your reward is abundant in heaven; for their forefathers did the same to the prophets.

"But alas for you who are rich! because you have taken your comfort.

"Alas for you who are filled! because you shall be hungry.

"Alas for you who now rejoice! because you shall mourn.

"Alas, when men speak well of you! for this was what their forefathers did of the false prophets.

The Law of Love.

"But I say to you, my hearers: Love your enemies; act nobly to those who hate you; bless those who curse you; pray for those who assault you. If a man strike you on one cheek, offer him the other; and if a man steal your coat, do not prevent him having your vest as well.

"Give to all who beg from you; and from the plunderer of your property, plunder not again.

"And as you wish men to do to

- 32 you, do the same to them. For if you only love those who love you, what credit is it to you? for even the wicked love those who love them.
- 33 And if you only benefit those who benefit you, what credit is it to you? why, even the wicked do the same thing!
- 34 "And if you merely lend to those from whom you hope to receive back, what credit is that to you? even the wicked lend to the wicked, in order that they may receive an equivalent.
- 35 "But instead, love your enemies. "Be beneficent, and lend, expecting nothing in return. "And your reward will be abundant, and you will be the sons of the Highest.
- "For He is benevolent both to the ungrateful and the wicked.
- 36 "Become, therefore, kind-hearted, just as your Father is kind-hearted.
- 37 "Judge not, and you will not be judged. "Condemn not, and you will not be condemned. "Acquit, and you shall be acquitted.
- 38 "Give, and it will be given to you. Fair measure, pressed down, well-shaken, and overflowing, they will put into your bag. For with the same measure with which you measure, it will be measured back to you."

Sincerity.

- 39 He then told them a parable: "Can a blind man guide the blind? Would not both fall into a ditch?"
- 40 "The pupil is not above his teacher; but every one who is perfected shall be like his teacher.
- 41 "And why do you look at the dust in your brother's eye, when you do not notice the chip in your own eye? Or how can you say to your brother, 'Brother, allow me to pick the dust from your eye,' while you do not perceive the chip that is in your own eye? You play-actor! first clear away the chip from your own eye, and then you will see perfectly to remove the dust from the eye of your brother.
- 43 "That is not a good tree which produces bad fruit; nor does a worthless tree produce good fruit.
- 44 "For every tree is distinguished by its own produce. For figs are not to be picked from thorns; nor yet grapes from thistles.

"The benevolent man produces 45 goodness from the treasured beneficence of his heart; while the depraved man produces wickedness from the treasured depravity of his heart: for out of the overflow of the heart his mouth speaks.

True and False Foundations.

"Then why do you address Me, 46 'Master, Master,' and yet do not practise what I say? Whoever comes 47 to Me, and listens to My message, and complies with it, I will show you what he is like. He is like a man 48 building a house, who digged, and kept deepening, and laid a foundation upon the rock; and when an inundation came, and the river rushed towards that house, it could not shake it, because of its good foundation.

"But, on the other hand, the 49 listener who does not practise, is like a man building a house without a foundation upon the land: against which the river rushed, and at once it fell in a heap; and the wreck of that house was great."

Curing the Captain's Boy.

Then when He had expressed all 7 His ideals in the hearing of the people, He proceeded to Capernaum. And a 2 captain there had a boy, who was very precious to him, at the point of death. And, having heard about 3 Jesus, he sent to Him leaders of the Jews, requesting Him to come and save his boy. And when they ap- 4 proached Jesus, they begged Him earnestly, saying, "He is worthy that You should grant him this; for he 5 loves our nation, and has himself built our synagogue."

Jesus accordingly went with them. 6 And when He had arrived within a short distance of the house, the captain sent friends to Him, saying: 'Master, do not trouble; for I am not of sufficient rank for You to come under a roof of mine; therefore 7 I did not consider myself worthy to approach You. But only say a word, and my boy will be cured. For I am 8 a man placed under a superior officer, having soldiers under myself; and I order this one to 'Go!' and he goes; to another, 'Come!' and he comes; and to my servant I say, 'Do this, and he does it.'

When Jesus heard this, He was 9 astonished at it; and, turning round

to the crowd who followed Him, He said, "Not even in Israel, I tell you, have I found faith so strong." The messengers, returning then to the house, found the boy quite well.

The Widow's Son brought back to Life.

11 Soon after this, He proceeded to a town called Nain; and His disciples accompanied Him, together with a large crowd. Now as He came near to the gate of the town, they were carrying out, dead, an only son of his mother, and she was a widow; and many of the inhabitants of the town were with her. When the Master saw her, however, He had pity upon her, and said to her, "Weep not!" And stepping forward, He touched the bier: then the carriers stood still; and He said, "Young man, I say to you, Arise!" when the dead man sat up, and began to speak. And He handed him to his mother.

16 Then fear took possession of all; and they praised God, exclaiming, "A great Prophet is risen among us"; and, "God has looked upon His people." And this report concerning Him spread throughout the whole of Judea, and all the surrounding country.

The Deputation from John.

18 All this was reported to John by his disciples. John then calling two special disciples, sent them to the Master, inquiring, "Are You the Coming One?—or are we to expect another?" And when these men arrived, they said to Him: "John the Baptizer has sent us to You to ask, 'Are You the Coming One?—or are we to expect another?'"

21 In that very hour He relieved many from diseases, afflictions, and wicked spirits, as well as granting eyesight to many who were blind. He then answered, saying: "You may now return, and report to John what you have seen and heard: the blind receive their eyesight; the lame walk; the lepers are cured; the deaf hear; the dead are raised; the poor have good news told to them. And happy is he who shall not be ashamed of Me!"

Concerning John.

24 But when the messengers of John had taken their departure, He began

to speak to the crowd concerning John: "What did you go out into the desert to gaze at?—a reed dancing under the wind? If not, what did you go out to see?—a man dressed in flowing robes? Why, those who have magnificent attire and luxury are in royal palaces. But what, then, did you go out to see?—a prophet? Yes, I tell you, and much more than a prophet. For he it is of whom it was written:

NOW I WILL SEND MY MESSENGER BEFORE YOUR FACE, WHO WILL PREPARE YOUR ROAD BEFORE YOU.¹

"I therefore tell you that among those born of women a greater prophet than John the Baptizer never existed; yet the least in the Kingdom of God is greater than he."

And all the people, including the tax-farmers, hearing Him, gave thanks to God; they having been baptized with John's baptism. The Pharisees and teachers of the law, however, not having been baptized under him, rejected for themselves the decision of God.

"To what, therefore," He added, "shall I liken the men of this generation? They are like children sitting in a market-place, and shouting out to one another, and saying, 'We piped to you, and you did not dance; we wailed, and you did not weep.' For John the Baptizer came neither eating bread nor drinking wine; and you say, 'A demon possesses him!' The Son of Man is come eating and drinking; and you say, 'Look at Him!—an eater and a drinker of wine; a friend of tax-collectors and profligates!' Wisdom, however, will be justified by all her children."

The Sinful Woman and the Pharisee.

One of the Pharisees asking Him to dine with him, He entered the house of that Pharisee, and reclined for the meal. Then a profligate woman of the town, on learning that He was reclining in the Pharisee's house, came with an alabaster jar of perfume: and standing behind, she began to bathe His feet with her tears, and wiped them with the hair of her head; while she fervently kissed His feet, and soothed them with the perfume. But

¹ Mal. iii. 2.

the Pharisee who had invited Him, on seeing it, said to himself, "If this man were a prophet, He must have perceived who and what kind of a woman it is who touches Him; that, in fact, she is a profligate."

40 "Simon," said Jesus to him, "I have something to say to you."

"Say on, Teacher," was his reply.

41 "A money-lender had two debtors; one of whom owed five hundred
42 denarii,¹ and the other fifty.² As neither of them, however, had anything with which to pay, he forgave them both. Tell Me, now, which of them would love him most."

43 "I presume," said Simon, in reply, "it would be the one to whom he had forgiven most."

"You have rightly judged," He said
44 to him. Turning then to the woman, He said to Simon, "Do you mark this woman? I entered with yourself into your house: you gave Me no water for my feet; but she has bathed My feet with her tears, and wiped them
45 with her tresses. You greeted Me with no kiss; but she from the time I entered, has never stopped her
46 fervent kissing of My feet. You did not soothe My head; but she has
47 soothed My feet with perfume. For this, I tell you, her sins, which are many, are taken away—because she loved greatly; but from whom little is taken away, he will love but little."
48 He then said to her, "Your sins are taken away."

49 His fellow-guests, however, began to say to themselves, "Who is this who even takes away sins?"

50 Then again addressing the woman He said, "Your faith has saved you; go in peace."

The Story of the Sower.

8 Now after this He went about throughout the towns and the villages, preaching and relating the good news of the Kingdom of God. And
2 the twelve accompanied Him, as well as some women who had been relieved of foul spirits and sicknesses, including Mary, called the Magdalene, from whom seven demons had been expelled; Joanna, the wife of Chuza,
3 Herod's steward; Susanna, and many others, who assisted Him out of their own property.

¹ About sixty-two pounds.

² About six pounds.

Now when a great crowd—collected 4 from the towns—came out to Him, He addressed them in a parable:

"The sower went out to sow his 5 seed: and as he sowed some fell by the roadside; where it was trodden upon, and was eaten up by the birds of the sky. And some fell upon the 6 stones; but on sprouting, it withered for want of moisture. Some again 7 fell among the thistles; and the thistles growing up choked it. The 8 remainder, however, fell into good soil; and growing up, it yielded grain a hundredfold." Having said this, He cried out, "Whoever has ears to hear, let him listen!"

His disciples afterwards asked Him, 9 "What may this parable be?"

"It has been given to you," He 10 said, "to understand the secrets of the Kingdom of God; but to the rest in parables:

BECAUSE SEEING, THEY CANNOT SEE,

AND HEARING THEY WILL NOT UNDERSTAND.¹

"Now the parable is simply this: 11 The seed is the message of God. Those by the roadside are the hearers; 12 but the Devil comes, and snatches the message from their heart, so that they may not believe and be saved. And 13 those upon the stones are they who listen, and accept the message with delight; but being rootless, they trust for a time only, and in the hour of trial they fall away. And that falling 14 among the thistles are those who are hearers; but being choked under the anxieties, wealth, and pleasures of life, become totally unproductive. But that upon the good soil repre- 15 sents those who with an honest and pure heart listen to the message, hold it fast, and yield its fruit with persistence.

The Light, and how to use it.

"No one, having lighted a lamp, 16 hides it under a corn-measure, or puts it under a couch; but places it upon a lamp-stand, so that the light may be seen by those who enter. For 17 nothing is hidden which shall not be displayed; nor wrapped up in secret, that will not be brought to light. Beware, therefore, how you 18 listen: for whoever possesses shall have his store increased; but whoever

¹ Isa. vi. 9.

possesses nothing shall be deprived of what he imagines he does possess."

Mother and Brethren.

19 His mother and brothers then came; but were unable to approach Him on account of the crowd. It was accordingly reported to Him, "Your mother and brothers are standing outside, wishing to see You."

21 "My mother and My brothers," He replied, "are those who listen to the message of God, and act up to it."

Stilling the Storm.

22 Now during one of those days, He went into a boat; and being accompanied by His disciples, He said to them, "Let us go across the lake."

23 So they sailed off. As they were sailing, however, He fell into a deep sleep; but a storm then blowing down upon the lake, they were being flooded, and were in extreme danger. So they went to arouse Him, exclaiming, "Master, Master, we shall be lost!" But He, roused from sleep, commanded the wind and the rolling waters, and they became calm.

25 He then asked them, "Where is your faith?" In their terror and amazement, however, they said to one another, "Who then is this? that He even orders the winds and the water, and they obey Him!"

The Gadarene Demoniac.

26 They then sailed to the district of the Gadarenes, situated upon the opposite shore to Galilee. And having disembarked, there met Him a man of that town, who was demonized; who for a long time had worn no clothes, and did not live at home, but among the tombs. And seeing Jesus, he shrieked out, and fell down before Him, and called with a loud voice, "What is there between me and You, Jesus, Son of the Most High God? Do not, I beg of You, torture me!"

29 For He had ordered the foul spirit to depart from the man, because it frequently took possession of him; and although he was kept under guard, bound with chains and shackles, yet breaking these, he used to be driven by the demon into the deserts.

30 "What is your name?" asked Jesus. "Legion," replied he; for many demons had gone into him.

31 And they implored Him that He would not order them to return to the pit.

There was a large herd of swine feeding upon the hill near by; and they begged that He would give them permission to enter them. He accordingly gave them leave. The demons then went out from the man to the swine; and the herd rushed headlong down the precipice into the lake, and were drowned. Then the feeders, seeing what had occurred, took to flight, and reported the matter in the town, and in the country. The people accordingly came out to see what had taken place: and coming to Jesus, they found the man, out of whom the demons had gone, sitting clothed, and in his right mind, near the feet of Jesus; and they were terrified. Those who had witnessed it then related how it occurred, and how the demoniac was cured.

Then all the people of the neighbourhood of the Gadarenes begged Him to leave them; for great terror took possession of them. So going into the boat, He returned. The man, however, out of whom the demons had departed, entreated to be allowed to accompany Him; but He sent him away, saying, "Return to your own home, and declare what God has done for you." And he went back, proclaiming through the whole town what Jesus had done for him.

But Jesus, on His return, was welcomed with delight by the crowd, for they were all waiting for Him.

The Daughter of Jairus.

A man named Jairus, a chief of the synagogue, then came to Him; and falling down at the feet of Jesus, he urged Him to go to his house, because he had an only child, a daughter twelve years old, and she was dying. But as He was going, He was pressed by the crowd.

Then a woman, who had suffered from hemorrhage for twelve years—who was not able to be cured by any one—having come behind Him, touched the fringe of His cloak; and at once her flow of blood was stopped.

"Who touched Me?" Jesus then asked. All denying it, Peter and the others who were with Him said, "Why, Master, the crowd besiege and press You, and You say, 'Who touched Me?'"

Jesus, however, said, "Some one did touch Me; for I perceive that power has issued from Me."

47 Then the woman, seeing that she could not be concealed, came forward trembling; and, falling down before Him, declared in the presence of all the people the reason for which she had touched Him, and told how she had been immediately cured.

48 "Daughter," said Jesus to her, "take courage! your faith has saved you; go in peace!"

49 While He was still speaking, a messenger came to the chief of the synagogue, saying, "Your daughter is dead; do not trouble the Teacher."

50 Jesus, overhearing it, however, said to him, "Do not fear! only believe,

51 and she shall be saved." And, on arriving at the house, He allowed none to enter it with Him but Peter, John, and James, together with the

52 father and mother of the girl; and all were mourning and lamenting her. But He said, "Do not weep; she is

53 not dead, but has fainted." But they laughed at Him in derision, convinced that she was dead. He then

54 turned them all out; and, taking her by the hand, He spoke, saying, "My

55 girl, arise!" Her breath thereupon returned, and she at once got up. And He gave orders for her to have some-

56 thing to eat. And her parents were in ecstasy. He, however, enjoined them to tell no one what had occurred.

The Mission of the Twelve.

9 Afterwards, calling the twelve together, He endowed them with power and authority over all the demons, and to cure mental diseases. And sending them out to proclaim the Kingdom of God, and to restore the suffering, He said to them:

"Take nothing for your journey, neither stick, nor purse, nor bread, nor money; nor yet provide two cloaks. And into whatever house you may enter, there stay until your departure; and whoever will not receive you, depart from that town, and shake off the dust from your feet as a witness against them."

6 Then, taking their departure, they went throughout the neighbouring villages evangelizing, and everywhere curing sickness.

The Alarm of Herod.

7 Herod the tetrarch also heard of all that was done. And he became much perplexed, because it was said by some people that John

had risen from the dead; by some 8 that Elijah had appeared; and by others that one of the old prophets had returned. But Herod said, "I 9 have beheaded John; but who is this, about whom I hear such things?" And he endeavoured to see Him.

The Feeding of Five Thousand.

Upon their return, the apostles re- 10 ported to Him what they had done; and taking them apart, He withdrew privately to a desert place near the town called Bethsaida. But the 11 crowd, on learning it, followed Him; and He welcomed them, and spoke to them about the Kingdom of God; and those among them who required medical treatment He cured. Then 12 when the day began to decline, the twelve came to Him, and said: "Dismiss the crowd, in order that they may go into the surrounding villages and towns, and procure lodgings and food; for we are here in a desert place."

"Give them food yourselves," He 13 said to them.

"We have nothing more than five loaves and two fishes," they replied; "unless, indeed, we should go and buy provisions for all these people." (For they numbered about five thou- 14 sand men.)

"Make them recline in parties of about fifty each," He instructed His disciples. They accordingly did so, 15 making them all to be seated. Taking 16 then the five loaves and the two fishes, and looking up towards heaven, He blessed and broke them, and handed to His disciples to distribute to the people. And they all partook, and were satisfied; and of the broken 17 pieces that remained over, they collected twelve baskets full.

The Declaration of Peter.

It occurred once that as He was 18 praying in private, the disciples being with Him, He asked them, "Who do the crowd say that I am?"

Replying, they said, "John the 19 Baptizer; others, Elijah; and others that one of the old prophets has risen again."

"But whom do you declare Me to 20 be?" He then asked them.

"The Messiah of God!" Peter replied.

He then enjoined, and ordered 21 them to tell that to no one; adding, 22 "The Son of Man has much to en-

dure; aye, to be rejected by the elders, chief priests, and professors, and be murdered, and be raised again 23 the third day." But, speaking to every one, He further said:

"If any one wishes to come to Me, let him deny himself, take up his 24 cross, and follow Me. For should any one desire to preserve his life, he shall lose it; but whoever may lose his life on account of Me, he will pre- 25 serve it. What, indeed, will it profit a man to gain the whole world, but 26 destroy himself or suffer loss? For whoever is ashamed of Me and of My message, of Him the Son of Man will be ashamed when He comes in the majesty of Himself, and of the 27 Father, and of the holy angels. But, indeed, I tell you, there are some of those standing here who shall not taste of death, until they see the Kingdom of God."

A Glimpse of the Divine Majesty.

28 It was about eight days after these discourses that He ascended the mountain to pray, taking with Him 29 Peter, John, and James. And while He was praying the appearance of His face became quite altered; and His clothes dazzled in their whiteness. 30 And two men also were talking to Him, who were Moses and Elijah; 31 who, appearing in magnificence, spoke of His departure, which He was about 32 to celebrate at Jerusalem. Now Peter and those who were with him had been heavy with sleep; but on being fully roused, they saw His majesty, and the two men standing with Him. 33 And as they were parting from Him, Peter said to Jesus, "Teacher, how delightful it is for us to be here! Let us make three dwellings; one for You, one for Moses, and one for Elijah," hardly knowing what he said. 34 As he was speaking, however, a cloud came and overshadowed them; but on their entering into the cloud, 35 they became afraid. And a voice came out of the cloud, exclaiming, "This is My Son, My Chosen; listen 36 to Him!" And when the sound had died away, Jesus was found alone. But they kept it silent, and in those days related to no one anything about what they had seen.

The Demoniac Boy.

37 At the close of the day, when they descended the mountain, a large

crowd met Him. And a man from 38 the crowd shouted out, exclaiming. "Teacher, I beg You to look upon my son, because he is the only one 39 born to me. And at times a spirit seizes him, when he suddenly shrieks; and it convulses him so that he foams, and it leaves him in anguish, breaking 40 him. I brought him to Your disciples, so that they might expel it; but they were unable."

"What a perverse and unbelieving 41 race!" exclaimed Jesus, in reply; "how long shall I be with you, and bear with you? Bring your son here." And while he was on the way, the 42 demon threw him down and convulsed him painfully. But Jesus restrained the foul spirit, cured the boy, and returned him to his father. And they 43 were all astonished at the majesty of God.

But while they were all wondering at what Jesus had done, He said to His disciples, "Let these words sink 44 into your ears; for the Son of Man is about to be delivered into the hands of men." But they did not under- 45 stand the statement. And it was concealed from them, so that they should not comprehend it; and they were afraid to ask Him about the expression.

A Lesson of Meekness.

A discussion then took place among 46 them, as to which of them must be the greatest. But Jesus, perceiving 47 the debate in their hearts, took a little child, and placing him by His side, said to them: "Whoever receives 48 this child in My name, receives Me; and whoever receives Me, receives My Sender; for the least esteemed among you all is the one who will be great."

A Lesson of Toleration.

John now said to Him, "Master, 49 we saw some one expelling demons in Your Name; and we prohibited him, because he did not go with us."

"Do not hinder," said Jesus, in 50 reply; "for whoever is not opposed to us is on our side."

Rejected by the Samaritans.

When the days previous to His 51 crucifixion were drawing to a close, He Himself set His face to go up to Jerusalem. And He sent messengers 52

to prepare His approach; and proceeding, they entered a village of the Samaritans, in order to prepare for Him. But they would not receive Him, because it appeared that He was going to Jerusalem. When His disciples James and John saw it, they exclaimed, "Master, is it Your wish that we should call fire down from heaven, and consume them?" But He turned round, and reproached them. They accordingly proceeded to another village.

The Three who sought Jesus.

57 And as they went on their way, a man said to Him, "I will follow You, Master, wherever You may go."

58 "The foxes have holes," said Jesus, in reply to him, "the birds of the sky have shelters: but the Son of Man has not even a place where He can lay His head."

59 Speaking to another, He said, "Follow Me!"

"Allow me first, Sir, to go and bury my father," was his reply.

60 "Leave the dead to bury their own dead," said Jesus to him; "but go you, and spread abroad the message of the Kingdom of God."

61 "I will follow You, Sir," remarked another to Him; "but allow me first to arrange my affairs."

62 But to him Jesus said, "No one, having put his hand to the plough, and looking back, is adapted for the Kingdom of God."

The Mission of the Seventy.

10 After these events, the Lord also appointed others, seventy in number, and sent them by twos before His arrival into every town and place 2 which He intended to visit. And He said to them:

"The harvest is plentiful, but the labourers are few; therefore pray to the Master of the harvest, that He may 3 send harvesters to His harvest. Go forward; even although I send you like lambs among a pack of wolves. 4 Carry no purse, however, nor bag, nor shoes; and address none upon the 5 road. And into whatever house you enter, first say, 'Peace to this house.' 6 And if a son of peace is there, your peace will rest upon him; but if not, 7 it will return to yourself. And continue in that same house, eating and drinking what they themselves have; for the workman is entitled to his

wages. Do not change about from house to house. And if you enter any 8 town, and they welcome you, eat just whatever is placed before you. Cure 9 the sick people that are in it; and tell them, 'The Kingdom of Heaven is come near to you.' But if it should 10 happen that you enter a town, and they do not welcome you, then go out into its streets, and say, 'Even the 11 dust of your town, which sticks to our feet, we brush it off for you; know this, however, that the Kingdom of God has approached you.' I tell you, 12 that in that day it will be more enduring for Sodom than for that town.

"Woe to you, Chorazin! woe to 13 you, Bethsaida! because if the powers which were displayed in you had come to Tyre and Sidon, they would long ago have changed their minds, sitting in sackcloth and ashes. It will be more 14 enduring, however, for Tyre and Sidon in the Judgment, than for you. And you, Capernaum, exalted high as 15 the heavens, you will be cast down as low as the grave. Those who listen 16 to you, listen to Me; and those rejecting you, reject Me; and whoever rejects Me, rejects My Sender."

When the seventy returned, they 17 reported, with great delight, "Master, even the demons are being subjected to us through Your name."

He answered them, "I was observing 18 Satan falling from the heaven like a lightning flash. Now I have 19 given you the authority to tread upon serpents and scorpions, and upon all the might of the enemy; and none can resist you. Do not exult, however, 20 because the spirits are subject to you; but rather be glad because your names have been recorded in the heavens."

A Moment of Spiritual Rapture.

In that very hour Jesus became enraptured in the Holy Spirit, and exclaimed: "I give thanks to You, Father of heaven and earth, because You concealed these facts from intellectual philosophers, and have revealed them to children. Yes, Father; because it was right in Your presence. All was entrusted to Me by My 22 Father: and none knows Who the Son is, except the Father; and Who the Father is, except the Son, and the one to whom it is the pleasure of the Son to reveal Him."

Then turning toward His disciples, 23 He privately said: "Blest are the eyes

24 that see what you have seen! For I tell you that many prophets and kings have longed to see what you see, and have not seen; and to hear what you hear, and have not heard."

The Good Samaritan.

- 25 A lawyer then rose up to put Him to the test, and asked, "What, Teacher, must I do in order that I may inherit eternal life?"
- 26 "What is written in the law?" He asked him; "how do you understand it?"
- 27 In reply, he said, LOVE THE LORD YOUR GOD WITH YOUR WHOLE HEART, AND WITH YOUR WHOLE SOUL, AND WITH YOUR WHOLE STRENGTH, AND WITH YOUR WHOLE INTELLECT; AND YOUR NEIGHBOUR AS YOUR OWN SELF.¹
- 28 "You have answered rightly," He replied; "do that, and you will live."
- 29 Wishing however, to justify himself, he asked Jesus, "Who is my neighbour?"
- 30 Jesus, in reply to him, said, "There was a man who, on going down from Jerusalem to Jericho, fell among robbers, who both stripped and assaulted him, and departed, leaving him half dead.
- 31 "By coincidence, a priest was going down by that road; but seeing him, he passed by on the other side. And in the same way, a Levite also, when he got to the place, looked upon him, and passed along. But a certain Samaritan, on a journey, who, on coming to where he was, and seeing him, took pity, came to him and dressed the wounds, making use of oil and wine. Then seating him upon his own beast, he conveyed him to an inn, and took care of him. And as he was leaving, on the following day, he threw down two denarii² for the landlord, and said, 'Attend to him; and whatever more you spend, I will repay you upon my return.' Which, therefore, of these three, do you think, proved a neighbour to him who fell among the robbers?"
- 36 "He that pitied him," was his reply. Jesus then told him, "Go you, and do the same."

Martha and Mary.

- 38 Once when they were travelling, He entered a village, where a woman

named Martha received Him into her house. And with her she had a sister named Mary, who, however, seated herself at the feet of Jesus, listening to His discourse. But Martha, distracted about the preparations for the table, entered hurriedly, exclaiming, "Does it not trouble You, Sir, that my sister leaves me to serve alone? Order her to come and help me."

"Martha, Martha," the Master answered, "you are anxious and worried about many things; but one only is necessary. Mary, however, has chosen the good part, which shall not be taken away from her."

How to Pray.

Once when He was in a private spot, praying, one of His disciples, as He paused, said to Him, "Master, teach us to pray, as John also taught his disciples."

In reply, He said: "When you pray, say,

The Lord's Prayer.

"Father Your Name must be being hallowed;

"Your Kingdom must be being restored;

"Give to us every day our to-morrow's bread;

"And remove from us our sins, for we remove them from all who offend us; for You would not lead us into temptation, but deliver us from its evil."¹

He then said to them: "Who among you, if he had a friend, and, going to him at midnight, were to say, 'Friend, lend me three loaves; for a friend of mine has just arrived from a journey, and I have nothing to place before him.' Would he not reply to you from within?—'Do not disturb me: the door is now fastened, and my family, as well as myself, are in bed; I cannot get up to give it to you.' I tell you that although he will not get up to oblige him because of friendship, yet, at last, because of his persistence, he will get up and give him as much as he needs. And to you I also say, Ask, and it shall be given to you; search, and you shall find; knock, and it shall be opened to you. For every asker receives; and every searcher finds; while to the one who knocks, it shall be opened. And is there a father among you, who, if his son asks

¹ Deut. vi. 4, 5; Lev. xix. 18.

² About five shillings' value.

¹ See note on Matt. vi. 10.

bread, will hand him a stone? or if he asks for a fish, would give him a serpent instead? or, asking for an egg, would he hand him a scorpion? If you, therefore, who are subject to wickedness, know how to give good gifts to your children, how much rather will your Father from heaven give good gifts to those who ask Him!"

A Warning against Dissension.

14 When He was expelling a demon from one who was dumb, it resulted that when the demon had departed, the dumb man spoke; and the crowd were astonished. But some of them said, "He casts out demons by the help of Beelzebul, the prince of the demons." Others, in order to test, demanded a sign out of Heaven from Him. But He, knowing their machinations, said to them:

"Every kingdom divided against itself is desolated; and house divided against house, falls. If, then, Satan is divided against himself, how can his kingdom be strengthened? Yet you assert that I expel demons through the help of Beelzebul. But if I by Beelzebul expel the demons, by whose power do your own sons expel them? By this they shall be your judges. If I, however, by a Divine finger, expel the demons, then, indeed, the Kingdom of God has anticipated you. When the strong, fully-armed, guards his own castle, his possessions are in peace; but when one more powerful than himself advances, and conquers him, he despoils him of the whole of the armament upon which he depended, and shares the plunder. Whoever is not upon My side is against Me; and whoever does not collect for Me, scatters.

24 "When the foul spirit goes out of the man, he wanders through waterless places in search of rest; but, finding none, he says, 'I will return to my house, out of which I came.' And upon his return, should he find it swept up and decorated, he then goes and takes seven other spirits more wicked than himself; and, entering, they live there; so the last condition of that man is worse than the first."

The More Excellent Blessing.

27 While He was speaking in this way, it happened that a woman in the crowd, raising her voice, exclaimed,

"Happy is the womb which gave You birth, and the breast at which You sucked!"

"Much more," He replied, "are they blest who listen to the message of God, and obey it."

Jonah and the Queen of the South as Examples.

And when the crowd were densely collecting around Him, He began to say:

"This generation is depraved—it seeks for a sign; and no sign will be granted to it, except the sign of the prophet Jonah. For as Jonah was a sign to the Ninevites, so also shall the Son of Man be to this race. The Queen of the South shall rise against the men of this generation in the Judgment, and shall condemn them; for she came from the extremities of the earth to listen to the philosophy of Solomon: and yet a greater than Solomon is here! Men from Nineveh shall stand up in the Judgment against this race, and shall convict it; because they were converted by the preaching of Jonah: and now a greater than Jonah is here!"

Inward Illumination.

"No one having lit a lamp places it in a cellar, nor underneath the corn-measure; but upon the lamp-stand, so that those entering the house may see the light. The eye is the lamp of the body: when your eye is in good condition, your whole body also is enlightened; but when it is diseased, then your body is darkened. Take care, therefore, lest the light which is in yourself should be darkness. If, then, your whole body is light, having no part dark, all will be light; just as you are illuminated by the bright shining of the lamp."

Pharisaism Exposed.

While He was speaking, a Pharisee asked Him to breakfast with him. So He went in, and reclined. The Pharisee, seeing it, however, was surprised that before the breakfast He had not first bathed.

Jesus, however, said to him:

"Now you Pharisees cleanse the outside of the cup and plate, but your own inside is full of avarice and wickedness. You fools! did not the Maker of the outside make the inside as well? Exchange, however, the

contents for kindness, and all will be pure for you.

- 42 "But woe to you, Pharisees! for you tithe mint, rue, and all herbs, and yet neglect justice and the love of God. These, however, you ought to have done; while, at the same time,
- 43 not neglecting the others. Woe to you, Pharisees! because you love the front seats in the synagogues, and
- 44 salutes in the markets. Woe to you! because you are like hidden tombs, over which men walk unknowingly."

The Iniquitous Lawyers.

- 45 But one of the lawyers, speaking to Him, said, "Teacher, in saying this, You insult us as well."
- 46 "And especially woe to you, lawyers!" He replied; "for you load men with heavy burdens, while you never help the burdened with one
- 47 of your fingers! Woe to you! because you build the monuments of the prophets, who were murdered by your
- 48 own forefathers! So you are witnesses for, and acquiesce in, the doings of your forefathers; for they undoubtedly murdered them, and you erect their
- 49 monuments. Because of this also the wisdom of God said, 'I will send among them prophets and apostles; and some of them they will murder
- 50 and reject'; so that the blood of all the prophets shed from the foundation of the world shall be discovered with
- 51 this generation—from the blood of Abel to the blood of Zacharia, who was murdered between the altar and the house; indeed I tell you, it will be
- 52 discovered with this generation. Woe to you, lawyers! for you take away the key of knowledge; you do not enter yourselves, and those who would enter you prevent."
- 53 Consequently, when He went out from there, both the professors and the Pharisees began to bitterly contradict Him, and provoke Him to say
- 54 more; endeavouring to entrap Him by word of mouth, so that they might lay an information against Him.

The Necessity of Sincerity.

- 12 During these proceedings, an immense crowd speedily collected, so that they trod upon one another; and He began to say to His disciples:
- "Guard yourselves from the ferment of the Pharisees, which is play-acting.
- 2 But nothing is dressed up so that it cannot be stripped; nor concealed

so as not to become known. What- 3
ever therefore you have said in the darkness, will be listened to in the light; and what you whisper in the ears in the private chambers, will be proclaimed upon the housetops.

"And I further tell you, friends, 4
Do not dread those killing the body, and who after that have nothing worse to do. But I will warn you whom you 5
ought to dread: Dread the One, who after the killing, has power to throw you into hell; yes, I say, that is the One you have to dread! Are not five 6
sparrows sold for two assaris?¹ yet not one of them is unnoticed in the presence of God. More than that, 7
the very hairs of your head are all counted. Therefore do not be afraid; you exceed in value many sparrows.

"But I tell you, every one who may 8
declare for Me in the presence of men, the Son of Man will also declare for him in the presence of the angels of God. But whoever denies Me in 9
the presence of men, shall be denied in the presence of the angels of God. And any who shall express a thought 10
against the Son of Man, it can be forgiven him; but to him who libels the Holy Spirit, that cannot be forgiven.

"But when they drag you up before 11
the synagogues, and the superior courts, do not embitter yourselves as to how, or by what, you can defend yourselves, or what you can say; for 12
the Holy Spirit will teach you in that very hour what you ought to speak."

Selfishness Condemned.

One of the crowd now said to Him, 13
"Teacher, order my brother to share the property with me."

"Man," He replied, "who ap- 14
pointed Me to be a judge or an arbitrator between you?" And He further 15
said to them, "Look out, and guard yourselves against avarice; because a man's life is not derived from the superfluity of his possessions."

The Fool and his Wealth.

He then addressed a parable to 16
them, saying:

"The estate of a rich man was very productive; and he reflected with 17
himself, saying, 'What shall I do? for I have nowhere to store my crops.' Then he said, 'This is what I will do: 18
I will pull down my storehouses, and

¹ About threepence.

19 build larger; and there I will store all my produce, and all my goods. Then I will say to my life, 'Life! you have plenty of wealth stored up for many years to come: take your pleasure; eat, drink, and be merry.'

20 "But God said to him, 'You fool! this very night your life will be demanded of you; and what then will your preparations be worth?' So it is with whoever hoards wealth for himself, if he is not rich toward God."

Lessons of Trustfulness in God.

22 He then said to His disciples:
"Because of this, I tell you, Be not anxious about your life—'what you shall eat'; nor for the body—
23 'what you shall be clothed with.' The life is more than the food, and the
24 body than the clothing. Look at the ravens: they neither sow nor reap; there is no storehouse nor barn for them; yet God feeds them. How much you exceed the birds in value!
25 "And who among you by fretting can add a single foot to his height?
26 If you cannot therefore even do the least, why do you fret about the rest?
27 "Observe the lilies, how they grow: they neither toil nor spin; yet I tell you that even Solomon in all his magnificence was never arrayed like one of
28 them. If, then, the flower which exists to-day in the field and to-morrow may be thrown upon the fire, is thus adorned by God, how much more
29 you—you of little faith! And you—inquire not what you can eat, or what you can drink, and be not
30 agitated: for the heathen of the world hunt for all these; and your Father
31 knows that you need them. Seek instead the Kingdom of God, and all
32 these will be prepared for you. Do not be afraid, little flock; because it has pleased your Father to give to you the
33 Kingdom. Sell your possessions, and give kind-heartedly; acquire for yourselves unfailing wealth, a treasure inexhaustible in the heavens, where
34 neither thief approaches, nor moth destroys. For where your treasure is, there your heart will also be."

Fidelity and Watchfulness.

35 "Stand with your waists belted,
36 and your lamps alight: and make yourselves like men expecting their master when he may return from the wedding; so that when he comes and knocks, you can at once open for him.

Happy are those servants who are 37 found by their master awaiting his coming; I tell you indeed, that he will gird himself, make them recline, and will himself wait upon them. And whether he returns at nine o'clock 38 or at twelve o'clock, if he finds them ready on his coming, happy will these servants be!

"But this you can understand, that 39 if the owner of the house had known at what hour the thief would come, he would have watched, and would not have permitted him to break into his house. Be you also ready; for it 40 may be that the Son of Man will come at an unexpected moment."

Peter then said to Him, "Master, 41 have You spoken this parable merely for us, or for all?"

The Master replied:

"Who, indeed, is the faithful 42 steward whom the master will appoint over his household, in order to serve out the proper food at the right time? Happy is that servant who, upon the 43 arrival of his master, is found doing it. Most certainly, I tell you, He will 44 appoint him over all his possessions. But if that servant should say in his 45 heart, 'My master delays his return;' and should begin to maltreat the other men and women servants, and to eat, carouse, and become drunken; the 46 master of that servant will come on a day when he will not be expected, and at an hour he cannot know, and will cut him off, and assign him a 47 place with the faithless. And that servant who knew the will of his master, and has not prepared for, nor obeyed his instructions, shall be 48 severely punished. But the one who knew it not, but has done what deserved correction, will be punished lightly. For to whom much has been entrusted, from him much will be required; and where much has been deposited with any one, they will demand more from him.

The Effect of the Work of Christ.

"I came to throw fire upon the 49 earth; and how I wish it were already kindled! But I have a baptism to be 50 baptized with; and how oppressed I feel until it be effected!

"Do you imagine that I have come 51 to give peace to the earth? Not at all; I tell you, on the contrary, contention. For from now there will be 52 five contending in a single house;

three against two, and two against
53 three. Father will contend against
son, and son against father; mother
against daughter, and daughter against
mother; mother-in-law against her
daughter-in-law, and daughter-in-law
against her mother-in-law."

Premonitory Signs.

54 He then said to the crowd:
"When you see a cloud rising from
the west, you say at once, 'A shower
will come'; and so it does come.
55 And when the south wind blows, you
say that 'A hot wind is upon us';
56 and so it comes. You play-actors!
you know how to read the phenomena
of the earth and of the sky—then why
57 can you not read this period? But
why, from your own selves, do you
58 not judge correctly? so that while
you accompany your prosecutor to
the magistrate, you may use every
effort to be free of him; for fear he
should commit you to the judge, and
the judge hand you over to the jailor,
and the jailor in turn throw you into
59 prison? I tell you that you will not
get liberated from there until you have
repaid the very last fraction."

Pilate and the Galileans.

18 There arrived at that very moment
some who informed Him about the
Galileans, whose blood Pilate had
mixed with that of their sacrifices.

2 "Do you think," said Jesus in
reply to them, "that those Galileans
were the greatest sinners in all Galilee,
because they were subjected to such
3 usage? By no means, I tell you;
but unless you repent, you will all
be lost in the same way. Or those
eighteen upon whom the tower of
4 Siloam fell, and killed them—do you
think that they were the greatest
sinners of all the inhabitants of
5 Jerusalem? Not at all; but unless you
change your minds, the whole of you
will be destroyed in the same way."

The Unfruitful Fig-Tree.

6 He also related this parable to them:
"There was a man who had a fig-
tree planted in his garden; and he
came looking for fruit upon it, but
7 found none. He then said to the
gardener, 'This is the third year I
have come looking for fruit upon this
fig-tree, and have found none; cut
it down: why should it exhaust the
8 ground?' 'Let it alone, sir, for one
year longer,' he answered him, 'until

I dig about it, and manure it: when,
9 perhaps, it may produce fruit; but if
not, you can afterwards cut it down."

Suffering and Sabbatarianism.

While He was teaching in one of 10
the synagogues on the Sabbath, a 11
woman was present, who, for eighteen
years, was held fast by a spirit of
infirmity; and she was so bent, that
she could not at any time straighten
herself. But when Jesus saw her, He 12
called her, and said to her, "Woman,
you are freed from your weakness."
And, placing His hands upon her, she 13
was at once cured, and praised God.

The chief of the synagogue, mad 14
with rage because Jesus had performed
a cure on the Sabbath, exclaimed to
the people, "There are six days
during which work should be done;
come, therefore, on those days to be
cured, and not on the Day of Rest."

"You hypocrites!" the Master an- 15
swered; "does not each one of you
loose his ox or his ass from the stall,
on the Rest-Day, and lead it to drink?
And this woman, who is a daughter of 16
Abraham, whom his enemy has bound
for eighteen years, ought she not to be
loosed from this bond on the Day of
Rest?"

And when He said this, all His op- 17
ponents were ashamed; and the whole
assembly rejoiced on account of the
glorious deeds which were done by
Him.

The Kingdom of God Illustrated.

"To what is the Kingdom of God 18
like?" He now asked; "and to what
shall I compare it? It is like a grain of 19
mustard-seed, which a man took, and
sowed in his own garden; and, grow-
ing, it became a large shrub, under
the branches of which the birds of the
sky came and took shelter."

Again He said, "To what shall I 20
liken the Kingdom of God? It is 21
like yeast, which a woman took, and
mixed in three measures of flour, until
the whole was fermented."

The Narrow Gateway.

He was travelling now through the 22
towns and villages, teaching, and
making His way towards Jerusalem,
when some one asked Him, "Master, 23
will only a few be saved?"

"Force yourselves through that 24
narrow gateway," He answered them;
"for many, I assure you, will en-
deavour to enter in, whose strength

25 will not be equal to it. When once the Master of the house has arisen, and locked the door, and you, standing outside, begin to knock at the door, and call out, 'Master, open for us!' He will answer you, 'I do not know where you come from!' Then you will begin to say, 'We have eaten and drunk in Your company, and You have taught in our streets.' But He will reply to you, 'I do not know where you come from; begone from Me, all you doers of iniquity.' There will be weeping and gnashing of teeth, when you shall see Abraham, Isaac, and Jacob, as well as all the prophets, admitted to the Kingdom of God, but yourselves excluded. And they shall come from the east, the west, the north, and the south, and recline in the Kingdom of God. For those last shall be first; and these first shall be last."

A Message to Herod Antipas.

31 At that time, some Pharisees approached Him, saying, "Go out, and depart from here! for Herod intends to murder You."

32 He answered them, "Go and tell that vixen,¹ 'Look! I will expel demons and effect cures to-day and to-morrow, and on the third day I shall complete My work. I must travel, however, to-day and to-morrow, as well as the following day; because it cannot be expected that a prophet should be murdered outside Jerusalem!'

34 "O Jerusalem! Jerusalem! who murdered the prophets, and stoned those sent to you! how often have I longed to collect your children as a hen gathers her brood under her wings; but you would not! Alas! your house is now left to yourselves alone; for I tell you that you shall not see Me again until the time comes when you shall say, BLESS HIM WHO COMES IN THE NAME OF THE LORD!"²

The Pharisaic Plot.

14 It occurred on one occasion, when He entered the house of one of the rulers of the Pharisees on a Sabbath, that they were watching Him; and one man in His presence was suffering from dropsy. So Jesus, addressing the lawyers and Pharisees, asked,

¹ "Vixen," literal version of the Greek; not "fox."

² Psa. cxviii. 26.

"Is it allowable to cure on the Day of Rest?" But they kept silent.

So taking hold of the man, He cured him, and dismissed him. He now asked them, "Who among you, if his ass or his ox fall into a pit on the Day of Rest, would not at once get hold of it, and pull it out?" And to this question they were unable to give Him a reply.

Admonition to Humility.

Then observing how the invited guests were selecting for themselves the places of honour, He addressed a parable to them, saying:

"When you are invited by any one to a wedding, you should not recline upon the places of honour; for fear one should be invited more distinguished than yourself, and the one who issued the invitations should come to you, saying, 'Make way for this man.' In shame you would then retire to a lower position. When, however, you are invited, take for yourself the lowest position; so that when the host makes his appearance, he may say to you, 'Friend, go up higher!' You will thus be distinguished in the presence of the whole company. Because every one who exalts himself shall be humiliated; and whoever humbles himself shall be exalted."

God-like Generosity.

Then addressing His host, He said: "Whenever you provide a luncheon or a supper, do not invite merely your friends, your brothers, your relations, nor your rich neighbours; for fear they should also invite you in return, and thus reward you. But, on the contrary, when you provide an entertainment, invite the poor, the crippled, the lame, the blind, and you will be happy; because they have nothing with which to repay you. You will be repaid, however, at the resurrection of the just."

The Parable of the Great Supper.

One of the guests, on hearing this, said to Him, "Happy will he be, however, who shall eat bread in the Kingdom of God!"

But to him He said:

"A man provided a great supper, and invited many; and he sent his servant to inform the guests of the supper hour: 'Come then,' said he,

18 'when all will be ready.' But they all one by one began to make excuse. The first answered him, 'I have just bought a farm; and, of course, I must of necessity go and see it. Excuse me, I pray you.' Another said, 'I have bought five teams of bullocks; and I am going to examine them. Excuse me, I pray you.' And another said, 'I have married a wife; and owing to this, I am unable to attend.'

21 "The servant accordingly returned, and reported this to his master. "Then the master of the house, being infuriated, said to his servant, 'Go out at once into the streets and lanes of the town, and bring in here the poor, the crippled, the lame, and the blind.' The servant returning, said, 'What you ordered, sir, has been done; but still there is room to spare.'

23 "The master therefore said to his servant, 'Go out into the roads and by-paths, and persuade them to come in; so that my house may be filled.' For to you I declare that none of those who were invited shall taste of my supper."

Counting the Cost.

25 Once when great crowds were travelling with Him, He turned round to them, and said:

26 "Whoever comes to Me, and lessens not his regard for his own father, his mother, his wife, his children—yes, and his own life as well—he cannot be My disciple. And whoever will not carry his cross, and become My follower, cannot be My disciple.

28 "For who among you, wishing to build a castle, would not first sit down and calculate the cost; so as to ascertain whether he has enough for its completion? For fear that, after having laid the foundation, he should be unable to finish it; and all seeing it should begin to ridicule him, exclaiming, 'This fellow began to build, and could not finish.' Or again, what king, going to encounter another king in battle, does not first sit down and consult whether he can with ten thousand men attack the enemy who is advancing against him with twenty thousand? And if he cannot, he may, while the other is yet at a distance, send an embassy to sue for peace.

33 "Thus, therefore, every one of you who does not bid adieu to all

his possessions, cannot be My disciple. Salt is, however, good; but if the salt becomes saltless, with what can it be itself seasoned? Being useless both for the soil and the manure-heap, they throw it away. He who has ears with which to hear, let him listen."

The Lost Sheep.

And all the tax-farmers and the sinners were drawing near to listen to Him; but the Pharisees and professors were grumbling loudly, saying, "This fellow admits sinners, and eats with them." He accordingly addressed this parable to them:

"What man among you, possessing a hundred sheep, and losing one of them, would not leave the ninety-nine in the pasture, and go in search of the lost one until he has found it? And having found it, he places it with delight upon his own shoulders; and arriving at home, he calls upon his friends and neighbours to share his joy, saying, 'Rejoice with me, for I have found my lost sheep!' In the same way, I tell you, there will be more gladness in heaven over a converted sinner than over ninety-nine righteous persons who have no need of conversion.

The Lost Drachma.

"Or again, what woman, possessing ten drachmas,¹ if she should lose one, would not light a lamp, sweep up the house, and search carefully until she has found it? And having found it, does she not assemble her friends and neighbours, saying?—'Rejoice with me, for I have found the coin which I lost!' Thus I tell you, joy comes in the presence of the angels of God over a single converted sinner.

The Prodigal Son.

He then said: "There was a man who had two sons; and the younger of them said to his father, 'Father, let me have the portion of the property to which I am entitled.' And he divided the estate between them. Not many days after, however, the younger son collected the whole, and went off to a distant country; and there he squandered his wealth in a life of debauchery. And when he had spent all, the country was visited by a fearful

¹ Drachma, a Greek coin, equal in value to about a florin.

15 famine; and he began to starve. So having wandered away, he hired himself to one of the citizens of that country; who sent him upon his farm as a swineherd. And he longed to fill his stomach with the carob-pods, upon which the swine were feeding; but no one gave him any.

17 "At length, on coming to himself, he said: 'How many servants of my father have bread, aye, and more than enough, while here I am dying of hunger! I will arise, and go to my father, and will say to him, Father, I have sinned against heaven, and in your own presence. I am no longer fit to be recognised as your son; engage me as one of your servants.'

18 Arising then, he returned to his father, But while he was a still a long way off, his father saw him, and was filled with pity; and running to meet him, he fell upon his neck, and affectionately kissed him.

21 "'Father,' said the son, 'I have sinned against heaven, and in your own presence; I am no longer fit to be recognised as your son; engage me as one of your servants.'

22 "But his father said to his servants, 'Bring out the best robes and clothe him; and put a ring upon his finger, and get shoes for his feet; and bring the fat calf here, and sacrifice it, so that we may feast and be merry. For this man, my son, was dead, and he now lives again; he was lost, and is found.' They accordingly began to enjoy themselves.

25 "Now the elder son was on the farm; and coming near the house as he returned, he heard music and dancing. So he hailed one of the slaves, and asked, 'What does all this mean?' 'Your brother has returned,' was the answer; 'and the fat calf has been sacrificed by your father, because he has come back safely.' He therefore flew into a rage, and refused to go in. His father, however, came out and implored him. But he, answering his father, said, 'Look here! I have slaved for you all these years, and never at any time have I disobeyed your orders; yet you have never so much as given me a kid, so that I might entertain my friends. But immediately on the return of this son of yours, who has squandered your estate with harlots, you have actually sacrificed the fat calf for him!'

31 "'Child,' he replied, 'you are

always with me, and all that I have is your own. It was but right that we should rejoice and be merry: because this brother of yours was dead, and he lives again; he was lost, and is found.'"

The Defrauding Steward.

He also told His disciples that 16 "There was once a rich man who had a steward, who was accused to him of embezzling his estate. So 2 having called him, he asked, 'What is this I hear about you? Render me an account of your management; for you shall no longer be my steward.'

"'Now what shall I do?' said the 3 steward to himself: 'for my master will take the stewardship from me. I am not strong enough to dig; I am ashamed to beg. I know what I will 4 do; so that when I am dismissed from my position, some may receive me into their houses.'

"Then inviting separately the whole 5 of his master's tenants, he asked the first, 'How much rent do you owe to my master?' 'A hundred baths¹ 6 of oil,' was his reply. 'Take your lease,' said the steward; 'sit down quickly, and write fifty.' He then 7 asked another, 'And how much is your rent?' 'A hundred kors² of wheat,' was his reply. 'Take your lease,' said the other, 'and write four-score.'

"And his master admired the ras- 8 cality of the steward, because he had acted reflectively; for the sons of this world are for their own generation more reflective than the sons of the light.

"But I say to you make for your- 9 selves friends beyond the world of villainy, so that when it departs they may receive you into everlasting dwellings. The faithful in a very 10 little will also be the same in much; and whoever is unjust in little will also be unjust in much. If you are therefore dishonest with the 11 unstable wealth, who will entrust to you that which is real? And if you have 12 not been trustworthy in regard to what belongs to another, who will entrust you with anything for yourselves?

"No servant can serve two masters; 13 for either he will disregard the one, and cling to the other; or, he will respect the one, and despise the other.

¹ About 730 gallons.

² About 1200 bushels.

You cannot serve both God and mammon."

Address to Money-Worshippers.

- 14 The Pharisees, who were lovers of money, sneered at Him, however, when they heard all these remarks.
- 15 To them he said: "As for you, you palm yourselves off as just in the presence of men; but God knows your hearts: for what is held up to human admiration is abhorred by God.
- 16 "You had the law and the prophets until the coming of John; from then the good news of the Kingdom of God has been preached, and all press
- 17 into it. It is easier however, for the heaven and the earth to pass away, then for a single hairstroke of the law to be repealed.

The Rich Man and Lazarus.

- 19 "There was once a man who was rich, and arrayed himself in purple and fine linen, and who every day
- 20 lived in pleasure and luxury. And there was a beggar, named Lazarus, who, covered over with sores, was
- 21 laid before his gate; and he longed to be fed with the broken pieces which were thrown from the rich man's table; but, instead, the dogs came
- 22 and licked his sores. By-and-by, however, the beggar died; and he was conveyed by the angels to Abraham's bosom. The rich man also died, and
- 23 was buried. And, in the spirit land, being in torment, he looked up, and saw Abraham afar off, and Lazarus
- 24 in his bosom. And, shrieking out, he said, 'Father Abraham, have pity upon me, and send Lazarus to dip the tip of his finger in water, and cool my tongue; for I am in torture in this flame!'
- 25 "'Child,' said Abraham, in reply, 'remember that you exhausted your pleasures during your lifetime; and Lazarus in the same way his sufferings; but now here he is comforted,
- 26 while you are agonized. Beside all this, a huge chasm lies between us and you; so that those who might

NOTE.—V. 18 has evidently been misplaced by some old copyist, for the subject of the address was against the sins of avarice and selfish luxury, and not upon the law of marriage.

- 18 [{"Every one dismissing his own wife and marrying another commits adultery; and any man marrying a woman who has been dismissed by her husband, commits adultery."}]

desire to go from here towards you cannot do so; neither can any come to us from where you are.'

"Then I beg of you, father,' replied the other, 'to send him to my father's house: for I have five brothers; that he may entreat them; so that they also may not come into this place of torment.'

"They have Moses and the prophets,' replied Abraham; 'let them listen to them.'

"Not so, father Abraham,' was his answer; 'but if some one would go to them from the dead, they would change their minds.'

"If they will not listen to Moses and the prophets,' was his reply, 'neither will they be persuaded even if one were to rise from among the dead.'"

Stumbling-Blocks.

He then said to His disciples: "It is impossible for stumbling-blocks to be avoided; but alas for him by means of whom they come!"

"Take care of yourselves. If your brother sins, remonstrate with him; and if he change his mind, forgive him. And even if he should sin against you seven times a day, and come again to you, saying, 'I mean to do better,' you must forgive him."

Trust and Duty.

The apostle then said to the Master, "Increase our faith!"

"If you possessed a faith like but a grain of mustard-seed," replied the Master, "you could say to this mulberry-tree, 'Be instantly up-rooted, and planted in the sea'; and it would obey you!"

"But who is there among you, having a servant ploughing or shepherding, would say to him on his return from the field?—'Come at once, and have your dinner.' On the contrary, will he not say?—'Get something ready for my dinner; also tidy yourself and wait upon me while I eat and drink; and after that you can yourself eat and drink.' Does he feel indebted to his servant for thus carrying out his instructions? I think not. In the same way, you, too, when you have discharged everything entrusted to you, should say, 'We are worthless servants, who have done what it was our duty to do.'"

¹For v. 2, c. xvii., see c. xviii. v. 17, in correcting an old transcriber's misplacement — F. F.

The Ungrateful Lepers.

11 As He was journeying on the way to
 12 Jerusalem, He passed through the
 confines of Samaria and Galilee; and
 when about to enter one village, He
 13 was met by ten leprous men, who,
 standing at a distance, shouted with
 loud voices, "Jesus, Master, have
 pity upon us!"

14 When looking upon them, He said,
 "Go, show yourselves to the priests."
 And it came about that as they were
 going, they were cured.

15 And one of them, perceiving that he
 was cured, turned back, praising God
 16 with a loud voice; and, prostrating
 himself at the feet of Jesus, he re-
 turned Him thanks. This man was
 a Samaritan.

17 "Were not the ten cured?" asked
 Jesus; "but the nine, where are they?
 18 Have none been found returning to
 thank God, except this foreigner?"
 19 He then said to the man, "Arise and
 depart; your faith has saved you?"

Concerning the Kingdom.

20 Being now further questioned by the
 Pharisees respecting the time when
 the Kingdom of God would come, He
 told them in reply: "The Kingdom
 of God will not come in the way you
 21 imagine; neither can they say, 'Look
 here!' or 'There'; for see! the King-
 dom of God exists within yourselves."

Premonitory Signs.

22 And to His disciples He said:
 "The time will come when you shall
 long to see one of the days of the Son
 of Man; and you shall not see it. And
 they shall shout to you, 'Look here!'
 23 'Look yonder!' Neither go, however,
 24 nor follow after; for just as the
 lightning flashes from the high heaven
 to the high heaven, so will the Son of
 25 Man be in His own day. But, in the
 first place, He has much to endure;
 yes, to be rejected, by this generation.
 26 And, as it happened in the time of
 Noah, even so will it also be in the
 27 period of the Son of Man. They were
 eating they were drinking, they were
 marrying, they were being betrothed,
 until the day arrived for Noah to enter
 the Ark; then the Deluge came, and
 28 destroyed them all. So likewise was it
 in the days of Lot: they were eating,
 they were drinking, they were buying,
 they were selling, they were planting,
 29 they were building; but when the day
 came for Lot to depart from Sodom,
 fire and brimstone rained from the

sky, and destroyed them all. So will 30
 it be upon the day in which the Son
 of Man is revealed. In that day, 31
 whoever may be upon the balcony,
 let him not descend into his house to
 clear out his furniture: and let not
 the one who is in the field return
 home. Remember Lot's wife! 32

"Whoever attempts to preserve his 33
 life shall lose it; but whoever does lose
 it shall preserve it. In that night, let 34
 Me tell you, there shall be two men in
 one bed; the one will be taken, and the
 other left. Two women will be grind- 35
 ing together; the one will be taken, and
 the other left. Two may be in the field; 36
 the one will be taken and the other
 left."

Then, in reply to Him, they asked, 37
 "Where, Master?"

"Where the carcase is," He an-
 swered them, "there too the vultures
 will be found assembled."

The Unjust Judge.

He also showed them, by means of a 18
 parable, that they ought to persist in
 prayer, without becoming weary.

"There was in a town," He said, 2
 "a judge, who neither feared God,
 nor respected man. And in the same 3
 town there was a widow, who kept
 coming to Him, pleading, 'Give me
 justice against my adversary.' He re- 4
 fused, however, for some time. But
 afterwards he argued thus with him-
 self: Although I neither fear God,
 nor care for man, yet, because this 5
 widow gives me trouble, I will grant
 her justice; for if I do not, she will
 distract me at last by her coming."

"Mark, now," said the Master, 6
 "what the unjust judge determined.
 And will not God grant justice to His 7
 chosen, who cry to Him day and
 night, and have pity upon them? He 8
 will, I tell you, grant them justice
 very quickly. When the Son of Man
 comes, however, will He find this
 faith upon the earth?"

**The Pharisee and the Tax-farmer
at Prayer.**

He then addressed this parable to 9
 some who were confident of their own
 righteousness, and despised the rest:

"Two men went up to the temple 10
 to pray; the one a Pharisee, and the
 other a tax-farmer. The Pharisee, 11
 standing by himself, prayed thus:
 'O God, I thank Thee that I am not
 like the rest of mankind—greedy,
 unjust, profligate; nor even like this

12 tax-farmer. I fast twice a week; I
13 tithe all that I possess! But the
tax-farmer, standing at a distance,
did not dare even to raise his eyes to
heaven; but merely struck his breast,
exclaiming, 'O God, be merciful to
me, the sinner!'

14 "This man, I tell you, returned
home more righteous than the other;
for everyone exalting himself shall be
humbled, but the one who humbles
himself shall be exalted."

Jesus and Little Children.

15 And they were also bringing to Him
their babes, in order that He might
touch them; but the disciples on see-
16 ing it, prevented them. But Jesus
hailed them to Him, saying, "Allow
the little children to come to Me, and
hinder them not; for of such consists
17 the Kingdom of God. I tell you in-
deed, that if anyone does not accept
the Kingdom of God like a little child,
he can by no means enter it. It
would be better for him to have an
upper millstone fastened round his
neck, and be flung into the sea, rather
than that he should cause a single one
of these little ones to fall."¹

The Barrier of Wealth.

18 One of the nobles then asked Him,
"Beneficent Teacher, what shall I do
in order to secure everlasting life?"
19 "Why do you call Me beneficent?"
said Jesus in reply; "One alone is
20 beneficent—God Himself. You know
the commands: DO NOT COMMIT
ADULTERY; DO NOT MURDER; DO
NOT STEAL; DO NOT COMMIT PER-
JURY; HONOUR YOUR FATHER AND
YOUR MOTHER."²
21 "All these I have observed from my
youth," was his answer.
22 Jesus, hearing this, said to him,
"You are only deficient in one re-
spect: sell all that you possess, and
distribute to the poor; and you shall
have wealth in heaven. Then return,
and become My follower."
23 On hearing this, however, he be-
came depressed; for he was exceed-
24 ingly rich. And Jesus, observing him
turning sad, remarked, "With what
difficulty can those possessing wealth
25 enter the Kingdom of God! It is
easier, indeed, for a camel to pass
through a needle's eye, than for a rich
man to enter the Kingdom of God!"

¹ See note, p. 112. ² Exod. xx. 12-16.

"Who then can be saved?" asked 26
the bystanders.

"The impossible with men," He 27
replied, "is the possible with God."

"Why," observed Peter, "we have 28
left everything, and followed You."

"I tell you indeed," was His reply, 29
"there is not one who shall have for-
saken home, or parents, or brothers,
or wife, or children, on account of the
Kingdom of God, who will not receive 30
in return much more in the present
time, and in the age to come everlast-
ing life."

Jesus Foretells His Death and Resurrection.

Then conversing aside with the 31
twelve, He said to them: "We are
now going up to Jerusalem; and all
that has been written through the
prophets concerning the Son of Man
will be accomplished. For He will 32
be handed over to the heathen, and
will be ridiculed, assaulted, spit upon;
and having flogged, they will murder 33
Him; but upon the third day He will
rise again."

They understood nothing of this, 34
however; for the thought was hidden
from them, and they did not compre-
hend its meaning.

The Blind Beggar.

As He was approaching Jericho, a 35
blind man who sat at the roadside
begging, on hearing the passing crowd, 36
inquired what it meant. They accord- 37
ingly told him that Jesus the Nazarene
was passing by; upon which he at 38
once shouted out, exclaiming, "Jesus,
Son of David, pity me!"

And those going on before ordered 39
him to keep silent; but he merely
shouted out the louder, "Jesus, Son
of David, pity me!"

Then Jesus, stopping, commanded 40
the man to be brought to Him; and
when he came near, He asked him,
"What do you wish Me to do for you?" 41

"Master, was his reply, "that I
may recover my eyesight!"

"Recover your eyesight," said 42
Jesus to him; "your faith has saved
you." And regaining his eyesight 43
immediately, he followed Him, prais-
ing God. And all the people, on
seeing it, gave thanks to God.

Zacchæus, the Tax-farmer.

Then when He had entered and 19
was passing through Jericho, a man, 2

Zacchæus by name, who was the
3 chief tax-farmer, and was rich, endeavoured to see what sort of person Jesus was; but he could not for the crowd, because he was short of stature.

4 Running ahead, however, he climbed a sycamore tree, in order that he might see Him when He passed by. When Jesus came to the spot, He looked up; and, seeing him, said, "Zacchæus, be quick and come down; for to-day I must stay at your house."

6 He accordingly descended with all speed, and received Him with delight.

7 On seeing it, however, they all grumbled, exclaiming, "Why, He is going to be entertained by a wicked man!"

8 Zacchæus then presenting himself before the Master, said: "See, Sir, I give the half of my possessions to the poor; and if ever I have defrauded any one by means of false information, I will restore it fourfold."

9 Jesus said to him: "Salvation has to-day come to this family; for this man is certainly a son of Abraham.
10 For the Son of Man came to search out and save the lost."

Trustworthiness:

Parable of the Talents.

11 As the people were attentive, He proceeded to relate a parable, because He neared Jerusalem, and they supposed that the Kingdom of God
12 would immediately commence. He therefore said: "Once a nobleman went to a distant country, to procure for himself a kingdom, and then to
13 return. So, calling ten of his own servants, he handed to them ten minahs,¹ and said to them, 'Carry on
14 your business until I return.' His countrymen, however, hated him, and sent an embassy to follow him, saying, 'We will not have this fellow to reign over us.'

15 "But, on his return, after having received the kingdom, he summoned before him those servants to whom he had entrusted the money, in order that he might ascertain what each had
16 earned by trading. The first appeared, saying, 'Sir, your minah has earned ten minahs additional.'

17 "'Well done, good servant,' was the reply, 'because you have been faithful with a very little, you shall have the governorship of ten towns.'

18 "The second came, saying, 'Sir,

your minah has gained five minahs.' And to him also he said, 'You can be
19 the governor of five towns.'

"And another came, saying, 'Here,
20 sir, is your minah which I have kept wrapped up in a handkerchief; for I
21 was afraid of you, because you are a hard master; you exact what you did not give, and reap what you did not sow.'

"He said to him: 'Out of your
22 own mouth will I condemn you, you worthless servant. Let it be that I am a hard master, exacting what I did not give, and reaping what I did not sow; why then did you not place
23 my money in a bank, so that upon my return I might have received it with interest? Take that minah from him,'
24 he said to his attendants, 'and give it to the one who has the ten minahs.'

"'Why, he has ten minahs, sir,'
25 was their reply.

"'I tell you,' replied he, 'that to
26 all who possess shall be given; but from the one who possesses nothing, even what he holds shall be taken from him. Then, as to those enemies of
27 mine, who did not want me to reign over them, bring them here and execute them in my presence.'

The Triumphal Entry.

Having then said this, He journeyed
28 on, going up to Jerusalem.

And when He approached Beth-
29 phage and Bethany, near the Mount called Olivet, He sent forward two of His disciples, saying, "Go to the
30 opposite village; on entering which you will find a colt tied up, upon which no man has ever been seated; unfasten, and bring him here. And
31 if any one asks you, 'Why do you unfasten him?' tell him, 'The Master has need of him.'"

The messengers accordingly went
32 away, and found everything as He had told them. And as they were untying the colt, the owner asked them, "Why are you untying that colt?"
33 "The Master has need of him," was
34 their answer. So they brought him to Jesus: and, covering the colt with their cloaks, they placed Jesus upon
35 its back. And as they went, they flung their garments upon the road.
36

Then, as they reached the descent
37 of the Mount of Olivet, the whole crowd of disciples began to exult and praise God in loud acclaim for all the powers they had witnessed, saying,
38

¹ Equivalent to about £70.

"BLESS THE KING COMING IN THE NAME OF THE LORD ;¹

Peace from heaven,
And majesty in the heights ! "

39 Some of the Pharisees, however, from the crowd said to Him, "Teacher, reprimand Your disciples."

40 "I tell you," was His reply, "that even if they were to be silent, the stones would shout out ! "

41 Then, as He approached, seeing the

42 city, He wept on account of it; exclaiming, "Oh that you had known, even at last, in this your day, what would bring you peace! But now it

43 is hidden from your eyes; because the days shall come upon you, when your enemies shall rear a rampart about

44 you, hem you in upon every side, and raze you to the ground, and your children within you; and they will not leave in you one stone upon another, because you would not recognise the time for your preservation."

Jesus Purifying the Temple.

45 Then entering the temple, He began to drive out the dealers, saying to them, "It is written, MY HOUSE IS A HOUSE OF PRAYER;² but you have made it A DEN OF THIEVES."³

47 And in the temple He continued to teach daily. The chief priests, professors, and leading men, however, sought to murder Him; but they could not find an opportunity of effecting it; because all the people hung upon Him with the greatest attention.

The Sceptics Puzzled.

20 One of those days, while He was teaching and evangelising the people in the temple, the chief priests and professors came to Him with the elders, and questioning Him, they asked, "Tell us by what kind of authority You act; and who gave You that authority?"

3 "I Myself will ask you one question," He said, in reply; "and you can answer Me: 'The baptism of John—was it from heaven, or from men?'"

5 They accordingly discussed privately among themselves, saying, "If we say 'from heaven,' He will ask, 'Why then did you not believe in him?'"

6 But if we should say, 'from men,'

all the people will stone us; for they are firmly convinced that John was a prophet." They accordingly replied 7 that they did not know from where, "Neither will I tell you," Jesus 8 answered them, "by what authority I act."

Parable of the Vineyard.

He also began to relate this parable 9 to the people: "There was once a man who planted a vineyard, let it out to farmers, and went abroad for a long time. At the proper season, he 10 sent a servant to the tenants, so that they might pay him the rent of the vineyard; but the farmers flogged him, and sent him back with nothing. He then proceeded to send another 11 servant; and him they also flogged, assaulted him disgracefully, and sent him back with nothing. And a third 12 one being sent, they wounded him, and kicked him out!

"Then the owner of the vineyard, 13 upon reflection, said, 'What shall I do? I will send my own dear son; perhaps, on seeing him, they will respect him. But the tenants, seeing 14 him, consulted among themselves, saying, 'This is the heir; come on, let us murder him, so that the estate may become our own.' Flinging him ac- 15 cordingly out of the vineyard, they murdered him!

"What therefore," He asked, "will the owner of the vineyard do to them?"

"He will come and execute those 16 tenants, and will give the vineyard to others."

On hearing this, some said, "Never let it happen." But gazing fixedly at 17 them, He said, "What then is this which is written?—

THE STONE WHICH THE BUILDERS
REJECTED,
HAS BEEN CHOSEN FOR THE CHIEF
KEystone.¹

"Every one falling over that Stone 18 will be bruised; but upon whoever it may fall, it will crush him to dust."

Plotting Frustrated.

The professors and the chief priests 19 then attempted to seize Him at that very moment; for they perceived that He had related this parable against themselves, yet they dreaded the people.

Then plotting, they sent spies, who 20

¹ Psa. cxviii. 26.

² Isa. lvi. 7.

³ Jer. vii. 11.

¹ Psa. cxviii. 22.

personated themselves to be good men, so that they might entrap Him by His speech; with the object of handing Him over to the magistracy, and to the jurisdiction of the Governor.

21 They accordingly said to Him, "Teacher, we know that You speak and teach rightly, and You are not bound by appearances; on the contrary, You teach the way of God in truth: 'Is it legal for us to pay tribute to the Emperor, or not?'"

22 But perceiving their rascality, He answered them, "Show me a denarius.¹ Whose portrait and motto has it?"

23 "Cæsar's," was their reply.

24 "Give then," He told them, "Cæsar's own property to Cæsar; and to God what belongs to God."

25 So they were not able to entrap Him by His speech in the presence of the people; and wondering at His answer, they were silent.

Discomfiture of the Sadducees.

27 Afterwards some of the Sadducees, who deny a resurrection, came to Him with the question: "Teacher, Moses wrote for us, that if a brother of any one dies, leaving a wife who may be childless, the brother surviving shall marry the widow, and procure issue for his brother.² Now there were seven brothers, the first of whom, having taken a wife, died childless. The second married the widow, and also died childless; the third married her, as likewise did the others; all the seven dying without leaving issue. Last of all, the woman also died. In the resurrection, therefore, to which of them will she belong? for she was married to all the seven."

34 "The children of this age marry and are married," said Jesus, in reply to them; "but those considered worthy to attain to that period, and share the resurrection from the dead, neither marry nor are given in marriage. For neither can they die again; because they are equal to the angels, and are sons of God, being sons by means of the resurrection. But that the dead are raised, even Moses reminded you at the bush, as he named the LORD, the God of Abraham, the God of Isaac, and the God of Jacob.³ He is not, however, a God

of the dead, but of the living; for they are all living with Him."

"Teacher, You have answered admirably!" exclaimed some of the professors. But none of them dared to question Him further.

David's Lord.

He then asked them, "How is it they say that the Messiah will be a Son of David? when David himself says in the Book of Psalms:

THE LORD SAID TO MY LORD,
BE SEATED AT MY RIGHT
UNTIL I MAKE YOUR ENEMIES A
STOOL FOR YOUR FEET.¹

"David, therefore, calls Him 'Lord'; how then is He his son?"

Warning against Hypocrisy.

Then, when all the people were listening, He said to His disciples: "Guard yourselves from the professors, who like to march out in flowing robes, court recognition in the market-places; secure the principal seats in the synagogues, and the places of distinction at banquets; who devour the families of widows, and for a disguise offer up long prayers. Such will receive the severest punishment."

The Widow's Offering.

Looking round then, He saw the wealthy people throwing their gifts into the treasury; and He also observed one poor widow throwing in two lepta.² And He remarked, "I tell you most certainly, that this poor widow has thrown in more than all. For all the others, out of their superfluity, have contributed to the gifts for God; but she, out of her poverty, has contributed all she had to live upon."

The Destruction of the Temple Foretold.

Now when some were speaking 5 about the temple, remarking how it was adorned with beautiful stones, and consecrated gifts, He said: "You see these upon which you are gazing: the days will come in which there will not be left one stone upon another, which has not been thrown down."

"When, Teacher, will this be?" 7 they then asked Him; "and what will be the sign of the accomplishment of these events?"

¹ Equivalent to about half-a-crown.

² Deut. xxv. 5.

³ Exod. iii. 6.

¹ Psa. cx. i.

² About a halfpenny.

Signs of the End.

- 8 "Take care that you are not led into error," was His reply; "for many will come in My Name, declaring that 'I AM'; and that 'The crisis has approached': do not you however follow 9 them. And when you hear of wars and insurrections, do not be terrified; for all these must come first: but the end is not immediately."
- 10 Continuing, He said: "Nation will rise against nation, and kingdom 11 against kingdom; and there will be great earthquakes, and in many places famines and plagues; as well as terrifying signs from heaven. But before 12 all these, they will apprehend and persecute you, handing you over to the synagogues and prisons, dragging you before kings and governors, on 13 account of My name. The result, however, will be as an evidence in 14 your favour. Resolve in your hearts, therefore, not to premeditate a defence; 15 for I will Myself give you eloquence and wisdom, which none of your opponents will be able to refute or 16 withstand. You will, however, be betrayed by parents, brothers, relatives, and friends; while some among you 17 will be murdered: and you will be universally hated because of My 18 name. Not a hair of your heads, 19 however, shall be lost. By your patience you shall preserve your lives.

The Destruction of Jerusalem.

- 20 "But when you shall see Jerusalem encompassed with armies, reflect that 21 her desolation is near. Then let those in Judea take flight to the hills; let those within her make their escape; and let not those in the neighbourhood enter therein: because these 22 will be the days of her punishment, when all the recorded denunciations will be accomplished.
- 23 "Alas to those with child, and to nursing mothers in those days! for there will be great distress upon the land, and fury against the people. 24 And they shall fall by the edge of the sword, and be led captive into every nation; while Jerusalem shall be trodden down by the heathen, until the times of the heathen are completed.
- 25 "And there will be signs in the sun, and moon, and stars; and upon the earth nations in despair, as when

in terror of the roaring and raging sea: men expiring from fear, and 26 apprehension of what is coming upon the world: for the powers of the heavens shall be shaken. And then 27 shall they witness the Son of Man coming in a cloud, with transcendent power and majesty.

"But when these begin to appear, 28 stand up and raise your heads; because your redemption then draws near.

The Sign of the Fig-Tree.

He now related this parable to 29 them:

"Observe the fig-tree, and all the trees; when they first sprout, looking 30 upon them, you yourselves know that the summer is approaching. In like 31 manner you, too, when you witness these events, understand that the Kingdom of God is near. I tell you 32 indeed, that this generation shall not pass away, until all will begin. The heavens and the earth may pass 33 away; but My statements will not pass away. But take care of yourselves, for 34 fear your hearts should be loaded with debauchery, and drunkenness, and business cares, and that day come 35 swiftly upon you like a snare; for thus it will come upon all dwelling upon 36 the face of the earth. Watch, therefore, at every season, offering prayer; so that you may be prepared to escape all the coming calamities, and take your stand in the presence of the Son of Man."

Closing Days of the Son of Man.

During the days He was teaching 37 in the temple; and during the nights He went out and lodged in the hill known as Mount Olivet. And in 38 the early morning, all the people rushed to the temple to listen to Him.

The Approaching Passover.

The festival of unfermented bread, 22 known as the Passover, was now drawing near. And the chief priests 2 and professors were seeking an opportunity to assassinate Him; but they were afraid of the people.

The Plot of Judas.

Satan then entered Judas, surnamed 3 the Iscariot, who was numbered among the twelve. And he proceeded to 4 converse with the chief priests and officers, as to how he could hand Him

5 over to them. And they were de-
lighted, and bargained to give him
6 money. He accordingly consented,
and awaited an opportunity to betray
Him to them, away from the crowd.

Preparation for the Passover.

7 When the time arrived for the un-
fermented bread, when the Passover
8 ought to be offered, He sent Peter
and John, saying, "Go and prepare
the Passover for us, in order that we
may eat it."

9 "Where do You wish us to prepare
it?" they asked.

10 "When you enter the city," He told
them, "a man carrying a pitcher of
water will meet you; follow him into
11 the house which he enters. Then
say to the master of the house, 'The
Teacher says to you, Where is the
assembly-room, where I can eat the
12 Passover with My disciples?' And he
will show you a large upper chamber,
furnished; make ready there."

13 So they went; and finding every-
thing as He had told them, they
prepared for the Passover.

Institution of the Lord's Supper.

14 And when the hour arrived, He re-
clined, and the twelve apostles were
15 with Him. And He said to them:
"I have longingly desired to eat
this Passover with you before My
16 suffering; however, I tell you that I
shall not eat of it, until it can be ad-
ministered in the Kingdom of God."

17 Then taking the cup, and giving
thanks, He said: "Take this, and
18 divide it among yourselves; for I tell
you that I will not drink of the pro-
duce of the vine, until the Kingdom
of God has come."

19 He then took the bread, and giving
thanks, He broke it, and handed it to
them, saying, "This is My body,
[[which is delivered up for you; do this
20 in remembrance of Me." And He did
the same also with the after-dinner
cup, saying, "This Cup is a New
Settlement in My blood, which is
21 poured out for your sakes.]] But
nevertheless the hand of My betrayer
22 is with My own upon the table; for
the Son of Man is indeed going away,
as has been determined; but alas for
that man by means of whom He is
betrayed!"

23 They then began to inquire among
themselves who it could be that was
about to do this.

The Question of Precedency.

A warm discussion now took place 24
among them, as to which of them
should be considered the greatest.

"The kings of the heathen," He 25
observed to them, "exercise dominion
over them; and their oppressors are
styled 'benefactors': but you must 26
not do so. On the contrary, let the
greater among you become as the
younger; and the chief like a servant.
For who is the greater—the guest or 27
the servant? Is not the guest? but I
am among you as a Servant. But you 28
are accompanying Me in My trials;
and I will grant you a Kingdom, such as 29
My Father has granted to Me: so that 30
you may eat and drink at My table,
in My Kingdom, and sit upon thrones,
judging the twelve tribes of Israel."

Peter's Denial Predicted.

The Master then added, "Simon, 31
Simon, see, Satan has demanded you,
to sift you like wheat; but I have made 32
supplication for you, that your faith
may not fail. And when you have
recovered yourself, strengthen your
brothers."

"Master," was his reply, "I am 33
ready to go with You to prison—yes,
even to death!"

"Let Me tell you, Peter," He said, 34
"the bugle¹ will not sound to-day,
until you have thrice denied that you
know Me."

Then He asked them, "When I 35
sent you without purse, bag, or shoes,
did you want anything?"

"Nothing," was their reply.

He answered them, "But now, 36
whoever has a purse, let him take it,
and likewise a bag; and he that has
no sword, let him sell his cloak and
buy one. For I tell you, that which 37
was written must be completed in
Me: THAT HE WAS ALSO RANKED
AMONG THE OUTLAWS;² for indeed,
what has been written about Me will
have fulfilment."

"Master, see!" said they, "there 38
are two swords here."

"That will do," was His reply.

The Agony of the Son of Man.

Then going out, He retired, accord- 39
ing to His custom, to the Mount of

¹ The Roman bugle, called in Latin, "Gal-
lus," i. e., "The Cock," or "The Crower." It
was a Roman army bugle for signalling the
relief of the Guard.

² Isa. liii. 12.

Olivet; and the disciples also followed Him.

- 40 When He arrived at the place, He said to them, "Pray, for fear trial
41 should overtake you." And tearing Himself away from them, as far as a stone's throw, He knelt down, and
42 prayed; saying, "Father, if it be Your will, remove this cup from Me; yet not My will, but Yours be done!"
43 [[An angel from heaven then appeared to Him, strengthening Him.
44 And being in an agony of grief, He prayed all the more fervently; and the sweat fell from Him to the ground like drops of blood.]]
45 And rising up from His prayer, He came toward the disciples, and found them sleeping, overcome with grief;
46 and said to them, "Why do you sleep? rise up and pray, so that trial may not come upon you."

The Arrest.

- 47 While He was still speaking, a crowd made its appearance, headed by him who was called Judas, one of the twelve; and he came up to Jesus
48 to kiss Him. "Judas," exclaimed Jesus, "do you betray the Son of Man with a kiss?"
49 Now those about Him, foreseeing what would happen, asked Him, "Master, shall we strike with a
50 sword?" And one of them struck the servant of the High Priest, cutting off his right ear.
51 But Jesus, addressing him, said, "Here let the matter rest"; and, touching the ear, He cured it.
52 Jesus then asked those who came against Him from the chief priests, the officers of the temple-guard, and the elders, "Are you come out with swords and staves, as if you were in pursuit
53 of a robber? While I was daily with you in the temple, you did not attempt to arrest Me. But this hour, and that of the power of darkness, is yours."
54 Then arresting Him, they took Him to the house of the High Priest, Peter following at a distance. And when
55 they had lit a fire in the middle of the court, and were standing around it, Peter seated himself among them.

Peter's Denial.

- 56 A maid-servant then noticing him sitting in the light, looked at him, remarking, "Why, this fellow was with Him!"

But he denied it, saying, "I do not know Him, woman!"

A short time after, another saw him and said, "You, too, belong to them!"

"Man, I do not," was Peter's reply.

And about an hour afterwards, another declared the same thing, saying, "By my oath, this fellow was also with Him; for he is a Galilean."

But Peter responded, "I do not know, man, what you are talking about!" And immediately a bugle sounded while he was speaking.

Then the Master, turning round, looked upon Peter; and Peter called to mind the word of his Master, how He had told him, "Before the bugle sounds you will have thrice denied Me." And, rushing out, he wept bitterly.

The Betrayal of the Son of Man.

Now, those who had Jesus in charge ridiculed and assaulted Him; and, blindfolding Him, they struck Him in the face, and asked Him, saying, "Guess who it is that strikes You?" And many other insults they uttered against Him.

The Judean Mock-Trial.

As soon as it was day, the representatives of the people, chief priests, and professors assembled; and they led Him into their senate, saying, "If you are the Messiah, tell us."

"If I were to tell you," he answered them, "you would not believe; and if I were to argue, you would neither discuss the matter nor discharge Me. From now, however, the Son of Man will be seated at the right hand of the power of God."

"Are You the Son of God, then?" they all exclaimed.

"You yourselves say that I am," He replied to them.

"What further need have we of evidence?" they then shouted; "we ourselves have heard enough from His own mouth."

Before Pilate.

The whole assembly of them then arose, and conducted Him before Pilate; where they began to accuse Him, asserting, "We have found this fellow misleading the nation, and forbidding the payment of tribute to the emperor, asserting Himself to be an anointed king!"

- 3 Pilate then questioned Him, asking, "Are You the King of the Judeans?" "You say so," was His answer.
- 4 Pilate, then addressing the chief priests as well as the crowd, said, "I can find nothing criminal about this Man."
- 5 But they became more vehement, adding, "He raised sedition among the people by His teaching through the whole of Judea, from Galilee, where he started, even to this place."
- 6 The mention of Galilee then led Pilate to ask if the Man were a Galilean. And, learning that he belonged to the jurisdiction of Herod, he remanded Him to Herod, who was himself in Jerusalem at the time.
- 8 When Herod saw Jesus, he was exceeding glad; for he had for a long time been anxious to see Him, on account of what he had heard concerning Him; and he expected to see striking evidence come from Him.
- 9 He accordingly asked Him a great many questions; but He explained nothing to him.
- 10 The chief priests and the professors, however, accused Him savagely.
- 11 Then Herod despised Him, and with his guards ridiculed Him, and sent Him back to Pilate, wrapped in a splendid cloak. From that very day Pilate and Herod became friendly with one another; for before they had lived in enmity.
- 13 Pilate, then addressing the chief priests, the nobles, and the people, said to them, "You have brought this Man before me on a charge of disturbing the people. Yet, having examined Him in your presence, I can find no such crime in the man as you accuse Him of; neither, indeed, has Herod; for he has sent Him back to us; and even he has decided that nothing has been done by Him to deserve death. Therefore, having flogged Him, I shall discharge Him."¹
- 18 But they all yelled out in chorus, "Away with this fellow! an' let Barabbas be liberated for us! He was one who had been imprisoned for raising an insurrection in the city, and for murder."
- 20 Pilate, anxious to liberate Jesus,

¹ Some of the MSS. read ver. 17: "For it was necessary to liberate some one to them at every festival" The best critics, however, and earliest MSS., show it to be only an ancient editorial note.—F.F.

again expostulated: but they now yelled out, "Crucify! crucify Him!"

Speaking to them for the third time, he asked, "Why? what offence has this Man committed? I can find Him guilty of no capital offence; I will therefore flog Him, and discharge Him."

But they, uniting in a general roar, demanded that He should be crucified: and their voices prevailed. And Pilate chose to give way to their demand; so he released the man who had been imprisoned for riot and murder, whom they asked; but he handed Jesus over to their will.

The Daughters of Jerusalem.

And as they led Him away, they seized Simon, of Cyrene, who was coming in from the country; and laying upon him the cross, they made him carry it behind Jesus.

And a large crowd of the people followed Him, including women, who were beating their breasts, and lamenting Him. Jesus, however, turning towards them, said, "Daughters of Jerusalem, weep not for Me; but weep for yourselves and for your children. For now the days are coming, during which they shall say, 'Happy are the barren, happy the childless, and happy those who have never nursed.' Then they will begin to SAY TO THE MOUNTAINS, 'FALL UPON US'; AND TO THE HILLS, 'BURY US';¹ because if they do this with the green tree, what must happen to the rotten one?"

And two others, who were criminals, were also led with Him for execution.

The Crucifixion.

And when they arrived at a spot known as Calvary (that is, Skull-cap), they there crucified Him; one of the criminals being on the right, and the other on the left. And Jesus prayed, "Father, forgive them; for they know not what they do."

And casting lots, they divided His clothing among them.² And the people stood round as spectators; but they jeered, and the nobles also, exclaiming, "He saved others; let Him save Himself, if this fellow is the Messiah, the chosen One of God!"

The soldiers also ridiculed Him, coming and offering Him sour wine, and saying, "If You are the Judean King, save Yourself!"

¹ Hos. x. 8.

² Psa. xxii. 18.

- 38 There was also an inscription placed over Him in the Greek, Latin, and Hebrew languages: THIS IS THE KING OF THE JUDEANS.
- 39 One of the criminals suspended also abused Him, saying, "Are You not the Messiah? Save Yourself and us!"
- 40 But the other reproached him, saying, "Should you not fear God, seeing you are yourself in the same punishment? And we indeed rightly; for we justly receive it for what we have done; but this Man has done nothing wrong." Then he said: "Jesus, remember me when You come into Your Kingdom."
- 43 When He replied to him: "I tell you truly, To-day you shall be with Me in Paradise."

The Last Words of the Son of Man.

- 44 It was now about midday, and darkness enveloped the whole land until about three o'clock in the afternoon from the sun being obscured; and the curtain of the temple was torn in two. Then crying with a loud voice, Jesus said, "Father, into Your hands I resign My spirit"; having said which, He expired.
- 47 Then the captain seeing the event, praised God, exclaiming, "This was undoubtedly an innocent Man."
- 48 And all the crowds that collected to witness this spectacle, on seeing what had taken place, returned home, beating their breasts. But all His friends stood at a distance from Him; and the women who followed Him from Galilee saw these things.

The Entombment.

- 50 And a man named Joseph, of the Judean town of Arimathæa—a benevolent and just man, and a member of the senate, who had not concurred in the determination and crime of the others—who was himself also expecting the Kingdom of God, proceeded to Pilate, and asked for the body of Jesus. And taking it down, he wrapt it in linen, and placed it in a rock-hewn tomb, in which none had as yet been buried. That was a Preparation-day, and a Sabbath was approaching. And the women who had accompanied Him from Galilee having followed, observed the tomb, and how the body was placed. And returning, they prepared aromatics and myrrhs; but they rested upon

the actual Sabbath, in accordance with the command.

But at day-break upon the first day 24 following the Sabbaths, they proceeded to the tomb, carrying the aromatics which they had prepared.

The Resurrection of the Lord Jesus.

They found, however, the stone 2 rolled away from the tomb; but, 3 having entered, they did not find the body of the Lord Jesus. Now while 4 they were searching about for it, suddenly two men stood near them in robes of dazzling brightness. And in 5 their terror they bent their faces to the ground; but the others asked them, "Why are you searching for the living among the dead? He is not here, 6 but is risen; recollect what He told you while He was still in Galilee, saying, 'The Son of Man must be 7 delivered over to the hands of wicked men, and be crucified, and rise again the third day.'"

They then remembered His state- 8 ment; and returning, they reported all 9 this to the eleven, as well as to all the others. It was Mary the Magdalene, 10 Joanna, Mary the mother of James, and the other women, together with their friends, who reported this to the apostles. But the statements appeared 11 to them to be nonsense; and they disregarded them. Peter, however, 12 jumping up, ran to the tomb; and, stooping down, he saw the winding sheet lying there alone. He accordingly returned home, musing in astonishment respecting what had taken place.

The Journey to Emmaus.

Now that very day two of them 13 were going to a village, named Emmaus, a distance of seven miles from Jerusalem. And they conversed between themselves about all these 14 occurrences. While they were conversing and discussing the matter, 15 however, Jesus Himself approached, and proceeded with them. But their 16 eyes were held, so that they were prevented from recognising Him. And He asked them, "What are these 17 ideas which you throw out to each other as you walk along?" So they 18 stood still, gloomily.

Then one named Cleophas asked Him in reply, "Are You the only resident of Jerusalem who does not

know the events in it during these last few days?"

19 "What events?" He then asked them.

"Why, those concerning Jesus of Nazareth," was their reply; "He was a Prophet, powerful in act and word in the presence of God, and all the people; but the chief priests and nobles delivered Him to a sentence of death, and they have crucified Him.

20 We had hoped, however, that He was coming to deliver Israel. But in addition to all this, to-day being the third since these events occurred, some women of our company have much surprised us; for having gone at day-break to the tomb, and not finding the body, they came and told us that they had seen a vision of angels, who said that He lives. So some of those with us proceeded to the tomb, and found it just as the women had stated; but they did not see Him."

25 "How senseless and slow your hearts are to believe all that the prophets have spoken," He remarked to them. "Ought not the Messiah to have suffered in this way, and taken possession of His majesty?" Beginning then with Moses, and going through all the prophets, he explained to them everything in the sacred writings which referred to Himself.

The Lord Jesus at Emmaus.

28 Arriving then at the village to which they were going, He made as if He would go further; but they pressed Him, saying, "Stay with us; for it is near evening, and the day declines." He accordingly went in to stay with them, and as they were reclining together at the table, He took the loaf, and He blessed and broke it, distributing it to them. Their eyes were then opened, and they recognised Him; but He withdrew from their presence.

32 And they said to one another, "Was not our heart burning within us while He spoke to us in the road, and explained the Scriptures to us?"

33 They then arose at once; and returning to Jerusalem, they there found the eleven assembled, with those who had reported that "The Master had risen indeed, and had appeared to Simon."

35 Then they themselves recounted what had occurred upon the road, and

how He had been known to them in breaking the bread.

The Manifestation of the Lord Jesus to the Apostles.

While they were discoursing in this way, Jesus Himself stood among them, and said, "Peace to you!" But they were surprised and terror-stricken, imagining that they were gazing upon a spirit.

"Why are you startled?" He asked them; "and for what reason do doubts arise in your hearts? Look at My hands and My feet; it is Myself: touch Me, and see; for a spirit has not flesh and bones, such as you perceive I possess." So saying, He showed them His hands and His feet. But while they still disbelieved from delight and astonishment, He asked them, "Have you anything eatable here?" They accordingly gave Him a piece of baked fish; and taking it, He ate it in their presence.

He then said to them, "Those were facts which I told you while I was with you: how all that is written concerning Me in the law of Moses, the prophets, and the psalms, must of necessity be fulfilled."

He then opened their minds, to enable them to understand the Scriptures; saying to them, "Thus it was written, that the Messiah must suffer, and rise again from the dead the third day; and that a change of mind, with pardon of sins, be proclaimed to all the heathen, beginning at Jerusalem. You are witnesses of these events. And remember that I will send the promise of My Father; but stay in the city until you are endowed with power from on high."

The Ascension.

He then led them out as far as Bethany; and raising His hands, He blessed them. And while He was blessing them, He was removed from them, being conveyed to heaven.

Then, having paid Him homage, they returned to Jerusalem with intense delight; and were continually in the temple praising God.

The Genealogy of Jesus.

[[Now Jesus Himself was about thirty years of age on beginning [His work], being (as He was regarded) a

¹ John xx. 22.

² See Luke iii. 23.

24 son of Joseph, of Heli, of Matthat, of
 Levi, of Melchi, of Janna, of Joseph,
 25 of Mattathias, of Amos, of Nahum, of
 26 Esli, of Naggai, of Maath, of Matta-
 thias, of Semein, of Josech, of Joda,
 27 of Joanan, of Rhesa, of Zerubbabel,
 28 of Salathiel, of Neri, of Melchi, of
 Addi, of Cosam, of Elmadam, of Er,
 29 of Jesus, of Eliezer, of Jorim, of
 30 Matthat, of Levi, of Simeon, of Juda,
 31 of Joseph, of Jonam, of Eliakim, of
 Melea, of Menna, of Mattatha, of
 32 Nathan, of David, of Jesse, of Obed,
 33 of Boaz, of Salmon, of Naasson, of
 Aminadab, of Arni, of Hezron, of
 34 Pharez, of Judah, of Jacob, of Isaac,
 35 of Abraham, of Terah, of Nahor, of
 Serug, of Raga, of Peleg, of Eber,

of Salah, of Cainan, of Arphaxad, 36
 of Shem, of Noah, of Lamech, of 37
 Methuselah, of Enoch, of Jared, of
 Mahalaleel, of Cainan, of Enos, of 38
 Seth, of Adam, of God.¹]]

1 NOTE.—I remove the Genealogy, vvs. 23—
 38 of ch. iii., and place it at the end of this
 Gospel for the following reason: It is quite
 irreconcilable with the one of Joseph given by
 St. Matthew, which is capable of verification
 from the records of the Old Testament, while
 this interpolated one in St. Luke's Gospel
 cannot be so. It also breaks the continuity
 of the Text, in a manner that so accomplished
 a writer as that Evangelist would never have
 done. I am, therefore, perfectly satisfied that
 it is merely a note of some early editor, and
 never formed part of St. Luke's Gospel.—F. F.

ACTS OF THE APOSTLES.

Introduction.

1 **T**HE above narrative I compiled,
 Theophilus, concerning every-
 thing that Jesus began to do and
 2 teach, from the beginning until the day
 when, having equipped the apostles
 whom He had selected with Holy
 3 Spirit, He ascended: to whom He
 also presented Himself alive, with
 many proofs, after His suffering; ap-
 pearing to them during forty days,
 and speaking regarding the welfare of
 4 the Kingdom of God. And, being in
 their company, He enjoined them
 "not to remove from Jerusalem; but
 await the promise of the Father, con-
 cerning which you heard from Me.
 5 Because John indeed baptized with
 water; but you shall be baptized with
 Holy Spirit not many days from now."
 6 When they were together, however,
 they asked Him: "Master, will You
 at this time restore the kingdom to
 Israel?"
 7 "It is not for you," He answered
 them, "to know times or periods
 which the Father has reserved at His
 8 own absolute disposal. But you shall
 receive power from the Holy Spirit
 coming upon you; and you shall be
 My witnesses in Jerusalem, in all
 Judea and Samaria, and to the bounds
 of the earth."

The Ascension.

9 And saying this, even while they
 were looking, He ascended; and a

cloud carried Him up from their view.
 And as they were gazing intently into 10
 the heaven at His departure, two men
 in white robes suddenly stood beside
 them; who also said: "Men of Gali- 11
 lee, why do you stand gazing up into
 heaven? This Jesus, Who has as-
 cended from you to the heaven, will
 even return in the same way as you
 have seen Him depart to the heaven."

They then returned to Jerusalem 12
 from the Mount called Olivet, which
 is near Jerusalem, a Sabbath day's
 journey. And when they had entered 13
 it, they ascended to the upper cham-
 ber, where they were staying; that is,
 Peter and John, James and Andrew,
 Philip and Thomas, Bartholomew and
 Matthew, James of Alphæus and
 Simon the Zealous, and Judas of
 James. All these were waiting in 14
 full union in prayer together, with
 women, and Mary the mother of
 Jesus, and with His brothers.

Choosing a Successor to Judas.

On such an occasion, Peter standing 15
 up among the brethren (who included
 about one hundred and twenty
 names), said:

"Men, brethren! it was necessary 16
 that the Scripture should be fulfilled,
 which the Holy Spirit dictated through
 the mouth of David, concerning Judas,
 who became the guide to those who
 arrested Jesus; because he was enu- 17
 merated with us, and obtained a share
 in this service."