

directed; and that tale is current among the Judeans until the present time.

The Farewell Charge to the Disciples.

16 The eleven disciples, however, went to Galilee, to the mountain where 17 Jesus had directed them; and seeing Him, they paid Him homage: but 18 some doubted. Then Jesus, approach-

ing them, spoke, saying, "Every power has been given to Me in heaven, and upon earth. Go you out, therefore, 19 and instruct all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all that I 20 have commanded you: and then I am with you through all time, even until the completion of the age."

THE GOSPEL AS RECORDED BY ST. MARK.

The Mission of John.

1 **T**HE beginning of the gospel of 2 Jesus Christ, Son of God, as Isaiah the prophet wrote:

LO, NOW I WILL SEND MY MES-
SENGER BEFORE YOUR FACE,
WHO SHALL PREPARE THE ROAD
BEFORE YOU;

3 A VOICE PROCLAIMING IN THE
DESERT,
MAKE READY THE ROAD FOR THE
LORD,
MAKE HIS PATHS SMOOTH.¹

4 John, baptizing in the desert, was the one who came and proclaimed a baptism of conversion for freedom 5 from sins. And all the people of the district about Judea and Jerusalem went out to him; and were all baptized under him in the river Jordan, confessing their sins.

6 John was clothed in camel's hair, with a leather belt around his waist; and he lived upon locusts and wild 7 honey. And he preached, saying "There comes after me a Mightier than I, Whose shoelace I am not even worthy to stoop down and untie. I 8 certainly baptize you in water; but He will baptize you in Holy Spirit."²

The Baptism of Jesus.

9 It was in those days, that Jesus came from Nazareth of Galilee, and was baptized by John, in the Jordan. 10 And immediately upon ascending from the water, he saw the heavens part asunder; and the Spirit, in the likeness

of a dove, descended upon Him: while a voice from the heavens said, 11 "You are My Son, My Beloved, in Whom I delight."

The Temptation.

Then at once the Spirit drove Him 12 to the desert, to be tried by Satan for 13 forty days; and He was in company with the wild beasts, but the angels ministered to Him.

The Good News.

After the betrayal of John, Jesus 14 came into Galilee, proclaiming the good news of the Kingdom of God and saying, "Because the time is 15 completed, and the Kingdom of God is near, be converted, and believe in the good news!"

The First Disciples.

When walking along the shore of 16 the lake of Galilee, He saw Simon, and Andrew his brother, throwing a casting-net into the lake; for they were fishermen. And Jesus said to them, 17 "Come, be My followers; and I will make you fishers of men." And 18 leaving their nets, they immediately followed Him. Then proceeding a 19 little further, He saw James, the son of Zebedee, and his brother John; they were also in the vessel mending their nets. And immediately He 20 hailed them. Then leaving their father Zebedee in the vessel with the sailors, they went after Him.

A Demoniac Cured.

He then proceeded to Capernaum; 21 and entering the synagogue on the

¹ Isa. xl. 3.

² See John i. 33; and xx. 22.

22 Sabbath, He taught. And they were astonished at His teaching; for His manner was like one possessed of authority, and not like that of the professors. There was also in the synagogue a man in possession of a foul spirit; and he called out, exclaiming, "Ah! what is there in common between us and You, Jesus of Nazareth? Have You come to destroy us? I know You what You are, the Holy of God."

25 Jesus then commanded him, exclaiming, "Silence! and go out of him!"

26 And the foul spirit, convulsing him, and shouting with a loud voice, left him. Then they were all astonished, so that they questioned one another, saying, "Who is this? What is this new teaching? Why, He even commands the foul spirits authoritatively, and they obey Him!" And the report concerning Him rapidly spread throughout the whole region of Galilee.

The Cure of Peter's Mother-in-Law.

29 Then immediately quitting the synagogue, He entered the house of Simon and Andrew, together with James and John. Now the mother-in-law of Simon lay prostrate there with a fever; and they at once told Him about her. So approaching, and taking hold of her hand, He raised her; and the fever instantly left her. She then attended to them. Afterwards, when evening arrived, they brought to Him all those suffering from sickness, as well as the demoniacs; and the whole town was collected about the door. He accordingly cured many of those suffering from sickness and various mental diseases, and expelled many demons; but He did not allow the demons to speak, because they recognised Him.

Praying in Private.

35 Rising up very early in the morning before daybreak, He departed into a desert place, and there prayed.

36 Simon and the others who were with him, however, followed in search of Him; and having found Him, they said to Him, "All are in search of You."

38 "Let us go to the neighbouring villages," He answered them, "so that I may also preach there; for this is the purpose for which I was sent."

39 And throughout Galilee, He preached

in their synagogues, and cast out demons.

A Leper Cured.

Then a leper came to Him, pleading, kneeling, and saying to Him, "If only You will, You are able to cure me!"

Then Jesus, full of pity, stretched out His hand, touched him, and said, "I will; be cured!"

And while He spoke the leprosy left him, and he was cured. Then at once dismissing him, He sternly enjoined him to "Take care and say nothing to any one; but go, present yourself to the priests, and, as an evidence to them, offer for your purification what Moses commanded."

Taking his departure, however, he began to proclaim all, and to report the matter broadcast; so that He was not again able to openly enter the city, but kept outside in desert places, where they came to Him from every quarter.

Power to Pardon.

He entered Capernaum again, however, after some days; and it was reported that He was in a house. A crowd accordingly collected at once, so that there was no room left, not even near the door; and He expounded to them the Message. And they brought to Him a paralytic, carried by four men; but being unable to approach Him, because of the crowd, they removed the roofing where He was, and effecting an entrance, they lowered the rug upon which the paralytic lay.

Then Jesus, observing their faith, said to the paralytic, "Child, your sins are removed from you."

Some of the professors who were sitting there, however, began debating in their hearts: "Who is it that blasphemes in this way? Who can forgive sins, except God alone?" Jesus at once perceiving in His spirit that they thus debated within themselves, asked them, "Why are you debating in your hearts in this way? Which is easier to say to the paralytic?—'Your sins are forgiven'; or to say, 'Arise! take your rug, and walk!' But in order that you may see that the Son of Man possesses power upon earth to remove sins (He now said to the paralytic), Arise, I tell you! take your rug, and go to your house."

And rising up at once, and lifting

his rug, he went out in the presence of them all; so that all were in ecstasy, and praised God, exclaiming, "We have never seen anything like this!"

The Call of Matthew:

The Dinner-table talk.

- 13 He afterwards went out again by the lake; and all the crowd coming to
14 Him, He taught them. And as He was passing along, He noticed Levi, son of Alphæus, sitting at the custom-house; and He said to him, "Follow Me!" So starting up, he followed
15 Him. And it transpired that when He reclined in his house, many tax-farmers and sinners reclined with Jesus and His disciples; for they
16 were many who followed Him. But the professors and Pharisees, seeing Him eating with the tax-farmers and reprobates, said to His disciples, "Why does He eat and drink in this way with tax-farmers and blackguards?"
17 Jesus, on hearing this, answered them, "The healthy have no need of a physician; but those who are sick. I have not come to call the righteous, but the sinners."
18 And when the disciples of John and the Pharisees were fasting, they came and asked Him, "What is the reason why the disciples of John and those of the Pharisees fast, but Your disciples do not fast?"
19 "Can the groomsmen fast while the Bridegroom is with them?" asked Jesus, in reply. "During the time they have the Bridegroom with them they must not fast; but a time will come when the Bridegroom will be taken away from them, and then they
20 can fast in those days. No one patches an old cloak with a piece of new felt; but should this be done, the new patch would tear itself from the
21 old, and make a worse rent. And nobody pours new wine into old wine-skins; but if done, the new wine would burst the skins, and both the wine and the skins would be wasted. On the contrary, new wine must be put into new skins."

A Walk through the Cornfields.

- 23 Once as He was proceeding through the cornfields on the Sabbath day, His disciples, while walking along, began plucking the ears of corn.
24 "Look!" exclaimed the Pharisees

to Him, "how they are doing on the Sabbath what is not allowable."

"Did you never read," replied He, 25
"what David did when he had need, and was hungry, he as well as those who were with him? How, during the 26
time that Abiathar was High Priest, he entered the house of God, and ate the shew-bread—which was permitted to be eaten by none but the priests—giving also to those who accompanied him?"

"The day of rest," He added, "came 27
for the sake of man; not man for the purpose of the Sabbath; so that the 28
Son of Man is also Master of the Sabbath."

A Withered Hand Restored.

He entered the synagogue on 3
another occasion; and there was a man who had his hand paralyzed. They accordingly watched Him, to 2
see if He would cure him on the Sabbath day, in order that they might inform against Him. He then told 3
the man who had the withered hand to "Stand up!" and of them He 4
inquired, "Is it allowable to do good on the Sabbath, or to do harm? to save life, or to take it?" But they kept silent.

Then looking round upon them with 5
indignation, being grieved at the stupidity of their hearts, He said to the man, "Extend your hand!"

He accordingly extended it; and his hand was restored to its natural condition.

The Pharisees then went out, and 6
at once held a consultation with the Herodians against Him, as to how they could destroy Him.

At the Lake-side.

Jesus, however, withdrew with His 7
disciples to the lake, and a great crowd followed Him from Galilee; and others from Judea, from Jerusalem, from 8
Idumæa, and from the other side of the Jordan, as well as from the neighbourhood of Tyre and Sidon—an immense crowd—came to Him, having heard all that He had done. And on account 9
of the crowd, He asked His disciples to get a little boat ready for Him, so as to be clear of the crush; for 10
He cured many: and as many as were sufferers threw themselves upon Him in their endeavour to touch Him. And the foul spirits, whenever they 11
saw Him, fell before Him, and yelled,

exclaiming, "Because You are the
12 Son of God!" But He sternly en-
joined them that they should not
make Him known.

Appointment of the Twelve.

13 He then ascended the hill; and call-
ing those whom He had chosen, they
14 went towards Him. And He ap-
pointed twelve, in order that they
might be with Him; and that He
15 might send them to preach, and to
have authority to cure diseases and
16 cast out demons: namely, Simon,
17 whom He named Peter; James the
son of Zebedee, and John the brother
of James (these He named Boanerges
18—that is, Sons of Thunder); An-
drew, Philip, Bartholomew, Matthew,
Thomas, James the son of Alphæus,
19 Thaddæus, Simon the Canaanite, and
Judas Iscariot, who was His betrayer.

Perbervity of Christ's Enemies.

20 They then returned home; where
the crowd again collected, so that
they were unable even to eat bread.
21 And His relatives, on hearing it, went
out to secure Him; for they said,
22 "He is mad!" And the professors
who came down from Jerusalem
asserted, "He is possessed by Beel-
zebul;" and, "He casts out demons
by means of the prince of the demons."
23 Then calling them, and addressing
them in parables, He said, "How is
24 Satan able to expel Satan? for if a
kingdom is divided against itself, that
25 kingdom cannot exist. And if a
house is divided against itself, that
26 house cannot hold together. And if
Satan goes to war against himself,
and remains his own enemy, he can-
27 not reign, but be deposed. No one
can enter the house of the strong one,
and plunder his furniture, unless he
first overpowers his strength; and then
28 he may loot his house. I tell you
indeed, that all the sins of the sons
of men will be pardoned, as well as
the blasphemies with which they may
29 blaspheme; but whoever blasphemes
against the Holy Spirit has no release
in the present age, but is guilty of a
30 perpetual sin"—because they said,
He is possessed of a foul spirit.

His Mother and Brothers.

31 His mother and His brothers came,
and while waiting outside, they sent
32 Him an invitation. And some in the
crowd seated round about Him, said,

"See, Your mother and brothers out-
side are asking for You."

"Who," He asked, in reply to them, 33
"are My mother or My brothers?" 34
And looking over those who sat round
about Him, He exclaimed, "Here are 35
My mother and My brothers! for
whoever may do the will of God, the
same is My brother, My sister, and
mother!"

The Parable of the Sower.

At another time, He again began to 4
teach by the lake-side. And a great
crowd collected to Him, so that enter-
ing the boat, He took His seat there
upon the lake; while all the crowd
were upon the shore. And He taught 2
them much in parables, saying to them
in the course of His teaching:

"Listen! The sower went out to 3
sow; and it happened that while sow- 4
ing, some seed fell by the roadside,
and the birds came and devoured it.
Another part fell upon a stony spot, 5
where the soil was shallow; and it at
once sprouted, because there was no
depth of soil: but as soon as the sun 6
had risen, it was scorched; and
because it had no root, it withered.
And some again fell among thistles, 7
and the thistles grew up and choked it,
and it produced no grain. Some, 8
however, fell upon good soil, and,
springing up, it produced grain, and
increased; yielding, one thirty, one
sixty, and one a hundredfold." He 9
then exclaimed, "Whoever has ears
to hear, let him listen!"

The Explanation of the Parable.

When He was in private, those 10
who attended Him, and the twelve,
asked Him about the parable.

"It is given to you," He answered 11
them, "to become acquainted with
the hidden meanings of the Kingdom
of God: but to those outside, all is in
parables; that seeing, they may see, 12
and will not perceive; and hearing,
they may hear, and will not compre-
hend; otherwise they would turn back,
when their sins would be forgiven
them. Do you not understand this 13
parable?" He asked them. "Then
how will you understand all the
parables? The sower sows the 14
message: and these by the roadside 15
are those in whom the message has
been implanted; but when they
receive it, Satan immediately comes
and snatches up the message which is

16 scattered in their hearts. And so like-
wise, that which fell upon stony places
are those who, receiving the message,
17 at once accept it with delight; yet
possessing no root in themselves, they
are temporary: then when trouble
or persecution comes by reason of
the message, they immediately fall.
18 Again, these sown among the thistles
19 are those who accept the message; but
the anxieties of this age, the seduc-
tions of wealth, and the admission of
other inordinate desires, choke the
message, and it becomes unfruitful.
20 On the other hand, these sown upon
good soil are those who receive the
message; and, clinging to it, yield fruit,
some thirty, some sixty, and some
one hundredfold."
21 "Why is a lamp brought?" He pro-
ceeded to ask them; "is it to be
placed under the corn-measure, or
under the bed? Is it not rather in
order that it may be placed upon the
22 lamp-stand? For there is nothing
hidden that cannot be revealed; nor
so concealed that it may not come
23 into view. Whoever has ears to hear,
let him listen!"

Secret Growth.

24 He also said to them: "Be careful
what you listen to. With the selfsame
measure with which you measure, it
will be measured to you, and applied
25 to yourselves; for gifts will be given
to whoever possesses; and from those
having nothing, whatever they have
will be taken away."
26 He further said to them: "The
Kingdom of God is thus: it is like a
man who throws seed upon the ground
27 and sleeps, and rises night and day.
The seed sprouts and grows up, yet
28 he knows not how. The earth, by its
own action, yields grain; first the
blade, then the ear, then the full grain
29 in the ear. But when the grain is ripe,
he immediately sends the reapers,
because the harvest is ready."

The Mustard Seed.

30 Continuing, He said: "To what
shall I compare the Kingdom of God?
or in what allegory shall I represent
31 it? Just by a grain of mustard seed,
which, when sown upon the ground,
is the smallest of all the seeds which
32 they sow upon the land: but when it
grows up, it is the largest of all garden
herbs, and produces great branches;

so that the birds of the sky can take
shelter under its shadow."

And by many such allegories He 33
often spoke to them the message, as
they were able to listen to it. Indeed, 34
He spoke nothing to them without an
allegory; but in private He explained
everything to His disciples.

Stilling the Storm.

When the evening of that day 35
arrived, He said to them, "Let us go
over to the other side." Then leav- 36
ing the crowd, they took Him away,
as He was, in the vessel; although
other boats were with Him.

And a very heavy gale began to blow, 37
and the waves rushed into the boat,
so that it was rapidly filling. And He 38
Himself was at the stern, lying asleep
upon a cushion. They accordingly
aroused Him, exclaiming, "Teacher!
do You not care if we perish?"

And having woken up, He restrained 39
the wind, and said to the sea, "Si-
lence! be still!" The wind then lulled,
and there was perfect calm. "Why," 40
He asked them, "do you doubt in this
way? How is it that you cannot yet
have faith?"

But they became terrified; and said 41
to one another, "What can He be? for
even the wind and the sea obey
Him!"

The Gadarene Demoniac.

Arriving at the other side of the 5
lake, they landed in the district of the
Gadarenes. And disembarking from 2
the boat, a man possessed by a foul
spirit, who had his dwelling among
the tombs, at once ran to Him from
the tombs. And none could restrain 3
him, not even by binding; for they 4
had often bound him with chains and
shackles, and he had torn asunder the
chains and smashed the shackles; and
no man had the strength to tame him.
Continually, night and day, he was 5
among the tombs and mountains,
shrieking, and bruising himself with
stones. But seeing Jesus from a dis- 6
tance, he ran and knelt to Him; and 7
calling with a loud voice, he said,
"What is there between me and You,
Jesus, Son of the Highest God? I
put you on oath before that God
that You will not torment me." For 8
He had said to Him, "Begone, foul
spirit, out of the man!"

And He asked him, "What is your 9
name?"

10 "My name is Legion," was his
 reply; "for we are many." And they
 11 urgently pleaded that He might not
 send them out of the district. (Now
 there was feeding on the side of the
 12 hill a great herd of swine.) And they
 pleaded with Him, saying, "Send us
 to the herd of swine, so that we may
 enter into them."
 13 Jesus accordingly gave them per-
 mission; and departing, the foul
 spirits entered the swine. Then the
 herd, numbering about two thousand,
 rushed madly down the precipice into
 14 the deep. The feeders consequently took
 to flight; and having reported it in the
 town and in the country, the people
 came out to see what had occurred.
 15 And approaching Jesus, they found
 him who had been possessed now
 seated, clothed, and quite sane, even
 16 the one who had the legion; and they
 were terrified. Those who had wit-
 nessed it explained what had hap-
 17 pened to the demoniac, and also
 concerning the swine. They then
 began to urge Him to quit their
 shores.
 18 And when He was embarking on
 the vessel, the one who had been pos-
 sessed begged that he might accom-
 19 pany Him. Jesus, however, would
 not allow it; but told him, "Go
 back to your home, to your relatives,
 and tell them what the Lord has done
 20 for you, and has pitied you." So
 taking his departure, he began to
 report in Decapolis what Jesus had
 done for him; and all were filled with
 astonishment.

The Distress of Jairus.

21 Now when Jesus had again crossed
 over in the boat to the other side, a
 great crowd collected to Him; and
 22 He was near the lake. And one of
 the chiefs of the synagogue, Jairus by
 name, came; and seeing Him, fell at
 23 His feet, and earnestly appealed to
 Him, saying, "My little daughter is
 dying; come now, place Your hands
 upon her, so that she may be saved,
 24 and live." He accordingly went along
 with him; and a great crowd accom-
 panied and pressed upon Him.

A Woman's Faith Rewarded.

25 A woman also, who had suffered
 from hemorrhage for twelve years,
 26 and had been greatly tortured under
 many physicians—and had spent all

she possessed without relief, but was
 rather getting worse—having heard 27
 about Jesus, came into the crowd
 behind Him, and touched His robe;
 for she thought, "If I could but 28
 touch His robe, I shall be made
 well." And at once the discharge of 29
 blood was stopped; and she felt in
 herself that she was cured of that
 disease.

Jesus immediately perceiving that 30
 power had left Him, turning round to
 the crowd, asked, "Who has touched
 My garments?"

"You see the crowd pressing around 31
 You," the disciples answered Him;
 "and do You ask, 'Who touched 32
 Me?'" He looked round, however, 33
 to discover who had done it. Then
 the woman, trembling in terror, and
 conscious of what had happened to
 her, came and bowed to Him, and
 told Him the whole truth.

"Daughter, your faith has saved 34
 you," He said to her; "go in peace,
 and you shall be relieved from your
 disease."

Raising Jairus' Daughter.

While He was speaking, some one 35
 came to the chief of the synagogue,
 saying, "Your daughter is dead; why
 should you further trouble the
 Teacher?"

Jesus overhearing the message, how- 36
 ever, said to the chief of the syna-
 gogue, "Fear not; only believe!"
 And He allowed none to accompany 37
 Him but Peter, James, and John the
 brother of James.

On arriving at the house of the 38
 chief of the synagogue, He saw a con-
 fusion and lamenting, and much wail-
 ing. And entering, He said to them, 39
 "Why do you shriek and weep? The
 child is not dead, but only fainting."
 But they laughed at Him in ridicule. 40
 Then dismissing them all, He took
 the father and mother of the child,
 with His companions, and entered
 the chamber where the child was laid;
 and, having taken the hand of the 41
 child, He said to her, "Talitha
 cumi!" which, when translated
 means, "Girl, I tell you, rise up!"
 And the girl at once stood up, and 42
 walked; for she was twelve years old.
 And they were greatly amazed, and
 overcome with gladness. He then 43
 enjoined them to let no one know it;
 and ordered them to give her some
 food.

The Despised Nazarene.

6 He then went from there, and came
to His own country; and His disciples
2 followed Him. And when the Sab-
bath came, He began to teach in the
synagogue; when many who heard
were struck with admiration, exclaim-
ing, "Where has He obtained this?"
and "What is the wisdom given to
Him?" and, "How can such results
3 come from His hands? Is not this
fellow the carpenter, the son of Mary?
and only the brother of James, Joses,
Judah, and Simon? and are His
sisters not here among us?" And
they were scandalized because of Him.
4 But Jesus said to them, "A pro-
phet is not dishonoured, except in his
own country, among his relatives, and
in his own house."
5 And He was there unable to do any
powerful work; except that He cured a
few sick people by laying His hands
6 upon them. And He wondered at
their disbelief. But He traversed the
surrounding villages, teaching.

The Mission of the Twelve.

7 He then called to Him the twelve,
and began to send them out by two
and two; and He gave them authority
8 over foul spirits. He also instructed
them to take nothing for their journey,
except a walking-stick alone; no bag,
no bread, no money in their purse;
9 but only to be shod with sandals, and
not wear two cloaks. And He in-
10 structed them, "Wherever you may
enter a house, remain there until you
11 leave the place; and whoever will
neither accept you nor listen to you,
when you depart from there, shake off
the dust from under your feet, as an
evidence against them. I tell you in-
deed, that it will be more endurable for
Sodom and Gomorrah in the Day of
Judgment than for that town."
12 Then departing, they preached that
13 they should change their minds. And
they cast out many demons; and
applied oil to many sick people, and
they were cured.

The Murder of John.

14 King Herod also heard of it; for
His name had become public; and he
said, "It must be John the Baptizer,
risen from the dead; and therefore
the powers work through his hands."
15 Others said, "It is Elijah;" while
others again said, "He is a prophet,
16 or like one of the prophets." Herod,

however, hearing it, said, "John whom
I beheaded, has himself been raised
from the dead!" For Herod had 17
sent to arrest John, and confined him
in prison, on account of Herodia, the
wife of his brother Philip; for he had
married her, although John had said 18
to Herod, "It is not allowable for you
to take your brother's wife." Herodia 19
herself consequently bore him a
grudge, and longed to murder him;
but was not able, for Herod respected 20
John, knowing him to be a just and
holy man, and had befriended him,
and gladly listened to him, and did
many things willingly when he heard
him.

But upon the arrival of a suitable 21
day, when Herod gave a dinner to
his nobles, generals, and the gentry
of Galilee, Herodia's own daughter 22
entered and danced, greatly pleasing
Herod and his guests. The king said
to the girl, "Ask of me whatever you
like, and I will give it you!" And 23
he swore to her, "Whatever you ask
of me, I will give it you, even to the
half of my kingdom."

Then running out, she said to her 24
mother, "What shall I ask?" "The
head of John the Baptizer," was her
reply. Rushing back to the king, she 25
demanded, saying, "I wish you would
give at once on a dish the head of
John the Baptizer!" The king was 26
horrified; yet because of his oath,
and his guests, he did not like to
refuse her. So the king at once sent 27
one of his body-guards, with instruc-
tions to take off his head.

He accordingly went and beheaded
John in the prison, and brought his 28
head upon a dish, and gave it to the
girl; and the girl gave it to her
mother. Then his disciples, hearing 29
of it, came and took possession of his
body, and placed it in a tomb.

Feeding Five Thousand Men.

When the apostles returned to Jesus, 30
they reported to Him everything that
they had done, and all that they had
taught. He then said to them, "Come 31
and retire privately by yourselves to
a quiet place, and rest a little"; for
many were coming and going, so that
they had no leisure, not even to eat.
They accordingly retired privately by 32
boat to a quiet place. Many, how-
ever, observed their departure; and 33
recognising Him, they ran by land
from all the towns, and arrived first.

- 34 So upon disembarking, He observed a great crowd; and He had pity upon them, because they were as scattered sheep who had no shepherd: but He then began to teach them many things.
- 35 And when many hours had passed, His disciples approached Him and said, "Seeing that this is a desert
- 36 place, and it is now late, dismiss them, in order that they may go into the surrounding fields and villages, and buy bread for themselves; for they have nothing to eat here."
- 37 "Give them something yourselves to eat," He said to them in reply. And they asked Him, "Shall we go and purchase twenty pounds' worth of loaves, and give it to them to eat?"
- 38 "How many loaves have you?" He asked; "go and see." And on ascertaining, they replied, "Five, and two fishes." He then ordered them all to recline in parties upon the green grass.
- 40 They accordingly took their seats in groups, here a hundred, there fifty.
- 41 And taking the five loaves and the two fishes, He looked up to heaven, blessing them; and breaking up the loaves, He handed to His disciples to distribute among the crowd: while He divided the two fishes among them all.
- 42 And they all partook, and were satisfied. They then picked up twelve
- 43 bags full of the broken pieces, and of the fishes. And those who had eaten of the bread numbered about five thousand men.
- Jesus Walking on the Lake.**
- 45 Immediately after, He urged His disciples to embark in the vessel, and proceed to the other shore, towards Bethsaida, while he dismissed the
- 46 crowd. And having bidden them farewell, He withdrew to the mountain to pray. Then when the evening arrived,
- 47 the boat was in the middle of the lake, and He alone upon the land. Seeing them struggling with the oars, for the wind was against them, at about three
- 48 o'clock in the morning He made towards them, walking upon the water; and He came alongside of them. But
- 49 they, seeing Him walking upon the water, concluded that it must be a phantom, and shrieked out in their
- 50 terror; for they all saw Him. But addressing them at once, He said, "Take courage! I AM; do not
- 51 be afraid." And when He got up to them in the boat, the wind lulled. And they were much astonished in

themselves; for they did not reflect upon the loaves, because of their degenerate hearts.

In the Land of Gennesaret.

So when they had crossed over, they arrived in the land of Gennesaret, and moored to the shore. Then when they had disembarked from the boat, the people at once recognised Him; and ran through the whole neighbourhood, bringing on mattresses those who were sick, carrying them about to wherever they heard He was. And wherever He entered a village, town, or field, they placed the sick in the open places, and begged Him that they might but touch the fringe of His robe; and as many as touched Him were restored.

Table Etiquette.

The Pharisees, and some of the professors from Jerusalem, then collected about Him, and noticed some of the disciples eating bread with polluted or unwashed hands; for the Pharisees, and all the Judeans, do not eat unless they scrupulously wash their hands, in accordance with the rule of their forefathers. And returning from the public places, if they do not wash, they will not eat; and many other observances had been handed down to them, such as the washing of dishes, cups, plates, and lounges. The Pharisees and professors therefore asked Him, "Why do Your disciples not conduct themselves according to the rules of our ancestors? but, on the contrary, eat their bread with unwashed hands?"

In reply to them He said, "Admirably did Isaiah prophesy about you play-actors, when he wrote:

THESE PEOPLE HONOUR ME WITH
THE LIPS,
BUT THEIR HEART RUNS FROM ME.
BUT IN VAIN DO THEY PAY ME
HOMAGE,
TEACHING THE PRECEPTS OF MEN
FOR DOCTRINES!¹

"Abandoning the command of God, you cling to the order of men, in washing cups and dishes; and you attend to many other observances of that kind." And He further said to them, "You very finely throw aside the command of God, so that you may stick to your own regulation! For 10

¹ Isa, xxix, 13.

Moses said, HONOUR YOUR FATHER AND YOUR MOTHER;¹ and, WHO NEGLECTS HIS FATHER OR HIS MOTHER, LET HIM END IN DEATH!²

11 But you say, 'If a man should say to his father or to his mother, 'All that I possess with which I might help you is

12 Korban—a gift to God': then you will never again allow him to do anything

13 for his father or his mother; thus distorting the word of God by your regulation, which you have handed down; and many similar things you do."

14 Then, calling to Him again the whole crowd, He said to them, "All of you listen to Me, and understand.

15 Nothing that enters the man from without can pollute him; but, on the contrary, that which comes out of the man, that is what pollutes him. If any one has ears to hear, let him listen."

17 Now when He had entered the house, away from the crowd, His disciples asked Him about the parable.

18 And He said to them, "Are you also still ignorant? Do you not perceive that what enters into the man from without cannot pollute him? because it does not reach the intellect, but passes into the bowels; which eliminate all foods. What comes out from the man," He added, "that pollutes the man. For from within, from the intellect of the man, proceed vile thoughts, adultery, fornication, murder, theft, avarice, wickedness, deceit, profligacy, a wicked eye, blasphemy, arrogance, and recklessness. All these corrupt things come out of and pollute the man."

The Syrophenician Woman.

24 Starting from there, He proceeded to the borderland of Tyre and Sidon. And going to a house, He wished no one to know it; but He could not be hid: for at once a woman, whose daughter was possessed by a foul spirit, having heard about Him, came and fell at His feet. The woman was a Greek, a Syrophenician by race; and she begged Him that He would cast out the demon from her daughter.

27 But Jesus answered her: "Let Me first satisfy My children; for it is not fair to take the bread of My children, and fling it to the whelps."

28 "Yes, Sir," she said in reply to Him, "yet even the whelps under the

table eat of the crumbs of the children."

"Because of this expression," He answered her, "you may go; the demon has left your daughter."

And returning to her home, she found the demon gone, and her daughter resting upon a couch.

A Deaf and Dumb Man Cured.

Then departing again from the districts of Tyre and Sidon, He came towards the sea of Galilee, through the middle of the district of Decapolis. They then brought Him a deaf stammerer, and desired Him to place His hands upon him. So taking him aside from the crowd, He placed His fingers in his ears; and having spit, He touched his tongue. Then looking up to heaven, He sighed, and said to him, "Ephphatha!" which is, "Be opened!" And his hearing was immediately restored, the defects of his tongue were remedied, and he spoke quite plainly.

He then enjoined them to tell no one; but the more He urged them, the more persistently they proclaimed it. And their astonishment was so intense, that they kept exclaiming, "How admirably He does everything! He makes both the deaf to hear, and the speechless to speak!"

Feeding Four Thousand.

About this time a very great crowd collected; and having nothing to eat, Jesus called His disciples to Him, saying to them, "I am grieved for the crowd, because they have remained with Me three days, and they have nothing that they can eat. If I therefore dismiss them to their homes, they will faint by the way; for some of them have come from a distance."

His disciples accordingly asked Him in reply, "From where are we able, here in this desert, to satisfy all these with bread?"

"How many loaves have you?" He asked them.

"Seven," was their reply.

He then instructed the crowd to be seated upon the ground; and taking the seven loaves, having offered a blessing, He broke up and gave to His disciples for distribution, and they handed round to the crowd. Besides, they had a few small fishes; and having blessed, He ordered these also to be distributed. And they ate, and

¹ Exod. xx. 12.

² Exod. xxi. 17.

were satisfied; and of the broken pieces that remained over, they gathered up seven hampers full. The eaters numbered about four thousand. He then dismissed them.

Pharisaic Ferment.

- 10 He immediately afterwards embarked in the boat together with His disciples, and came to the neighbourhood of Dalmanutha. There the Pharisees approached, and began to argue with Him, asking Him for a sign from heaven, testing Him.
- 11
- 12 But sighing deeply in His spirit, He said, "Why does this race hunt after a sign? I tell you indeed, that no sign shall be given to this race." And leaving them, He again took the boat, and returned to the other shore.
- 13
- 14 They had forgotten, however, to provide themselves with bread; and they had with them but one loaf in the boat. And He warned them, saying, "Take care! beware of the ferment of the Pharisees, and of the ferment of Herod."
- 15
- 16 They then consulted with one another, remarking, "It is because we have no bread."
- 17 But Jesus, perceiving it, said to them, "Why do you consult because you have no bread? Will you never reflect nor comprehend? Is your intellect dull? Having eyes; do you not see? Having ears, do you not hear? and do you not remember? When I broke those five loaves among the five thousand, how many baskets full of broken pieces did you pick up?"
- 18
- 19 "Twelve," was their reply.
- 20 "And of those seven among the four thousand, how many hampers full of broken pieces did you gather up?"
- 21 "Seven," they replied.
- 22 "Then how," He went on to ask them, "do you not yet understand?"

A Blind Man Cured.

- 22 Then when He arrived at Bethsaida, they brought to Him a blind man, pleading that He would touch him.
- 23 So, taking the blind man by the hand, He led him out of the village; and having spit into his eyes, He placed His hands upon him, asking him if he saw anything.
- 24 And looking up, he said, "I see men, I see them like walking trees!"
- 25 Then He again placed His hands over his eyes, and made him look up;

and he was restored, and saw everything quite distinctly. Jesus then sent him away to his home, saying, "Do not enter even the village, nor tell it to any one in the village."

Peter's Acknowledgment.

Jesus and His disciples afterwards proceeded to the villages of Cæsarea Philippi. And on the road He questioned His disciples, asking, "Whom do men say that I am?"

In reply they told Him, "John the Baptizer; others Elijah; and others, again, one of the prophets."

"But Whom do you say that I am?" He asked them again.

"You are the Messiah," exclaimed Peter, in reply. He enjoined them, however, to tell no one about Him.

He then began to teach them that the Son of Man had much to endure, and to be rejected at the hands of the elders, chief priests, and professors; yea, even to be murdered; to rise again, however, after three days. He made this statement quite openly. Then Peter, seizing hold of Him, began to reproach Him. But turning round, and looking at His disciples, He repelled Peter, exclaiming, "Get behind Me, Satan; because you do not reflect upon the thoughts of God, but merely those of men."

Then calling the crowd to Him, along with the disciples, He said to them:

"Whoever wishes to come after Me, let him deny himself, take up his cross, and follow Me; for whoever desires to preserve his life, will sacrifice it; but if any one sacrifices his life for the sake of Me, and for the good news, he will preserve it. For what will it profit a man, if he should gain the whole world, and forfeit his life? Or what shall a man give in exchange for his life? If any one, however, is ashamed of Me and of My teachings in this adulterous and wicked race, then will the Son of Man be ashamed of him, when He comes with the holy angels in the majesty of His Father."

"I tell you indeed," He went on to declare, "that there are some of those standing here who shall not taste of death, until they see the Kingdom of God appearing with power."

The Glorification on the Mount.

2 And six days later, Jesus took Peter, James, and John, and went with them privately by themselves into a high mountain. And He was transformed
3 in their presence; when His garments became sparkling bright, exceedingly white as snow, such as no bleacher on
4 earth could whiten them. Elijah and Moses then appeared to them: and they conversed with Jesus.

5 Then Peter said to Jesus, "How delightful it is to be here! Let us make three tents; one for You, one for
6 Moses, and one for Elijah." For he knew not what he should say, being, as they were, exceedingly terrified.

7 A cloud also came, overshadowing them; and a voice came out of the cloud: "This is My Son, My Beloved:
8 listen to Him!" And suddenly looking round, they saw no one, except Jesus, alone with themselves.

9 And while they were coming down from the mountain, He specially instructed them that they should disclose to no one what they had seen, until the Son of Man had risen from
10 the dead. They, however, retained the event in their memory, puzzling themselves about this rising from the
11 dead. They also asked Him, "Why do the professors say that Elijah must come first?"

12 "Elijah certainly coming first, will restore all," He replied. "And how is it written about the Son of Man? That He must suffer much, and be
13 treated with contempt? I tell you, however, that Elijah has indeed come; and they have done to him whatever they liked, as it was written about him."

The Speechless Spirit.

14 Coming then to His disciples, He observed a great mob around them, and the professors engaged in discussion with them. But as soon as they
15 saw Him, all the crowd were much astonished; and, rushing forward, they
16 saluted Him. He then inquired of the professors, "What are you arguing against them?"

17 "Teacher," one of them answered, "I brought to You my son, who has a speechless spirit in possession of
18 him; and whenever it seizes him, it throws him down, when he foams and grinds his teeth, and he wastes away. I accordingly asked Your disciples to expel it; but they have not the power."

"What a sceptical race!" He ex- 19 claimed, in reply. "Until when must I remain with you? Until when must I be burdened with you? Bring him to Me."

They accordingly brought him to 20 Him; and, on seeing Him, the spirit at once convulsed him painfully; and, falling upon the ground, he wallowed, foaming. He then asked his father, 21 "What length of time is it since this came to him?"

"From childhood," he replied. 22 "And it often throws him into the fire, and into the water, so that it may put an end to him. If, however, anything is possible, have pity upon us, and help us."

"That depends upon yourself," said 23 Jesus to him; "if you only believe, all is possible to the believer."

"I do believe," exclaimed the father 24 at once; "succour me in my unbelief!"

Seeing, however, that the crowd 25 rushed together, Jesus rebuked the foul spirit, saying to him, "You speechless and deaf spirit, I command you to go out of him, and never enter him again."

Then shrieking, and convulsing him, 26 it took its departure; and he became as if dead, so that many said, "He is dead." But Jesus took his hand, 27 lifting him, and he stood up.

And having entered a house, His 28 disciples asked Him privately, "Why were we powerless to cast him out?"

"This sort can only be expelled by 29 means of prayer and fasting," He told them in reply.

The Betrayal Foretold.

Then going away from there, they 30 travelled through Galilee; and He did not wish any one to know it: be- 31 cause He was teaching His disciples, and repeating to them that "The Son of Man will be betrayed into the hands of men, and they will murder Him; but having been murdered, He will rise again after three days." They 32 did not, however, comprehend this statement, and they were afraid to ask Him.

Ability Illustrated.

When they had come to Capernaum, 33 and had entered the house, He asked them, "What were you discussing among yourselves on the road?"

But they kept silent; because upon 34 the journey they had been arguing as to who was the greatest.

35 Then sitting down, He called the twelve, and said to them, "If any one wishes to be first, let him be the last, and the attendant upon all." And taking a little child, He placed it in the midst of them; and caressing it, He said to them, "If any one shall accept one child such as this for My Name's sake, he accepts Me; and if any one accepts Me, he accepts not Myself only, but My Sender."

38 John said to Him, "Teacher, we saw a man casting out demons by means of Your Name; and we forbade him, because he was not one of our followers."

39 Jesus, however, said, "Do not forbid him; for no one who works a miracle in My Name, can easily speak ill of Me: because he who is not against us is upon our side. And whoever gives you a cup of water to drink because you bear the name of the Messiah, I tell you indeed, that he shall by no means go unrewarded. And, on the other hand, whoever causes one of the weakest believers in Me to fall, it would be much better for him to have a large millstone hung round his neck, and be flung into the sea. If even your hand should cause you to fall, cut it off! It will be better for you to enter into life maimed, than possessing both hands to go into Gehenna, into the inextinguishable fire; where their worm never ends, and the fire is not quenched. And if your foot leads you astray, cut it off! It will be better for you to enter into life lame, than having two feet to be flung into Gehenna, into the inextinguishable fire; where their worm never ends, and the fire is not quenched. And if your eye makes you fall, throw it away! It will be better for you to enter into the Kingdom of God with but one eye, than possessing both eyes, to be thrown into the fire of Gehenna; where their worm never ends, and the fire is not quenched. For every one shall be salted by fire, AS EVERY SACRIFICE IS SALTED WITH SALT.¹ Salt is useful; but if the salt-rock should become saltless, how can itself be seasoned? Have salt in yourselves, and live at peace together."

Marriage and Divorce.

10 Arising from there, He then proceeded to the borders of Judea, by

¹ Lev. ii. 13.

way of the farther side of the Jordan. And a crowd again rushed together about Him; and, as was His custom, He again taught them. The Pharisees also approached Him with the inquiry, "Is it legal for a man to repudiate his wife?" thus testing Him.

"What did Moses order you?" He asked them, in reply.

"Moses," they answered, "gave permission to secure a divorce, and to send her away."

"Because of your brutality he wrote you that order," said Jesus to them; "but God made them male and female from the beginning of creation. On account of this, a man must leave his father and his mother, and cling to his wife; and the two shall be as one body, so that they are no more two, but a single body. What, therefore, God has yoked together, let man not separate."

While in the house, His disciples again asked Him about this statement. And He answered them, "Whoever may repudiate his wife, and marry another, commits adultery against her; and if a woman should repudiate her husband, and marry another, she commits adultery."

Jesus and the Children.

And when they were bringing children to Him, in order that He might touch them, His disciples repelled those who brought them. But Jesus, seeing it, became indignant; and said to them, "Allow the little children to come to Me, and do not prevent them; for of such is the Kingdom of God. I tell you indeed, that whoever does not accept the Kingdom of God like a little child, he can never, by any means, enter it." Then, having caressed them, placing His hands upon them, He blessed them.

The Barrier of Wealth.

And as He was going out into the road, one ran up to Him, and, kneeling to Him, asked Him, "Perfect Teacher, what shall I do to inherit everlasting life?"

"Why do you call Me perfect?" asked Jesus, in reply. "None but One is perfect, God alone. You know the commands: YOU SHALL NOT COMMIT ADULTERY; YOU SHALL NOT MURDER; YOU SHALL NOT STEAL; YOU SHALL NOT COMMIT PERJURY; YOU SHALL NOT CHEAT;

HONOUR YOUR FATHER AND MOTHER."¹

- 20 "Teacher," he replied, "all these I have observed from my youth."
 21 Jesus then, gazing at him, admired him, and said, "One thing is missing in you. Go away, sell whatever you possess, and give to the poor, and you will have treasure in heaven; then follow Me, carrying the cross."
 22 But he became crestfallen at that idea, and went away grieving; for he possessed many estates.
 23 Jesus then looking round, remarked to His disciples, "With what difficulty can those who possess wealth enter the Kingdom of God!"
 24 His disciples, however, were amazed at His language; but Jesus, speaking to them again, said, "Children, how hard it is for those who rely upon their wealth to enter the Kingdom of God! It is easier for a camel to pass through a needle's eye, than for a rich man to enter the Kingdom of God."
 26 They were then still more astonished than before, saying to one another, "Who then can be saved?"
 27 Jesus, gazing at them, replied, "By human power it is impossible; but not with the help of God: for with God everything is possible!"
 28 Peter then began to say to Him, "Why, we have abandoned all, and followed You."
 29 "I tell you indeed," said Jesus, in reply, "that no one who has abandoned home, or brothers, or sisters, or father, or mother, or wife, or children, or lands, on account of Me and the good news, but will receive a hundredfold in the present time—with homes, brothers, sisters, mothers, children, and lands, together with persecutions—and in the world to come eternal life. But many first will be last, and the last first."

On the Road to Jerusalem.

- 32 They were now on the road, going up to Jerusalem; and Jesus was going in advance of them. And they were astonished, and followed Him in terror. Then calling the twelve to Him, He again began to tell them what would befall Him in the future.
 33 "Now," said He, "we are going up to Jerusalem; and the Son of Man will be betrayed to the chief priests and professors; and they will con-

demn Him to death, and hand Him over to the heathen. They will also insult Him, lash Him, spit upon Him, aye, and murder Him; yet, at the close of three days He will rise again."

Ambitious Disciples.

James and John, the two sons of Zebedee, then approached Him, saying, "Teacher, we would like You to do for us whatever we may ask You."

"What do you wish Me to do for you?" He asked them.

"Grant us," they replied, "that in Your Majesty we may be seated, the one upon Your right hand, and the other upon Your left."

"You know not what you ask," said Jesus to them. "Are you able to drink the cup of which I drink? or to be baptized in the baptism in which I shall be baptized?"

"We are able," was their reply.

Jesus, however, said to them, "You shall certainly drink of the cup of which I drink; and you shall be baptized with the baptism in which I shall be baptized. But to sit upon My right hand and upon My left is not Mine to give, except to those for whom it is prepared."

And when the ten heard it, they were very indignant concerning James and John. But Jesus, calling them to Him, said to them, "You know that those chosen to govern the heathen lord it over them, and their nobles also domineer over them; but it must not be so among you. On the contrary, if any one wishes to take rank among you, let him become your servant; and whoever among you wishes to be exalted to a leadership, let him be slave for all. For indeed the Son of Man came not to be served; but, on the contrary, to serve, and to sacrifice His life a ransom for many."

Blind Bartimæus.

They then arrived at Jericho; and as He was leaving Jericho with His disciples and a great crowd, Bartimæus, a blind man, the son of Timæus, sat by the roadside begging. And hearing that it was Jesus of Nazareth, he began to call out, and say, "Jesus, Son of David, pity me!" And many reproved him, to make him keep silent; but he rather called out more loudly, "O Son of David, do pity me!"

¹ Exod xx. 12-17.

49 Jesus then, standing still, said,
"Call him."

So, hailing the blind man, they said to him, "Take heart! Get up: He calls you!" Throwing off his cloak, he sprang up, and came toward Jesus.

51 "What do you wish that I should do for you?" Jesus asked him.

"Great Master," the blind man answered Him, "that I may see again!"

52 "Go away," said Jesus, in reply to him; "your faith has saved you." And he saw again immediately, and followed Jesus along the road.

The Triumphal Entry.

11 And when they drew near to Jerusalem, to Bethphage and Bethany, towards the Mount of Olives, He sent forward two of His disciples, instructing them: "Go into the village opposite you; and as soon as you enter it, you will find a colt, upon which no man has ever been seated: unfasten it and bring it. And should any one ask you, 'Why are you doing this?' reply, 'Because the Master has need of it'; and he will at once send it."

4 They accordingly went, and found a colt tied up against the door outside, in the open street; and they unfastened it. And some of those who were standing about, asked them, "What are you doing, untying that colt?"
6 They answered just as Jesus had instructed them; they then allowed them. And they took the colt to Jesus; and throwing their cloaks over it, He took His seat upon it. Then many spread their cloaks upon the road; while others cut off foliage from the trees, and scattered them upon the pathway. And those in advance and those in the rear shouted, exclaiming,

HOSANNA!

BLESSED IS THE ONE WHO COMES
IN THE NAME OF THE LORD!

10 Blessed be the approaching Kingdom of our father David;

HOSANNA IN THE HIGHEST! 1

11 Then, entering Jerusalem, and the temple, He examined everything; but it being now late, He returned again to Bethany, together with the twelve.

The Second Clearing of the Temple.

12 And on the morning following, when leaving Bethany, He was hungry.

And seeing at a distance a fig-tree 13 with leaves, He went to see if He could find anything upon it. On coming to it, however, He found nothing but leaves; for it was not a good fig year. Then addressing it, 14 He said, "Never from now let any one eat fruit from you." And His disciples heard Him.

They then arrived at Jerusalem. 15 And Jesus, entering the temple, began to expel the buyers and sellers from the temple, overturning the tables of the money-brokers, as well as the stands of the pigeon-dealers; while 16 He would not allow any one to carry an article through the temple. He 17 also taught, saying to them, "Is it not written,

MY HOUSE SHALL BE SET APART AS A HOUSE OF PRAYER FOR ALL THE NATIONS? 1 but you have turned it into A CAVE OF ROBBERS." 2

When the chief priests and professors heard it, however, they planned how they could murder Him; for they were afraid of Him, because all the masses were struck with admiration at His teaching. But when evening 19 came, He went out of the city.

The Withered Fig-Tree.

When returning in the early morning, they observed the fig-tree withered from the root. And Peter, remembering, said to Him, "Rabbi, look! the fig-tree which You denounced is withered."

Jesus, addressing them, then said, 22 "Have faith in God. I tell you indeed, that if you should say to this mountain, 'Be taken away, and flung into the sea!'—and should not doubt in your heart, but believe that what you say could be—it will be done as you shall say. I therefore tell you 24 that whatever you ask for in prayer, believe that you will receive it; and it shall come to you. And when you 25 stand praying, if you have anything against any one, forgive it: so that your Father Who is in heaven may forgive you your own trespasses. But 26 if you will not forgive, your Father Who is in heaven will not forgive your trespasses."

Concerning John the Baptizer.

When they returned to Jerusalem, 27 and while He was walking in the

¹ Psalm cxviii. 25, 26.

¹ Isa. lvi. 7.

² Jer. vii. 11.

28 Temple, the chief priests, professors, and elders approached and asked Him, "By what authority do You do this? and who gave You that authority so that You should do it?"

29 "I will Myself ask you one question," said Jesus, in reply to them; "and on answering Me, I will, in return, give you My authority for acting as I do. Was the baptism of John from heaven, or from men? Can you answer Me?"

31 They accordingly consulted privately among themselves, saying, "If we answer, 'From heaven,' He will ask, 'Why then did you not believe him?'" But should we say, 'From men'—they dreaded the people, because all believed that John was really a prophet. In reply, they therefore said to Jesus, "We do not know."

And Jesus, answering, said to them, "Neither do I tell you by what authority I act in this way."

The Parable of the Vineyard.

12 He now began to speak to them in parables. "A man," He said, "planted a vineyard, surrounded it with a fence, dug out a wine-vat, built a watch-tower, let it out to cultivators and took his departure. And at the right time, he sent a messenger to the tenants, in order that he might receive from the tenants the rent of the vineyard. But seizing him, they lashed him, and sent him away without anything. Again he sent another messenger to them; but at him they threw stones, injured his head, and maltreated him most disgracefully. 5 Then he sent still another; and they murdered him. And of many others, some were lashed, and some murdered. Having still a very dearly-loved son, he even sent him to them at the last, thinking, 'They will surely respect my son.' But the cultivators said to one another, 'Since this fellow is the heir, come on! let us murder him, and the estate will be our own.' 8 Then seizing him, they murdered him, and flung him outside the vineyard. What, therefore, will the owner of the vineyard do?"

"He will come and put an end to these tenants, and hand the vineyard over to others," was their reply.

10 "Then did you never read this Scripture—

A STONE WHICH THE BUILDERS REJECTED,

THAT SAME ONE WAS MADE THE CHIEF KEYSTONE.

IT WAS DONE BY THE LORD, AND IS WONDERFUL IN OUR EYES."¹

And they longed to arrest Him; but they dreaded the crowd: for they perceived that He had spoken the parable against themselves. So leaving Him alone, they took their departure.

The Tribute Trap.

They then sent to Him some of the Pharisees, and of the Herodians, so that they might ensnare Him in discussion. And when they came, they said to Him, "Teacher, we know that You are to be trusted, and that You are partial to none; for You do not study a man's face, but on the contrary, truthfully teach the way of God. Is it right to pay tribute to Cæsar, or not? Shall we pay, or ought we not to pay?"

He, however, knowing their deception, replied, "Why do you tempt Me? Bring Me a denarius,² so that I may see it." And on their producing one, He asked them, "Whose is this portrait and inscription?"

"Cæsar's," was their reply.

Jesus then answered them, "Give back to Cæsar Cæsar's own; and to God what belongs to God."

And they were very much surprised at Him.

About the Resurrection.

The Sadducees, who hold that there is no resurrection, afterwards came to Him with the question, "Teacher, Moses wrote for us that if any one dies, leaving a wife childless, then his brother must take his widow, and rear children to his brother. There were seven brothers, and the first took a wife, and died without leaving offspring. And the second married her, and died, leaving no children behind him; so also the third. Indeed, the whole seven married her, and left no children. Last of all the woman also died. In the resurrection, therefore, when they will all rise, of which one of them will she be the wife? for all the seven married that woman."

"Are you not in deep error respecting this?" said Jesus, in reply to them,

¹ Psa. cxviii. 22, 23.

² Denarius, equivalent to about 2s. 6d.

"on account of your ignorance of the Scriptures, and the power of God?"
 25 Because, when they rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven.
 26 But with respect to the dead, that they are raised: have you not read in the book of Moses, how God spoke to him at the bush, saying, I, THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB?¹
 27 He is not the God of dead, but of living men. You are consequently greatly mistaken."

A Hopeful Professor.

28 One of the professors, hearing their discussion, and finding that He had answered them well, now asked Him, "What is the most important of all the commands?"
 29 "The first," answered Jesus, "is, ISRAEL, LISTEN! THE LORD OUR
 30 GOD IS ONE LORD; AND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND ALL YOUR SOUL, AND ALL YOUR INTELLECT, AND ALL YOUR STRENGTH.² That
 31 is the first command; and the second is like it, YOU SHALL LOVE YOUR NEIGHBOUR AS YOUR OWN SELF.³ No other commands are greater than these."
 32 The professor then said to Him, "Teacher, You have spoken the truth admirably; for One He is, and apart
 33 from Him there is no other. And to love Him with all the heart, and with all the intellect, and with all the soul, and with all the strength, and to love his neighbour as himself, is better than all the burnt-offerings and sacrifices."
 34 Jesus, seeing that he answered intelligently, said to him, "You are not far from the Kingdom of God."
 After that, none dared again to question Him.

Cross-Questioning.

35 Now, while teaching in the temple, Jesus inquired, "How can the professors say that the Messiah is a Son
 36 of David? David himself, under the influence of the Holy Spirit, said:
 THE LORD SAID TO MY LORD,
 BE SEATED ON MY RIGHT HAND,
 UNTIL I PLACE YOUR ENEMIES
 BENEATH YOUR FEET.⁴

"David himself calls Him his Lord; 37 in what way is He then his son?" And the many listened to Him with the greatest of pleasure.

The Professors Condemned.

In the course of His teaching, He 38 told them, "Be on your guard against the professors, who delight to walk about in flowing robes, to be addressed in the markets, who secure the front 39 seats in the synagogues, and the places of honour at banquets; they 40 desolate the homes of widows, and then gabble long prayers by way of extenuation. Their punishment, however, will be all the more severe."

The Widow's Offering.

While seated opposite the treasury, 41 Jesus observed how the crowd threw money into the treasure-chest, and much was thrown into it by the rich people. A poor widow coming up, 42 however, put in two lepta,¹ which make a kodrantes.² Then calling 43 His disciples, He said to them, "I tell you indeed, that this same poor woman has put more into the treasury 44 than all the others: for they all gave but a part of their superfluity; while she in her poverty threw in all she possessed—the whole of her living."

The Destruction of Jerusalem Foretold.

And as He was leaving the temple, 13 one of His disciples said to Him, "Teacher, just see these large stones, and magnificent buildings!"

"Do you see these great build- 2 ings?" remarked Jesus, in reply to him; "there will not be one stone left upon another, except in ruins."

And while He was resting upon the 3 Mount of Olives, opposite the temple, Peter, James, John, and Andrew came to Him privately, asking, "Tell 4 us when will this be, and what is the sign of the accomplishment of these events?"

In reply, Jesus began to say to them, 5 "Be on your guard, for fear any one should lead you astray. Many will 6 come in My name, declaring 'I AM,' and will mislead many. But when 7 you hear of wars and rumours of wars, do not be afraid, for they must of necessity come; although that is not

¹ Exod. iii. 6.

² Lev. xix. 18.

³ Deut. vi. 4, 5.

⁴ Psa. cx. 1.

¹ Each equiv. to about a farthing.

² About a halfpenny.

- 8 the end. For nation shall rise against nation, and kingdom against kingdom; in many places there will be earthquakes; there will be famines and riots. These, however, are but the birth-pangs.
- 9 "But you—take care yourselves. For they will deliver you up to tribunals; you will be lashed in synagogues; and arraigned before governors and kings, as evidence to them about Me. The good news, however, must first be proclaimed among all the heathen. And when they arrest you, and hand you over, do not get distracted with anxiety beforehand as to how you can defend yourselves; neither be distressed: but in that hour speak whatever may be then given to you; because you are not the speakers, but the Holy Spirit. Brother shall then deliver brother to death, and the father his child; while children will rise up against parents, and bring them to death. And because of My name, you will be hated above all men; but whoever holds out to the end shall be saved.

Prophetic Utterances of Christ.

- 14 "When, however, you see the brutal desolator spoken of by the prophet Daniel,¹ standing where it ought not (let the reader comprehend), then let those in Judea take flight to the hills.
- 15 And let him who is upon the balcony not descend into the house, nor enter it to take anything from his own dwelling; and whoever is in the field, let him not turn round to pick up his cloak. But alas for those with child, and for the nursing women in those days! And pray especially that your flight may not take place during the winter. For in those days there will be affliction, such as has never been known since the beginning of the creation which God created until now, and such as shall never be again.
- 20 And unless the Lord had cut short those times, none could be saved; yet for the sake of the elect, whom He has chosen, He has shortened those days.
- 21 "Then, if any one should say to you, 'Look, the Messiah is here!' or, 22 'There He is!' believe it not; for false messiahs and false prophets shall make their appearance, and shall give out signs and wonders, to lead astray, if it were possible, even the elect.

¹ Daniel ix. 27; xii. 11.

But you, be on your guard, because I 23 have foretold you all.

"In those days, however, after that 24 affliction, the sun will be darkened, the moon will cease to shine, the stars 25 of the sky will be disappearing, and the powers of the heavens will be convulsed. And then they will see the 26 Son of Man appearing in the clouds with transcendent power and majesty. And He will then send out His mes- 27 sengers to collect the chosen ones from the four winds, from the extremity of the earth to the farthest bounds of heaven.

The Lesson of the Fig-tree.

"Learn now from the fig-tree this 28 lesson: When its branch becomes soft, and the leaves sprout, you recognise that the summer approaches; and so 29 also, when you see these events, you will know that they are near to the doors. I tell you indeed, that this 30 generation shall not pass away until all this is accomplished. The heaven 31 and the earth will pass away; but My declarations will remain. About 32 that day or hour, however, none know, not even the angels in heaven, neither the Son—none but the Father.

The Need for Watchfulness.

"Be on your guard! watch and 33 pray; because you do not know when the time is. Like a man travelling 34 abroad, on leaving his house and giving instructions to his servants, to each one his own task, and ordering the porter that he should keep guard—Be on the alert: for you do not know 35 when the master of the house will come, whether in the evening, or at midnight, or at dawn, or in the morn- 36 ing; coming suddenly, he may find you asleep. But what I say to you, 37 I say to all—Be on the alert!"

Plot for His Destruction.

It was now the Passover, and the 14 feast of unfermented bread two days later; and the chief priests and professors planned how they might arrest Him by treachery, and murder Him. For they said, "Not during the festi- 2 val, for fear a riot might break out among the mob."

Mary's Offering.

And while He was in Bethany, 3 reclining at food, in the house of Simon the leper, a woman came with an

alabaster jar of very valuable perfume;¹ and having opened the jar, she poured it over His head. But there were some who grumbled among themselves, saying, "To what purpose is all this waste of the perfume? Why, this oil might have been sold for over three hundred denarii, and given to the poor." And they grumbled at her. Jesus, however, said, "Let her alone; why do you grieve her? To Me she has done a noble act. The poor you always have with you, and you can render them a service whenever you feel inclined; but Me you have not always. She has done all she could; she has anointed My body beforehand for burial. Indeed, I tell you that wherever this good news may be proclaimed throughout the whole world, what this woman has done shall be related in memory of her."

The Compact with Judas.

Then Judas Iscariot, one of the twelve, went off to the chief priests, in order that he might betray Him to them. And when they learned it, they were delighted, and promised to reward him with money. He accordingly planned how he might conveniently hand Him over.

Preparing for the Supper.

And on the first day of the unfermented bread, when the Passover is offered, His disciples said to Him, "Where do You desire us to go and prepare that You may eat the Passover?" He accordingly sent two of His disciples, instructing them, "Go into the city, and there a man will meet you carrying a jar of water; follow him. And wherever he may enter, say to the master of the house that our Teacher says, 'Where is the dining-room, where I can eat the Passover with My disciples?' And he will himself show you a large upper room ready furnished; get in readiness for us there." And His disciples departed, and came into the city; and finding just as He had told them, they prepared for the Passover.

At the Supper.

And when the evening arrived, He came with the twelve. And while they

¹ Greek, Genuine Nard.

were reclining and eating, Jesus said to them, "Indeed I tell you, that one of you who is eating with Me shall betray Me."

And they began to grieve, and to say to Him, one by one, never I!"

"One of the twelve," He answered them, "who dips in the dish with Me. For the Son of Man departs, as it was written about Him: but alas for that man by whose means the Son of Man shall be betrayed! Better for him if that man had never been born."

The Old Settlement

Replaced by the New.

And while they were eating, Jesus took a loaf, and having offered a blessing, He broke it, and handed to them, saying, "Take it; eat it; this is My body." Then taking the cup, and having blest, He gave it to them; and they all drank of it. (See note in Matt. ch. 26 v. 28.) He then said to them, "This is My blood, that of the New Settlement shed for many. I tell you indeed, that I will not again drink of the fruit of the vine, until that day when I drink it anew in the Kingdom of God."

Peter's Promise.

And singing a hymn, they went out to the Mount of Olives.

Jesus then said to them, "You will all be ashamed of Me to-night; because it is written,

I WILL STRIKE THE SHEPHERD,
AND THE SHEEP WILL BE SCATTERED.¹

After I am risen, however, I will go before you into Galilee."

But Peter replied, "Even if all are ashamed of You, yet I will not be!"

"I tell you indeed," said Jesus to him, "you yourself to-day, on this very night, before the bugle² sounds twice, will have thrice denied Me."

But he exclaimed still more emphatically, "Even if it is necessary for me to die with You, I will never deny You!" And all the others said the same thing.

In the Garden of Gethsemane.

They then arrived at a garden bearing the name of Gethsemane; and

¹ Zech. xiii. 7. ² The Roman bugle, called in Latin, "Gallus," i.e., "The Cock," or, "The Crower." It was a Roman army bugle for signalling the relief of the Guard.

speaking to His disciples, He said, "Sit here, while I go forward to pray."

- 33 Taking with Him Peter, James, and John, He began to be agitated and
34 agonized. And He said to them, "My soul is sick, even to death; you stay
35 here and keep guard." Then going a little farther, He fell upon the ground; and He prayed that if it were possible, that hour might pass away from Him.
36 And He cried out, "Abba, Father, all is possible to You! take this cup away from Me; not, however, what I will, but what You will."
37 Then returning, He found them sleeping; and said to Peter, "Simon! are you asleep? Have you not strength
38 to watch a single hour? Watch and pray, that you may not fall into temptation. Your spirit is ready, but your
39 flesh weak." And going away, He prayed, uttering the same words.
40 Then returning, He again found them sleeping, for their eyes were heavy; and they knew not what to answer
41 Him. Then returning the third time, He said to them, "Sleep on now, and refresh yourselves. It has passed; the hour comes; now the Son of Man is betrayed into the hands of sinners.
42 Arise, let us go forward; My betrayer is at hand!"

Judas at Work.

- 43 And immediately, as He was speaking, Judas, one of the twelve, approached, with a great crowd carrying swords and staves, sent by the chief
44 priests, professors, and elders. Now His betrayer had given them a token, saying, "The one I shall kiss—that is He; arrest Him at once, and
45 lead Him safely away." And approaching with all speed, he at once went to Him, saluting Him with "Rabbi, Rabbi," and fervently kissed
46 Him. They accordingly arrested Him, and took Him.
47 But one of the bystanders, drawing his sword, struck the officer of the High Priest, and cut off a part of his
48 ear. Jesus, addressing them, however, said, "Have you come out as though
49 against a robber, with swords and staves to arrest Me? I was daily with you, teaching in the temple, and you did not arrest Me; but thus are the
50 Scriptures fulfilled." Then leaving Him, they all fled.
51 Yet one of them, a young man, followed Him, with a shawl over him

to hide his nakedness. And the lads caught hold of him; but leaving the shawl, he fled naked.

The Judean Trial.

They now conducted Jesus to the High Priest; and there collected to him all the chief priests, the elders, and the professors. But Peter followed Him at a distance; and even into the court of the High Priest. And he took a seat with the officers, and warmed himself by the fire.

Now the professors and the whole council sought out evidence against Jesus, with the object of condemning Him to death; but they found none. For although many false witnesses came forward, their evidence did not agree. Other liars then came forward, asserting that they heard Him saying, "I will demolish this hand-made temple; and in three days I will construct another without hand labour." But even in this their evidence did not agree.

The High Priest, then standing up among them, questioned Jesus, asking, "Have You nothing to say in Your defence? What is all this that they charge against You?" But He continued silent, answering nothing.

The High Priest again questioned Him, asking, "Are You the Messiah, the Son of the Blessed?"

"I AM," said Jesus in reply; "and you shall see the Son of Man seated upon the right of that Power, and coming in the clouds of heaven."

The High Priest thereupon tore his robes, exclaiming, "What need have we of further witnesses? You have heard His blasphemy. How does it appear to you?"

They all decided that He was liable to be put to death. And some began to spit upon Him, others to blindfold Him; and, striking Him on the head, asked Him to "Prophecy"; while the officers struck Him with their staves.

The Fall of Peter.

And while Peter was seated at the back of the court, one of the girls of the High Priest came forward; and noticing Peter warming himself, she gazed upon him, and said, "Why, you were with Jesus of Nazareth!"

But he denied, saying, "I neither know nor understand what you say."

And he went out into the passage; and the bugle¹ sounded.

69 But the same girl, seeing him again, began to say to the bystanders, "This fellow belongs to them." But he again denied it.

After a little, however, the bystanders said to Peter, "You are certainly one of them; for you are a Galilean."

71 Then Peter began to curse and to swear, saying, "I do not even know the Man you talk about!" And again the bugle sounded.

Peter then called to remembrance the prediction of Jesus, when He told him, "Before the bugle sounds twice, you will have denied Me thrice." And rushing out, he wept.

Before Pilate.

15 And as soon as the morning arrived, the chief priests, elders, and professors, and the whole senate, held a conference; and binding Jesus, they led Him away, and delivered Him over to Pilate.

2 Then Pilate inquired of Him, "Are You the King of the Jews?"

"You say so," Jesus replied.

3 The chief priests then brought many accusations against Him. Pilate again asked Him, "Can You say nothing in defence? See how many charges they bring against You."

5 But even then Jesus said nothing in reply; so that Pilate was much astonished.

6 Now at festival time it was customary for him to liberate for them one prisoner, whoever they might ask for. And there was one named Barabbas, imprisoned with the rebels, who had committed murder in the rebellion. And the mob began to yell out, demanding him to do what he had been accustomed to do for them.

9 "Well," said Pilate, in reply to them, "do you wish me to liberate for you the King of the Jews?" For he perceived that it was through malice that the chief priests had arraigned Him.

11 But the chief priests incited the mob to ask that he might rather liberate Barabbas.

12 Pilate, however, then said to them again, "What then do you wish that I should do with Him whom you call the King of the Jews?"

13 "Crucify Him!" they shouted in reply.

"Why, what crime has He committed?" Pilate asked them again.

"Crucify Him!" they yelled out more fiercely than before.

Then Pilate, deciding to satisfy the mob, liberated Barabbas; and after flogging Jesus, handed Him over to be crucified.

Military Tormentors.

And the soldiers led Him into the courtyard, known as the Palace, where they mustered all the troops. And they arrayed Him in a purple robe, and crowned Him with a crown of plaited thorns; and began to salute Him with, "Good health to the King of the Jews!" while, at the same time, they kept striking Him upon the head with a stick, spitting upon Him, and bowing before Him in homage. And when they had insulted Him, they took from off Him the purple robe, clad Him in His own attire, and led Him out for crucifixion.

And they seized a passer-by, from the country, Simon the Cyrenian, the father of Alexander and Rufus, to accompany them, in order that he might carry the cross. And they took Him on to Golgotha (which means Skull-field). And they offered Him wine medicated with myrrh; but He refused to drink it. They then crucified Him, and divided His clothing among them, casting lots what each should take.

The Death of Jesus.

It was about nine o'clock when they crucified Him. And the inscription of the indictment written over Him was, THE KING OF THE JUDEANS.

And with Him they crucified two robbers; one on His right, and one on His left.

And thus was fulfilled the Scripture, which says, HE WAS CATALOGUED WITH CRIMINALS.¹

The passers-by also railed at Him, shaking their heads, and exclaiming, "Aha! you Demolisher of the temple, and Rebuilder in three days, now save Yourself, and come down from the cross!"

The chief priests also sneered among themselves with the professors, and remarked, "He saved others; He cannot save Himself! You Messiah! you King of Israel! descend now from the cross, so that we may see it, and

¹ See note to xiv. 30.

¹ Isaiah liii. 12.

we will believe!" And those crucified with Him cursed Him.

- 33 And when twelve o'clock arrived, there was darkness over all the land
34 until three o'clock. And at three o'clock, Jesus cried out with a loud voice, "Eloi! Eloi! lama sabach-thani?" which, when translated, means, "My God! My God! to what have You abandoned Me?"
35 Then some of the spectators, hearing it, exclaimed, "See! He calls
36 Elijah." But one of them ran, and filled a sponge with sour wine; and, placing it upon a cane, offered it to Him to drink, saying, "Let Him alone! Let us see if Elijah will come to deliver Him!"
37 Jesus having given utterance to a deep groan, yielded up His spirit.
38 The veil of the temple was then torn
39 in two from the top to the bottom. And when the captain on guard opposite to Him, saw that He thus expired, he exclaimed, "This Man was undoubtedly a son of a god!"
40 And there were also women looking on from a distance: among whom were Mary the Magdalene, Mary the mother of James the little, and Joses, and Salome; who, when He was in Galilee, were His followers, and ministered to Him. And many other women also went up with Him to Jerusalem.

The Burial.

- 42 And evening having now arrived, following which was the preparation, that is, the day preceding the Sabbath,
43 Joseph of Arimathæa, a much-esteemed nobleman, who was himself expecting the Kingdom of God, came and went boldly to Pilate, and asked
44 for the body of Jesus. But Pilate wondered if He were yet dead; and, summoning the captain, he inquired
45 if He were already dead. And, ascertaining it from the captain, he presented the corpse to Joseph: who, having taken it down, wrapped it in a fine linen shroud which he had bought, and placed it in a tomb, which he had hewn out of a rock; and he rolled a large stone over the entrance to the
47 tomb. And Mary the Magdalene, and Mary the mother of Joses, took note of where it was placed.

The Resurrection of Jesus.

- 16 Now when the Sabbath was over, Mary the Magdalene, and Mary the

mother of James, and Salome, bought aromatic spices, so that they might embalm him. And at very early dawn, 2 following the Sabbaths,¹ they came to the tomb as the sun was rising. And 3 they were saying among themselves, "Who will roll away for us the stone from the entrance of the tomb?"

Looking about, however, they saw 4 that the stone had been rolled back; for it was very large. Then entering 5 the tomb, they saw a youth seated upon the right, attired in a robe of light; and they were awestruck. "Be not startled," he said to them; 6 "you search for Jesus, the Nazarene, the Crucified. He is risen; He is not here; look at the spot where they laid Him! Go, however, tell His disciples 7 and Peter that He will go before you into Galilee; you will see Him there, as He told you."

Then, hastening out, they ran from 8 the tomb; for possessed as they were by trembling and ecstasy, they said nothing to any one—they were afraid, for,— * * * * *

NOTE.—The following fourteen verses are omitted from the older MSS. They differ greatly in style and language from the rest of the book; and on this account it has been supposed that they were added by a later hand. Alford expresses the opinion that "in all probability they formed no part of Mark's original Gospel." (See also Westcott and Hort's Greek Testament.) I would suggest that these three so-called endings of St. Mark's Gospel are simply notes of ancient copyists or editors.—F. F.

The First to see Him.

[[However, having risen at the 9 dawn of the first day following the Sabbath, He first appeared to Mary the Magdalene, out of whom He had cast seven demons. She 10 went and reported it to His companions, as they were mourning and weeping. But they, when they heard 11 that He lived, and had been seen by her, disbelieved it.

After this, however, when two of 12 them were walking along, going out into the country, He was manifested in another form. And they, turning 13 back, reported it to the others; but neither did they believe them.

¹ See note on John xx. 1.

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

² 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.