

THE GOSPEL AS RECORDED BY ST. MATTHEW.

The Genealogy of Jesus.

- 1** THE record of the genealogy of Jesus Christ, son of David, son of Abraham.
- 2** Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah
- 3** and his brothers; and Judah begat Phares and Zarah by Thamar; and Phares begat Hesrom; and Hesrom
- 4** begat Aram; and Aram begat Aminadab; and Aminadab begat Naasson;
- 5** and Naasson begat Salmon; and Salmon begat Boez by Rahab; and Boez begat Obed by Ruth; and Obed
- 6** begat Jesse; and Jesse begat David the king.
- David the king begat Solomon by the widow of Uriah; and Solomon
- 7** begat Rehoboam; and Rehoboam begat Abia; and Abia begat Asaph;
- 8** and Asaph begat Josaphat; and Josaphat begat Joram; and Joram
- 9** begat Oziah; and Oziah begat Jotham; and Jotham begat Achaz; and
- 10** Achaz begat Hezekiah; and Hezekiah begat Manasseh; and Manasseh begat
- 11** Amos; and Amos begat Josiah; and Josiah begat Jechoniah and his brothers, about the time of the transportation into Babylon.
- 12** And after the transportation into Babylon, Jechoniah begat Salathiel;
- 13** and Salathiel begat Zorobabel; and Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat
- 14** Azor; and Azor begat Sadok; and Sadok begat Achim; and Achim begat
- 15** Eliud; and Eliud begat Eleazar; and Eleazar begat Mathan; and Mathan
- 16** begat Jacob; and Jacob begat Joseph, the husband of Mary; from her was born Jesus, the Appointed MESSIAH.¹
- 17** Thus all the generations from Abraham to David were fourteen generations; and from David to the transportation into Babylon were fourteen generations; and from the transportation into Babylon to the Messiah were fourteen generations.

¹ Daniel ix. 25.

The Birth of Jesus.

However, the origin of Jesus the Messiah was thus: Mary, His mother, was promised in marriage to Joseph; but before their union, she was found to have conceived from the Holy Spirit. Her husband Joseph, **19** however, was a righteous man; and not wishing to degrade her, felt inclined to divorce her privately. But while reflecting about it, he saw **20** a messenger from the Lord appear to him during a vision, saying:

"Joseph, son of David, you need not be afraid to accept your wife Mary; for what is conceived in her was produced by the Holy Spirit. And she will give birth to a Son, and **21** you shall name Him JESUS; for He will save His people from their sins."

Now all this took place so that the **22** statement of the Lord, as recorded by His prophet, might be fulfilled:

BEHOLD, THE VIRGIN SHALL CON- **23**
CEIVE,

AND GIVE BIRTH TO A SON;
AND THEY SHALL CALL HIS NAME
EMMANUEL,¹

which, when translated, means, THE GOD AMONG US.

Then Joseph, having awakened **24** from his sleep, did as the messenger of the Lord commanded him, and accepted his wife; but kept apart **25** from her until she had given birth to her Son: and he named Him JESUS.

The Visit of the Magi.²

Soon after the birth of Jesus, in **2** Bethlehem of Judea, during the reign of King Herod, there arrived in Jerusalem Magi from the east, who inquired: "Where is the newly-born **2** King of the Jews? for we have seen His star in the east, and we have come to pay Him homage."

When Herod the king heard this, **3** he was terrified, and all Jerusalem with him. So assembling the chief **4**

¹ Isaiah vii, 14.

² Astronomers.

priests and professors, he demanded of them where the Messiah would be born. They replied, "In Bethlehem of Judea"; for it is recorded by the prophet:

6 AND YOU, BETHLEHEM, JUDAH'S LAND,
ARE NOT THE LEAST AMONG THE DISTRICTS OF JUDAH;
FOR OUT OF YOU SHALL COME THE LEADER,
WHO SHALL SHEPHERD MY PEOPLE ISRAEL.¹

7 Then Herod, having privately interviewed the Magi, ascertained from them the exact time when the star made its appearance. He then sent them to Bethlehem, remarking, "When you arrive, ascertain very carefully everything about that Child; and when you have discovered all, inform me, so that I may also come and pay Him homage."

9 Having listened to the king, they accordingly proceeded on their way; and observed that the star which they had seen at its rising, went before them, until arriving, it rested above the place where the Child was. When they observed the star, they rejoiced with very great delight. And having come to the house, they saw the young Child with His mother Mary; and prostrating themselves, they paid Him homage: and having opened their treasures, they presented Him with gold, frankincense, and myrrh, as a tribute. And having been instructed by a dream not to return to Herod, they accordingly departed to their own country by another road.

The Flight into Egypt.

13 After their departure, a messenger from the Lord also appeared to Joseph in a vision, saying: "Arise! take the child and His mother, and fly to Egypt, and remain there until I tell you; for Herod is about to hunt out the Child to murder Him.

14 Arising, he accordingly took the Child and His mother by night, and removed to Egypt, remaining there until the death of Herod; so that the statement from the Lord, through the prophet, might be fulfilled, which declared:

I CALLED MY SON OUT OF EGYPT.²

¹ Micah v. 2.

² Hosea xi. 1.

The Massacre of the Innocents.

Then Herod, when he found that he had been deceived by the Magi, was savagely furious; and sending to Bethlehem, he murdered all the male children there, as well as all that were in the neighbourhood, from two years of age and under, so as to include the date which he had ascertained from the Magi. Then was fulfilled what was spoken through the prophet Jeremiah:

I HEARD A SOUND OF GRIEF IN RAMAH,

WEEPING AND GREAT ANGUISH:
RACHEL WEEPING FOR HER CHILDREN:

AND SHE CANNOT BE CONSOLED,
BECAUSE THEY ARE NOT.¹

When Herod was dead, however, a messenger of the Lord appeared to Joseph in a vision, while in Egypt, and said: "Arise! take the Child and His mother, and go into the land of Israel; for they are dead who sought the Child's life."

He then arose, took the Child and His mother, and came into the land of Israel. Hearing, however, that Archelaus reigned over Judea in the place of his father Herod, he was afraid to return there: and having been also warned by a dream, he withdrew into the district of Galilee. And on arriving, he settled in a town named Nazareth; so that the prediction through the prophet was fulfilled which said that he should be considered A NAZARENE.²

The Mission of John.

Some time after this period, John the Baptizer began to proclaim in the desert of Judea: "Reform! for the Kingdom of Heaven is near."

This man was the one foretold by the prophet Isaiah, where he says:

A VOICE CALLING OUT IN THE DESERT,

PREPARE THE ROAD FOR THE LORD,

MAKE STRAIGHT THE PATHWAY FOR HIS FEET.³

Now John himself had his clothing of camel's hair, with a leather belt around his waist; and his food was locusts and wild honey.

Then Jerusalem, and the people about Judea, as well as the whole neighbourhood of Jordan, went to

¹ Jer. xxxi. 15. ² Judges xiii. 7. ³ Isa. xl. 3.

6 him; and were baptized by him in the Jordan, when they had confessed their sins. But observing many of the Pharisees and Sadducees coming to his baptism, he addressed them, saying:

8 "Spawn of vipers! who has directed you to fly from the future fury? Produce then fruit displaying your conversion; and do not in your pride say to yourselves, 'We have our ancestor Abraham'; for I tell you that God is able, even from these stones, to raise up children to Abraham. But the axe now lies at the root of the trees; every tree therefore which does not produce good fruit, will be cut down and thrown into the fire.

11 "I indeed baptize you in water, preparatory to conversion; but the One Who follows me is far stronger than I. I am not even worthy to carry His shoes. He will baptize you in the Holy Spirit and fire. His winnower is in His hand, and He will perfectly cleanse His threshing-floor, and collect His wheat into the granary; while He will consume the chaff with inextinguishable fire."

13 Jesus also came from Galilee to the Jordan, applying to John to be baptized by him. John, however, wished to dissuade Him, saying: "It is more necessary for me to be baptized by You; and yet You would come to me!"

15 But Jesus replied, "Allow it for the present; for it is appointed thus to us to do all that is right." He then permitted Him.

16 And when Jesus had been baptized, He immediately came out from the water. And the heavens were opened to Him: and He saw the Spirit of God descending like a dove, and coming and resting upon Him; and then a voice from the heavens said:

"This is My Son, My Beloved, in Whom I have delight."

The Temptation of Jesus.

4 Jesus then went up into the desert, under the influence of the Spirit, to be tried by the agency of the Devil. And having fasted forty days and forty nights, He at last became hungry.

3 The Tempter then approached Him, and said: "If you are a Son of God, order these stones to become loaves."

4 But Jesus in reply said: "It is written, MAN DOES NOT LIVE ON BREAD ALONE; BUT UPON EVERY

WORD PASSING THROUGH THE MOUTH OF GOD."¹

Then the Devil, carrying Him into 5 the holy city, placed Him upon the high porch of the temple, and said 6 to Him: "If You are a Son of God, throw Yourself down; for it is recorded that

HE WILL COMMAND HIS ANGELS CONCERNING YOU, TO SUPPORT YOU WITH THEIR HANDS,

SO THAT YOU CANNOT DASH YOUR FOOT AGAINST THE PAVEMENT."²

Jesus in reply to him said: "And it 7 is elsewhere written, YOU SHALL NOT TEMPT THE LORD YOUR GOD."³

Again, the Devil carrying Him up 8 a very high mountain, pointed out to Him all the kingdoms of that region, and the splendour of them, and said 9 to Him: "I will give You all these, if You will pay me homage."

But Jesus in reply to him said: 10 "Begone, Satan! for it is written, YOU SHALL REVERENCE THE LORD, AND PAY HOMAGE TO HIM ALONE."⁴

The Devil then left Him, and angels 11 at once approached and ministered to Him.

Now Jesus, having heard that John 12 was betrayed, moved into Galilee; and leaving Nazareth, He went to 13 live in Capernaum by the sea, in the borders of Zebulon and Naphthali; so 14 that the prediction delivered through the prophet Isaiah might be fulfilled, which says:

OVER THE JORDAN, NEAR THE 15 SEA,

IN THE LAND OF ZEBULON, AND NAPHTHALI'S LAND,

IN THE HEATHEN GALILEE, THE PEOPLE LIVING IN DARKNESS 16 SAW A GREAT LIGHT;

WHILE IN SOLITUDE CROUCHED, AND THE SHADOW OF DEATH, A LIGHT HAS BEFORE THEM BURST OUT.⁵

From that time Jesus began to pro 17 claim and say, "Change your minds: for the Kingdom of Heaven approaches!"

Choosing His Apostles.

While walking along the coast of 18 the sea of Galilee, He observed two brothers, Simon surnamed Peter, and his brother Andrew, throwing a cast-

¹ Deut. viii. 3.

² Psalm xci. 11, 12. ³ Deut. vi. 16.

⁴ Deut. x. 20. ⁵ Isaiah ix. 1, 2.

ing-net into the sea; for they were
19 fishermen. Speaking to them, He
said, "Follow Me, and I will make
you fishers of men."

20 And immediately abandoning their
nets, they followed Him.

21 And going from there, He saw two
other brothers, James the son of
Zebedee, and John his brother, in
the boat along with their father,
mending their nets; and He hailed
22 them. And at once abandoning the
boat and their father, they followed
Him.

23 Jesus then went through all Galilee,
teaching in their synagogues, and pro-
claiming the good news of the King-
dom, as well as curing every kind of
disease and infirmity among the
24 people. And the report about Him
spread throughout all Syria; and they
brought to Him all those who were
afflicted with different mental diseases
and sufferings—demoniacs, lunatics,
and paralytics—and He restored them
to health.

25 And great crowds followed Him
from Galilee, Decapolis, Jerusalem,
and Judea, as well as from the other
side of the Jordan.

The Sermon on the Mount.

5 Now observing those crowds, He
ascended the hill; and seating Him-
self, His disciples approached Him.

2 Then having opened His mouth, He
addressed them as follows:

3 "Blessed are the gentle in spirit; for
theirs is the Kingdom of Heaven.

4 "Blessed are the sufferers; for they
shall be comforted.

5 "Blessed are the kind-hearted; for
they shall inherit the earth.

6 "Blessed are the hungry and
thirsting for righteousness; for they
shall be satisfied.

7 "Blessed are the merciful; for they
shall secure mercy.

8 "Blessed are the pure in heart; for
they shall see God Himself.

9 "Blessed are the peacemakers; for
they shall be declared God's own sons.

10 "Blessed are the persecuted on
account of righteousness; because the
Kingdom of Heaven is theirs.

11 "You are blessed whenever they
curse and persecute you, and say every
vile thing against you, falsely, because

12 of Me. Be glad and delighted! be-
cause your reward in heaven will be
great; for so they persecuted the
prophets who were before you.

"You are the salt of the earth; but 13
if the salt should lose its strength, with
what can itself be salted? It is then
good for nothing, but to be flung out
and trodden under foot by mankind.

"You are the light of the world. 14
A town built upon a hill cannot be
concealed. A lamp is never lighted 15
and placed under a corn measure, but
upon the lampstand; and it gives
light to all those in the house. Thus 16
let your light shine in the presence of
mankind; so that they may see your
good conduct, and praise your Father
Who is in heaven.

"Do not imagine that I have come 17
to abolish the law and the prophets;
I have not come to abolish, but to
complete them. For I tell you in- 18
deed, that until the heavens and the
earth shall pass away, a single dot or
hairstroke shall not disappear from
the law, until all has been completed.
If, therefore, any one shall make light 19
of one of the least of its commands,
and shall teach men so, he shall be
declared the least in the Kingdom of
Heaven; but whoever teaches them
and acts up to them, he shall be great
in the Kingdom of Heaven. For I 20
tell you that if your righteousness
does not surpass that of the professors
and Pharisees, you can by no means
enter the Kingdom of Heaven.

The Law Explained.

"You have heard that it was said 21
by the ancients, You shall not mur-
der; and if a man should murder, he
would be liable to punishment. But 22
I tell you, that every man quarrelling
with his brother will be liable to pun-
ishment; and if he should call his
brother 'Scoundrel,' he will be liable
to the High Court of Justice; and
whoever shall call his brother 'Rebel,'
will be liable to the branding by fire.
Therefore, even if you have carried 23
your offering up to the altar, and
you should there discover that your
brother has suffered any wrong by
you, leave your offering even before 24
the altar, and go away; first be recon-
ciled to your brother, and then return-
ing, present your offering.

"Make friends with your accuser 25
quickly, even while you are in his
company; for your accuser may drag
you before the judge, and the judge
may hand you over to the officer, and
he in turn may take you to prison.
I tell you indeed, that you will not 26

depart until you have repaid the very last farthing.

27 "You have heard it said that you
28 shall not commit adultery. But I tell you that every one who looks lewdly upon a woman, has already committed adultery with her in his own heart.

29 "If, therefore, your right eye leads you to sin, tear it out and throw it from you; for it will be profitable to you to destroy one of your members, rather than that your whole body should perish in the Pit. And if your right hand leads you to sin, cut it off and throw it from you; for it will be profitable for you to destroy one of your limbs, rather than that your whole body should perish in the Pit.

31 "It has also been decreed that if any one would dismiss his wife, let him have her divorced. But I tell you that if any one divorces his wife, except on account of fornication, he represents her to be an adulteress; [and if any one marries her when she has been divorced, he commits adultery.]

33 "Again, you have heard it was decreed to the ancients, that you shall not perjure yourselves, but give up your vow to the Lord. But I tell you in short, Do not vow at all: not by heaven, for that is the throne of God; nor by the earth, because that is His footstool; nor by Jerusalem, for that is the city of the great King.

36 Neither vow by your head, because you are not able to make a single hair white or black. But let your language be 'Yes, yes'; 'No, no': for whatever exceeds these proceeds from evil.

38 "You have heard that it was enacted, Eye for eye, and tooth for tooth.

39 But I tell you, Do not contend with the wicked; but whoever strikes you upon your right cheek, then turn the other to him as well. And whoever drags you to law, and takes your vest, let him have your cloak as well. And whoever forces you to go with him one mile, then go two. Give to the man who begs from you; and do not turn away from the one wishing to borrow from you.

43 "You have heard it was commanded that you should love your neighbour, and hate your enemy.

44 But I tell you to love your enemies; bless those who curse you; act generously to those who hate you; and pray for those who ill-use and persecute you: then you will become

45 the sons of your Father Who is in

heaven; for He raises His sun over both bad and good, and rains upon both just and unjust. For if you should merely be friendly with your friends, what reward have you? Is not the same thing done even by the extortioners? And if you salute your associates only, is that anything to be proud of? for is not that done even by the extortioners? You, however, should be perfect, as your Father in heaven is perfect.

The Philosophy of Charity.

"Take care and do not display 6 your charities before men, with the intention of being observed by them; for if you do, you will not have a reward from your Father Who is in heaven. When, therefore, you do a kindness, do not blow a trumpet before yourself, as the hypocrites do in the synagogues, and in the streets, so that they may secure the praise of men. I tell you, however, that they obtain their reward. But whenever 3 you do a kindness, do not let your left hand know what your right hand does; so that your kindness may be 4 secret, and your Father Who looks into the secret will return it to you openly.

How to Pray.

"And when you pray, do not follow 5 the example of the hypocrites; for they delight to pray standing in the crowds and at the corners of the squares, so that they may be seen by men. I tell you, however, that they receive their wages. But when you 6 pray, enter your chamber, and having shut your door, pray to your Father in that privacy; and your Father, seeing into that privacy, will return it to you openly.

"But when praying, make use of 7 no babble, like the heathen; for they imagine that they will be listened to because of their volubility. Do not 8 therefore imitate them; for your Father knows your necessities before you can ask Him. Consequently, you 9 must pray in this way:

Lord's Prayer.

"Our Father in the Heavens; Your Name must be being Hallowed;

"Your Kingdom must be being 10 restored

"Your Will must be being done both in Heaven and upon the Earth.

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

12 "And forgive us our faults,
13 as we forgive those offending us, for You would not lead us into temptation, but deliver us from its evil.¹

14 "For if you forgive men their faults, your heavenly Father will forgive you
15 yours. But if you do not forgive those who wrong you, then neither will your Father forgive you your misdeeds.

16 "Moreover, when you fast, become not like the hypocrites; for they distort their faces, so that it may be seen by men that they are fasting. I tell you, however, that they receive
17 their wages. But when you are fasting, dress your head, and wash your
18 face: so that men may not know you are fasting, but only your Father, Who is in the secret; and your Father Who observes in secret, will reward you.

Worldliness, and what it Costs.

19 "Do not hoard up for yourselves treasure upon the earth, where moth and canker destroy, and where thieves
20 may burrow through and steal; but store up your treasure in heaven, where neither moth nor rust destroy, and where thieves cannot dig through
21 nor steal: for where your treasure is, there your heart will also be.

22 "The eye is the lamp of the body; if therefore your eye is sound, your
23 whole body will be illuminated. But if your eye is diseased, your whole body will be in darkness. Consequently, if your sight is defective, all your body will be darkness.

¹ NOTE.—The above is the literal translation of the original Greek, retaining the Greek moods and tenses by the clearest English I could. The old versions, having been made from a Latin translation, could not reproduce the actual sense of the Saviour as given by the Evangelists, for Latin has no Aorist of the Imperative Passive Mood used by Matthew and Luke.

The force of the Imperative 1st Aorist seems to me to be that of what is called a "Standing Order," a thing to be done absolutely, and continuously.—F. F.

"No man can serve two masters: 24 for either he will dislike the one, and be fond of the other; or else he will honour the one, and despise the other. So you are not able to serve both God and Mammon. Because of this I tell 25 you, do not embitter your lives how you shall eat; how you shall drink; nor respecting your body, how you shall be clothed. Is not the life more important than the food, and the body itself than its clothing?

"Just look at the birds in the sky! 26 They neither sow nor reap, nor collect into barns; yet your heavenly Father feeds them! Are you not much more important than they? Yet who among 27 you, by fretting, is able to add a single foot to his height? And why 28 should you fret about clothing? Reflect upon the lilies of the field, how they grow; they neither toil nor spin: and yet, I tell you, that even Solomon 29 in all his glory, arrayed not himself like one of them. If therefore God so 30 clothes the flowers of the field, which flourish to-day, and to-morrow are thrown into the fire, how much more you! You of little faith! Never there- 31 fore fret, saying, 'What shall we eat?' 'What shall we drink?' nor 'How shall we find clothing?' for the 32 heathen hunt eagerly for all these! Your heavenly Father knows that you need them all. But first secure 33 the Kingdom of God, and His righteousness; and all these things will be ready for you. Do not, there- 34 fore fret about to-morrow, for the morrow has its own trouble. The care of each day by itself is quite enough.

The Characteristics of the Kingdom.

"Condemn not, so that you may 7 not be condemned. For according to 2 the sentence you pronounce, you will yourself be convicted; and with the same measure with which you measure, you will be measured.

"But why do you take notice of 3 the dust in your brother's eye, while you cannot observe the chip in your own eye? or how can you say to 4 your brother, 'Let me remove the dust from your eye,' while the chip is in your own eye? Pretender! First re- 5 move the chip from your own eye, and then you will see straight to remove the dust from the eye of your brother.

"Give not what is holy to dogs, 6

nor throw your pearls before swine ; for fear they should trample them under their feet, and turning, rend you.

- 7 " Ask, and it will be given to you ; seek, and you shall find ; knock, and it will be opened to you : for whoever asks will receive, and the seeker will find, and they will open to him who knocks. Is there even a man among you, who, if his son should ask bread of him, would hand him a stone ?
- 10 And if he asked a fish, would he hand him a serpent ? If therefore you, who are corrupt, know how to bestow benefits upon your children, how much rather will your Father Who is in heaven give benefits to those who ask Him ! Whatever therefore you wish men to do to you, do the same yourselves to them ; for this is the law and the prophets.
- 13 " Enter through the narrow gate ; because the gate is wide, and the road well paved, that leads to destruction ; and through it the majority go.
- 14 How narrow the gate, and difficult the path, that leads to life ! and they are few who find it !
- 15 " But guard yourselves from the false teachers, who come to you in sheep's clothing, but who in their hearts are plundering wolves. You can recognise them by their fruits. Do they ever gather grapes from thorns, or figs from thistles ? Thus every useful tree produces useful fruit ; but the worthless tree produces worthless fruit. A useful tree cannot produce bad fruit ; nor can a worthless tree produce good fruit. Every tree not producing good fruit will be felled and used as firewood. Reject their produce ; for by this you can recognise them.
- 21 " Not every one who says to Me, Master ! Master ! ' will enter into the Kingdom of Heaven ; but only those who do the will of My Father Who is in heaven. Many will say to Me in that day, ' Master ! Master ! have we not preached in Your Name ? and have we not cast out demons in Your Name ? and in Your Name have we not done many wonders ? ' And then I shall declare to them, ' I never knew you ; depart from Me, you traders in lawlessness ! '
- 24 " Therefore, every one who listens to these precepts of Mine, and practises them, I will compare him to a reflective man who built his house upon

the rock : and the storm raged, and the floods came, and the wind blew, and assailed that house ; and it fell not—because it was founded upon the rock. And every one who listens to these precepts of Mine, and does not practise them, I will compare him to a foolish man, who built his dwelling in the sand : and the storm raged, and the floods came, and the wind blew, and they demolished that house, and its wreck was complete ! "

And it came about that when Jesus had finished these addresses, the crowd were astonished at His teaching ; for He had been teaching them like a man possessing authority, and not as their professors.

A Leper Cured.

Now when He descended from the hill, a great crowd followed Him. And a leper, also approaching, bowed to Him, and said, " Master, if You will, You are able to cure me ! "

And Jesus extending His hand, touched him, saying, " I am willing ; be cured ! " And at once he was relieved from his leprosy.

Jesus then said to him, " Take care and tell no one about this ; but go at once, show yourself to the priest, and present the offering appointed by Moses, as an evidence to these people. "

A Captain's Boy Cured.

When He was entering Capernaum, a captain approached, and addressing Him, said, " Master, my boy lies in the house paralyzed, in great anguish. "

And Jesus in reply to him, said, " I will come and cure him. "

The captain answering, however, declared, " I am not of sufficient rank, Sir, for You to come under my roof ; rather order it only by a word, and my son will be restored. Although I am a man under a superior officer, I have soldiers under myself ; and I say to this man, ' Go, ' and he goes ; to another, ' Come, ' and he comes ; and to my servant, ' Do this, ' and he does it. "

When Jesus heard this, He was surprised, and said to His followers :

" Indeed, I tell you, I have never found such faith as this in Israel. I also tell you, that many shall come from the east and west, and shall recline together with Abraham, Isaac, and Jacob, in the Kingdom of Heaven ; when the sons of the Kingdom shall

be flung into outer darkness, where there will be weeping, and gnashing of teeth."

- 13 Then Jesus said to the captain, "Go back; and, as you have believed, it shall come to you."

And the boy was cured from that very hour.

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

- 14 When Jesus entered the house of Peter, He saw his mother-in-law on a couch and suffering from a fever. And as He touched her hand, the fever left her; and she arose, and served Him.

- 16 Then when evening came, they brought to Him many demoniacs: and He cast out the spirits with a word, and He cured all those who were sick; so that the statement made through Isaiah the prophet was verified:

HE TOOK AWAY OUR WEAKNESSES, AND ENDURED OUR MENTAL DISEASES.¹

Qualifications for Discipleship.

- 18 Once Jesus, seeing great crowds around Him, gave instructions to cross over to the farther shore. Then a lawyer approaching, said to Him, "Teacher, I will follow You, wherever You may go."

- 20 In reply, Jesus said to him, "The foxes have holes, and the birds of the sky have roosts; while the Son of Man has not a place where He can lay His head."

- 21 And another of His disciples said to Him, "Master, allow me first to return and bury my father."

- 22 But Jesus said to him, "Follow Me; and let the dead bury their own dead."

The Storm on the Lake.

- 23 Then Himself embarking in the vessel, His disciples followed Him.

- 24 And soon after, a hurricane swept across the lake, so that the boat was overwhelmed by the waves; but He slept. And the disciples approaching, awoke Him, calling out, "Lord, save us! we are perishing!"

- 26 In reply, He exclaimed, "What cowards you are! How weak your faith is!"

- Then getting up, He commanded the winds and the sea, and perfect calm ensued. And the men expressed wonder, saying, "What kind of a

Man is this? for even the wind and the sea obey Him!"

The Gadarene Demoniacs.

On landing with Him at the other side, in the district of the Gadarenes, two demoniacs, coming out of the tombs, opposed Him. They were very savage, and none were able to pass that road. And they howled out, exclaiming: "What is there between You and us, Jesus, Son of God! Do You come here before the time to punish us?"

Now there was pasturing at a distance a large herd of swine. And the demons calling out to Him, said, "If You cast us out, allow us to go away into that herd of swine."

"Begone!" said He to them. They accordingly departed, went into the swine, and at once all the herd rushed down the slope into the lake, and perished in the water. The feeders then fled, and arriving at the village, reported everything, including what had befallen to those demoniacs. And accordingly all the town went out to meet Jesus; and seeing Him, they begged that He would depart from their locality.

Cure of a Paralytic.

Consequently, embarking in the boat, He recrossed, and came to his own town. And then they brought to Him a paralytic, lying upon a rug; and when Jesus saw their faith, He said to the paralytic, "Take heart, man! your sins are forgiven you."

Some of the professors, however, muttered to themselves, "The Man blasphemes."

But Jesus, reading their thoughts, replied, "Why do you think evil in your hearts?"

"For which is easier to say—'Your sins are forgiven'; or to say, 'Arise and walk'? But in order that you may see that the Son of Man has authority to forgive sins upon earth (He then said to the paralytic), Rise up! take your rug, and go into your own house."

And having got up, he went into his house. Then when the crowd saw it, they were astonished; and they gave praise to God, Who had given such power to men.

And passing on from there, Jesus saw a man named Matthew, sitting at the custom-house; and he said to

¹ Isaiah liii. 4.

him, "Follow Me." And arising, he did follow Him.

A Conversation at Table.

10 It so happened that while He reclined in the house, several tax-farmers and reprobates, arriving, reclined with
11 Jesus and His disciples. And the Pharisees, observing it, said to His disciples, "Why does your Teacher eat along with those tax-farmers and sinners?"

12 But Jesus, having heard it, replied, "The healthy have no need of a physician; but only those who are sick."
13 Go, however, and learn what this means:

I DESIRE MERCY, RATHER THAN SACRIFICE;¹

for I have not come to invite righteous men, but sinners."

14 The disciples of John afterwards approached Him, inquiring, "Why do we and the Pharisees often fast, while your disciples never fast?"

15 In reply, Jesus said to them, "The groomsmen must not be distressed while the Bridegroom is with them. But the time will come when the Bridegroom will depart, and they can then fast. Further, no one patches an old coat with a bit of new felt; for the patch would disfigure the coat,
17 and be worse than the hole! Neither do they pour new wine into old wine-skins; for if they did, the skins would burst, the wine be spilt, and the skins destroyed. On the contrary, they pour new wine into new wine-skins, and both are safe together."

A Girl and a Woman Cured.

18 While He was thus speaking to them, a nobleman, arriving, bowed to Him, saying, "My daughter is almost dead. However, if You come and place Your hand upon her, she will live."

19 And Jesus rising, followed him with His disciples.

20 Then a woman who had suffered from hemorrhage for twelve years, approaching Him from behind, touched the hem of His robe; for she said to herself, "If I can but touch His robe, I shall be cured."

22 Jesus however turned, and seeing her, said, "Cheer up, daughter! your faith has saved you." And the woman was cured from that very hour.

When Jesus arrived at the house of the nobleman, and found the musicians and the crowd lamenting, He said to them, "Go away! for the girl is not dead, but has fainted." And they laughed at Him in ridicule. But when He had dismissed the crowd, entering, He took her hand and raised the girl. And the report of it went through the whole of that district.

Cure of Two Blind Men.

And when Jesus withdrew from there, two blind men followed Him, calling out and saying, "Pity us, Son of David!" Then when He had entered the house, the blind men came to Him; and Jesus asked them, "Do you believe that I can do this?"

"Yes, Sir!" was their answer.

He then touched their eyes, remarking, "As your faith, so shall the result be."

And their eyes were opened; and Jesus enjoined them to "Take care and inform no one about it." But they, departing, published His fame through all that neighbourhood.

A Dumb Demoniac Restored.

Then as soon as they went out, there was brought to Him a dumb man, a demoniac. And when He had cast out the demon, the dumb man spoke; and the astonished crowd exclaimed, "Nothing like this has ever appeared in Israel!" The Pharisees, however, remarked, "By the Prince of the demons He casts out the demons."

Jesus then went about all the towns and villages, teaching in their synagogues, and proclaiming the good news of the Kingdom as well as curing every mental disease and every sickness. Observing the crowds, however, He felt pity for them, because they were harassed and abandoned like shepherdless sheep. He therefore said to His disciples, "The harvest is indeed plentiful, but the workmen are few. Ask therefore the Owner of the harvest, so that He may send workmen to His harvest."

Then calling together His twelve disciples, He gave them power over unclean spirits, so that they might cast them out, as well as cure every kind of mental disease and all sickness.

¹ Hosea vi. 6

The Mission of the Twelve.

2 Now these are the names of those twelve apostles: First, Simon, surnamed Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas, and Matthew the tax-farmer; James the son of Alphæus, and Leb-
 3 bæus, surnamed Thaddæus; Simon the Canaanite, and Judas the Iscariot, who also betrayed Him.
 4 Jesus sent out these twelve, giving them these instructions: "Do not turn aside into the heathen districts, nor enter the towns of the Samaritans; but rather go to the lost sheep of
 5 Israel's house. And, as you travel, proclaim the fact that the Kingdom of Heaven is approaching.
 6 Restore the feeble, cure the lepers, cast out demons; you have received
 7 freely, give freely. Provide neither gold, nor silver, nor copper in your
 8 purses; nor yet a bag for the journey, nor two cloaks, nor shoes, nor staff: for the workman is worthy
 9 of his food. And into whatever town or village you may enter, inquire who in it is of good repute: stay there
 10 until you leave it. And when entering a house, show respect to it. And if the family are worthy of you, let your
 11 blessing come upon it; but if it should prove unworthy, keep your blessing to yourselves.
 12 "And if it will not receive you, nor listen to your discourse, departing from that family or that town, shake
 13 the dust from your feet. I tell you indeed, that it will be more endurable for the land of Sodom and Gomorrah in the Day of Judgment, than for that town.
 14 "I now send you like sheep into the midst of wolves; be you therefore wise as serpents, and harmless
 15 as doves. But guard yourselves from those men: for they will take you to the police-courts, and will flog you
 16 in their synagogues; and you will be dragged before governors and kings because of Me, so that you may give
 17 evidence to them and to the heathen about Me. But when they betray you, do not trouble as to what you
 18 can say; for in that hour you will be instructed what to say. You are not the speakers; but the Spirit of
 19 your Father will plead from within you. Then brother will betray brother
 20 to death, and father his child; and

children will rise up against parents, and murder them. And you shall be
 21 hated by all for My Name's sake; but whoever endures to the end will be saved. When, however, they perse-
 22 cute you in this town, fly into the other; for I assure you that you will not have completed the cities of Israel until the Son of Man comes. The
 23 scholar is not greater than his teacher, nor a servant above his master. It is
 24 enough if the scholar can become equal to his teacher, and the servant equal to his master. If they call the
 25 master of the house Beelzebul, how much rather his attendants! Be not
 26 therefore afraid of them: for there is nothing concealed that will not be displayed; nor hidden which shall not
 27 become known. What I say to you in the darkness, speak in the light; and what is whispered to your ear,
 28 proclaim it upon the housetops. And do not shrink in fear from those who
 29 kill the body, for they are not able to kill the soul; but rather fear Him who has power to destroy both soul and
 30 body in the Pit.

"Are not two sparrows sold for a
 31 farthing? and not one of them has fallen to the ground without your Father! And even the hairs of your
 32 head are all numbered. Fear not, therefore! you are worth many sparrows. Consequently, whoever de-
 33 clares for Me before men, I also will recognise him before My Father Who is in heaven; but whoever denies
 34 Me before men, I will also deny him before My Father Who is in heaven.

"Do not conclude that I have come
 35 to send peace upon the earth; I have not come to send peace, but a sword! For I have come to set a man against
 36 his father, and a daughter against her mother, and the bride against her mother-in-law; and the enemies of
 37 every man will be his own relatives. Whoever prefers his father or his mother before Me, is not worthy of
 38 Me; and whoever loves son or daughter more than Me, is not worthy of Me; and whoever will not take up
 39 his cross and follow Me, is unworthy of Me! Whoever finds his life will lose it; but whoever loses his life for
 40 My sake shall find it.

"Who receives you, receives Me; and My entertainer entertains the One
 41 Who sent Me. When a man entertains a prophet, he will receive a prophet's reward; and whoever receives

the righteous because he is righteous, 42 will receive a righteous reward. And if any give one of the least of them but a drink of cold water because he is a disciple, I tell you indeed, that he shall not go unrewarded."

11 Now it came about that when Jesus had finished giving instructions to His twelve disciples, He dismissed them to teach and preach in their own towns.

Concerning John the Baptizer.

2 When John heard in the prison the doings of the Messiah, he sent two of his own disciples to ask Him, "Are you the coming One? or must we expect another?"

4 And Jesus, in reply, said to them, "When you return, report to John what you have heard and seen. The blind see, the lame walk, the lepers are cured, the deaf hear, the dead are raised, and to the poor is given hope. 6 And happy is he who will not be ashamed of Me."

7 But when they had gone, Jesus began to say to the crowd concerning John: "What did you go out to the desert to see? A reed dancing under the wind? But what did you go out to see? A man attired in fine clothes? Those, however, who wear fine clothing are in the houses of kings. What then did you go to see? A prophet? Yes, I tell you, and far more than a prophet: for he is the one about whom it is written,

SEE! I WILL SEND MY MESSENGER BEFORE YOUR FACE, WHO WILL PREPARE YOUR WAY BEFORE YOU.¹

11 "I tell you indeed, that there has not been born of women a more exalted than John the Baptizer. Yet the very least in the Kingdom of Heaven is more exalted than he. But since the days of John the Baptizer until now, the Kingdom of Heaven is stormed, and the stormers will seize it. For all the prophets as well as the law foretold as far as John. And if you will accept it, he is the Elijah who was to come. Let all hear who have ears to hear.

16 "But to what shall I liken this generation? It is like children sitting in the markets, calling out to their mates, and saying, 'We have

18 piped to you, but you are not dancing; we have mourned to you, but you will not lament!' John came 18 neither eating nor drinking, and so they say 'He has a demon!' The 19 Son of Man came eating and drinking, and they say, 'Look! what a greedy, drunken fellow! A friend of tax-farmers and blackguards!' Yet Wisdom is justified by her children."

The Unrepentant Towns.

He then began to reproach the 20 towns in which most of His powers had been displayed, because they were not converted.

"Alas for you, Chorazin! Alas for 21 you, Bethsaida! Because if the powers displayed in you had been shown in Tyre and Sidon, they would have repented in sackcloth and ashes. I tell you further, that it will be more 22 endurable for Tyre and Sidon in the Day of Judgment than for you! And 23 you, Capernaum, who have been raised as high as the heaven, will be thrown down as low as the grave; for if the powers which were displayed in you had been brought to Sodom, it would have existed until now. Nay, 24 more, I tell you that it will be easier for the land of the Sodomites in the Day of Judgment than for you!"

Knowledge and Rest.

Jesus at that time reflecting, said, 25 "I fully acknowledge Your wisdom, Father, Lord of the heavens and of the earth, that you have hidden these things from the intelligent and clever, but have made them known to simple men. Yes, Father; for thus it was 26 decided of old by You. All has been 27 committed to Me under My Father: and none except the Father fully knows the Son; and none fully knows the Father but the Son, and the one to whom the Son will decide to reveal Him.

"Come to Me, all who labour and 28 are heavy-laden, and I will give you rest. Take My yoke upon you, and 29 learn from Me; for I am gentle and kind-hearted: and you will find rest for your souls; because My yoke is 30 easy, and My burden light."

Sabbatarianism.

When Jesus was walking at that 12 time through the cornfields on the Sabbath, His disciples, being hungry, began to pluck the ears of corn and

¹ Malachi iii. 1.

2 eat them. The Pharisees seeing it, however, said to Him, "Look! Your disciples are doing what the law forbids to be done on the Sabbath."

3 But in reply He said to them, "Do you not know what David did when he and those with him were hungry; 4 how he entered the house of God, and ate the shew-bread, which it was not permissible for him, nor yet for his attendants, to eat, but the priests alone? Or have you not read in the law, that on the Sabbath the sacrificing priests may break the Sabbath, 5 and be blameless? But here, I tell you, there is something more important than the temple. If, however, 6 you had been acquainted with the text, I DESIRE MERCY RATHER THAN SACRIFICE,¹ you would not have condemned the innocent. For the Son of Man is Lord of the Sabbath."

7 Then taking His departure, He entered their synagogue; and a man with a paralyzed hand happening to be there, they asked of Him if it was allowable to effect a cure on the Sabbath? so that they might incriminate 8 Him. But, in reply, He said to them, "Who is there among you, that has a single sheep, and if it should fall into a ditch on the Sabbath, would 9 not get hold of it, and lift it out? By how much does a man differ from a sheep! Therefore it is allowable to do a kindness on the Sabbath."

10 He then said to the man, "Stretch out your hand!" He accordingly extended it, and it was restored to soundness like the other one.

The Plotting of the Pharisees.

11 The Pharisees consequently consulted together against Him, so as to find out a means of murdering Him; 12 but Jesus knowing it, removed from there. And great crowds following Him, He cured them all, and enjoined them not to make Him known; 13 so that the prediction delivered through Isaiah the prophet might be verified:

14 OBSERVE MY SON, WHOM I HAVE CHOSEN;
MY BELOVED, IN WHOM MY SOUL DELIGHTS!
I WILL PUT MY SPIRIT INTO HIM,
AND HE SHALL PROCLAIM JUSTICE TO THE HEATHEN.

¹ Hosea vi. 6.

HE WILL NEITHER WRANGLE NOR 19
CONTEND;
NOR SHALL ANY HEAR HIS SHOUT-
ING IN THE STREETS.
HE WILL NOT CRUSH A BRUISED 20
REED,
NOR EXTINGUISH A FLICKERING
LIGHT,
UNTIL HE LEADS JUSTICE TO
VICTORY.
AND IN HIS NAME SHALL THE 21
NATIONS HOPE.¹

A Blind and Dumb Man Cured.

They then brought to Him a blind 22
and dumb demoniac; and He cured
him, so that the blind and dumb both
spoke and saw. And all the crowd 23
were astonished, and said, "Must not
this be the Son of David?"

But the Pharisees, who heard it, 24
replied, "This fellow does not cast
out demons, except by the help of
Beelzebul, who rules over those
demons!"

Then Jesus, who read their thoughts, 25
answered them: "Any kingdom di-
vided against itself is desolated; and
no city or house divided against itself
can hold together: so if Satan expels 26
Satan, he is divided against himself;
how, therefore, can his kingdom hold
together? And if I cast out demons 27
through the help of Beelzebul, by
whose help do your own followers
cast them out? by that they should be
your judges! But if I, by a Divine 28
energy, cast out the demons, then the
Kingdom of God has burst out above
you! How, indeed, can any one enter 29
the house of that strong man, and
destroy his armaments, unless he can
first overpower his strength? Then
he may plunder his dwelling.

Blasphemy.

"Whoever is not on My side, is 30
against Me; and whoever does not
gather with Me, scatters. Because of 31
this, I tell you, Every sin and blas-
phemy will be forgiven to men; but
the blasphemy of the Spirit will never
be forgiven to men. And if one gives 32
expression to a thought against the
Son of Man, he may be forgiven; but
if one shall speak insultingly of the
Holy Spirit, it shall not be forgiven
him, neither at the present time, nor
in the future. Assume the tree to be 33
good, when its fruit is good; or assume

¹ Isa. xlii. 1-4.

that the tree is worthless, when its fruit is worthless: for the tree is known
 34 by its fruit. You venomous breed! how can you preach purity, when you are yourselves depraved? For the mouth speaks from the overflow of
 35 the heart! The beneficent man draws from his treasury of purity, goodness; and the depraved man can only produce depravity, from his stores of
 36 depravity! I tell you, however, that every vile idea that men give expression to, they shall render a reason for
 37 it in the Day of Judgment. For by your thoughts you will be acquitted, and by your thoughts you will be convicted."

The Pharisees want a Proof.

38 Some of the professors and Pharisees then addressed Him, saying, "Teacher, we wish to see a sign from You." But in reply He said to them:
 39 "Does a depraved and debauched race ask for a Divine sign? None, however, will be given it other than
 40 the sign of the prophet Jonah; for as Jonah was for three days and three nights in the hold of the Whale, thus shall the Son of Man be for three
 41 days and three nights in the heart of the earth. The men of Nineveh shall rise up in the Judgment against this generation, and convict it; for they reformed under the preaching of
 42 Jonah: and now a mightier than Jonah is here! The Queen of the South shall rise up in the Judgment against this generation, and convict it; because she came from the most distant parts of the earth to learn the wisdom of Solomon: and yet a greater
 43 than Solomon is here! When, however, the foul spirit has gone out from a man, it wanders about in waterless places, seeking rest, and finding none.
 44 Then it reflects, 'I will return to my house from which I came'; and returning, he finds it quite ready for
 45 him, cleaned and decorated. He accordingly goes, and takes along with him seven other spirits more depraved than himself; and entering, they live there: and the last state of that man is worse than the first. It will be the same with this debased race."
 46 While He was still speaking to the crowd, His mother and His brothers stood outside, desiring to speak with
 47 Him. And some one said to Him, "See, Your mother and brothers are outside, wishing to speak to You."

Addressing the one who told Him, 48 however, He asked, "Who is My mother? and who are My brothers?" Then extending His hand in the 49 direction of His disciples, He said, "Why, those are My mother and My 50 brothers! For whoever does the will of My Father Who is in heaven, he is My brother, and sister, and mother!"

The Parable of the Sower.

At this time, however, Jesus, going 13 out from the house, sat down by the sea. And a great crowd collected 2 about Him, so that He ascended into a boat, and sat down in it; while all the crowd stood upon the shore. And 3 He spoke many things to them in parables, saying:

"It happened that a sower went out to sow; and as he sowed, some 4 fell by the roadside, and the birds came and devoured it.

"Another part fell upon stony land, 5 where the soil was not deep enough; and it sprouted very quickly on account of the shallowness of the soil; but when the sun arose, it was scorched, 6 and it also withered for want of root. And another lot fell among the thistles, 7 and the thistles grew up and choked it. But the rest fell upon good land, 8 and produced grain, some a hundred-fold, some sixty, some thirty. Who- 9 ever has ears to hear, let him listen!"

The Rationale of Parables.

His disciples approaching Him, 10 afterwards asked, "Why do You speak to them in parables?"

"Because," He answered, "it is 11 granted to you to become acquainted with the secrets of the Kingdom of Heaven; but it is not granted to others. For whoever has a posses- 12 sion, it will increase with him; but the one who possesses nothing, even what he has will be torn from him. I therefore speak to them in parables, 13 because seeing they see not, and hearing they do not hear, neither will they understand. Thus by them 14 is verified the prophecy of Isaiah, which says:

LISTEN TO A SOUND, AND NEVER UNDERSTAND IT;
 AND SEEING, SEE, BUT NEVER PERCEIVE.

FOR THE HEART OF THIS PEOPLE 15 IS STUPEFIED,
 AND THEY LISTEN WITH LOADED EARS,

AND THEIR EYES THEY HAVE
CLOSED:
FEARING THEY SHOULD SEE WITH
THEIR EYES,
AND HEAR WITH THEIR EARS,
AND UNDERSTAND WITH THEIR
HEARTS,
AND TURN BACK, AND I WOULD
RESTORE THEM.¹

16 "But your eyes are happy, because
they see; and your ears, because they
17 can listen. For I tell you truly, that
many prophets and good men have
ardently desired to see what you see,
and have not seen it; and to hear
18 what you hear, and have not heard
it. Listen therefore to the parable of
19 the sower. When any one hears
the message of the Kingdom of
Heaven, and does not comprehend, the
Devil comes and snatches what was
scattered in his heart. Thus it is with
20 that sown along the roadside. But that
sown upon stony land, that is the one
who hears the discourse, and accepts
21 it immediately with pleasure; but
being without root in himself, he
is therefore temporary: and when
trouble or persecution comes against
the truth, he at once falls away.
22 Now as to what was sown among the
thistles: that is the one who listens to
the message; but the anxieties of this
age, and the slavedom of wealth suffo-
cate the message, and it becomes fruit-
23 less. Now as to that which falls upon
good soil: that is the man who listens
to the reason, and comprehends it;
he consequently produces grain, it
may be to the extent of a hundred,
sixty, or thirty-fold."

The Parable of the Weeds.

24 Continuing, He put before them
another parable: "I may compare
the Kingdom of Heaven to a man
25 sowing good seed in his field; but
while his men were asleep, his enemy
came and sowed darnel weeds among
26 the wheat, and went away. How-
ever, when the plant shot out, and
should have produced grain, then the
27 weeds were also seen. Then his ser-
vants coming to the farmer, asked
him, 'Did you not, sir, sow perfect
seed in your field? Then where did
28 the weeds come from?' And in reply
to them he said, 'Some enemy must
have done this.' His servants then
asked, 'Do you wish us to go and pull

them up?' 'No!' was his reply; 29
'lest while you are plucking up the
weeds, you should uproot the wheat
along with them. Allow both of 30
them to grow together until the har-
vest: and during the harvest I will
say to the reapers, First collect the
weeds, and bind them into bundles
to burn; but store up the wheat into
my granaries.'

The Parables of the Mustard and the Fermented Flour.

He also told them another parable, 31
saying, "The Kingdom of Heaven
is like a grain of mustard, which a
man took and sowed in his field.
This is the smallest of such seeds; 32
but when it grows up, it is the
largest of all garden herbs, and be-
comes a bush, so that the birds of
the air come and shelter among its
branches."

He told them another parable: 33
"The Kingdom of Heaven is like
yeast, which a woman took and mixed
in three stones of flour, so that the
whole was fermented by it."

Explanation of the Parables.

Jesus spoke the whole of this to the 34
crowd in parables; and without a
parable He seldom spoke to them: so
that the statement delivered through 35
the prophet might be fulfilled, which
says:

I WILL OPEN MY MOUTH IN
PARABLES;

I WILL DIG UP WHAT HAS BEEN
HIDDEN FROM THE FOUNDA-
TION OF THE WORLD.¹

Then Jesus, sending the crowd 36
away, went into the house; and His
disciples came to Him, saying, "Ex-
plain to us the parable of the weeds
in the field." And replying to them 37
He said, "The sower of the perfect
seed is the Son of Man; the field is 38
the world; the perfect seed are the
sons of the Kingdom; the weeds are
the sons of the wicked; while the 39
enemy who sowed them is the Devil;
the harvest is the completion of the
age; and the reapers are the angels.
Just as they collect the weeds and 40
burn them, so it will be at the end of
this period. The Son of Man will 41
send His messengers, and will collect
out of His Kingdom every offensive
thing, and whatever causes sin; and 42

¹ Isa. vi. 9. 10.

¹ Psalm lxxviii. 2.

will throw them into the furnace of fire, where will be weeping and gnashing of teeth. Then the righteous shall shine out like the sun in the Kingdom of their Father. Let all listen who have ears to hear!

Illustrations of the Kingdom.

- 44 "Again, the Kingdom of Heaven is comparable to a buried treasure in a field, which, if a man finds, he covers up; and in his delight he goes and sells whatever he possesses to enable him to buy that field.
- 45 "Again, the Kingdom of Heaven is like a merchant on the look-out for valuable pearls; who, having found a particular one of very great value, goes and disposes of all the others he has, and buys it.
- 46 "Again, the Kingdom of Heaven is like a drag-net, which has been spread out in the sea, and collects all kinds. Then, when full, they draw it up on the beach; and sitting down they select the good into baskets, and cast the bad away. Thus it will be at the completion of the period. The angels will pick out and carry away the wicked from the midst of the righteous, and throw them into the furnace of fire. There will be weeping and gnashing of teeth.
- 47 "Do you," asked Jesus, "understand all this?"
- 48 "Yes, Lord," was their reply.
- 49 "Since that is the case," He further said to them, "every teacher who has been trained into the Kingdom of Heaven is like one who is the master of a house, who brings out from his stores what is new as well as what is old."

The Prophet without Honour.

- 50 Now when Jesus had finished these parables, He removed from there.
- 51 And coming into His own country, He taught them in their synagogue; and so greatly astonished were they, that they asked, "Where has this Man acquired this knowledge and power? Is He not the son of that carpenter? Is not His mother called Mary, and His brothers, James, Joseph, Simon, and Judah? And His sisters, are they not all here with us? Where then did He attain all this?" And they were embarrassed concerning Him.

Jesus, however, said to them, "A prophet is not without honour, except in his own country and in his own

house." And He did not display much power there, because of their unbelief.

The Murder of John the Baptizer.

About this time Herod the tetrarch heard the report concerning Jesus, and said to his companions, "This is John the Baptizer; he must have risen from the dead, and therefore the powers energize him!" For Herod had arrested John, put him in chains, and sent him to prison, on account of Herodia, the wife of his own brother Philip; because John had told him, "It is not legal for you to have her." And although wishing to murder him, he was afraid of the people, because all honoured him as a prophet. At Herod's birthday feast, however, the daughter of Herodia danced before the guests, and delighted Herod. He thereupon promised with an oath to give her whatever she might ask. And she, having been previously instigated by her mother, said, "Give me here upon a dish the head of John the Baptizer!" The king was horrified; but because of his oaths, and those who reclined with him, he ordered it to be given to her. And sending, he beheaded John in the prison. And his head was brought upon a dish, and handed to the girl; and she carried it to her mother!

His disciples then came forward, took the body, and buried it; and went to report it to Jesus.

The Feeding of Five Thousand.

And Jesus hearing it, went away privately in a boat to a desert place; but the people having become aware of it, they followed Him by land from the towns. When Jesus came out, He saw a great crowd, and pitied them; and restored the sick to health. But when the evening came, His disciples approached Him, saying, "This place is a desert, and the hour now late; dismiss the crowd, so that, going into the villages, they may buy food for themselves."

"They have no need to go away," remarked Jesus in reply; "give them victuals yourselves."

"We have nothing here," they responded, "except five loaves and two fishes."

"Bring those to Me," He said. And He ordered the crowd to recline

upon the grassy places. And taking the five loaves and the two fishes, looking up to heaven, He blessed; and then breaking, He distributed the loaves to His disciples, and the disciples among the crowd. And they all partook and were satisfied; and of the broken pieces remaining, they picked up twelve full bags. Now those who had eaten numbered about five thousand, besides women and children.

He then immediately instructed His disciples to embark in the boat, and to precede Him to the other side, until He could dismiss the crowd.

When He had sent the crowd away, He went up the hill privately, to pray. And during the evening He was there alone; while the boat was now in the middle of the sea, tossed by the waves, for the wind was against them. But about three o'clock in the morning He came towards them, walking upon the sea. And His disciples, seeing Him walking upon the water, were terrified, exclaiming, "It is a phantom!" and called out for fear. Jesus, however, at once spoke to them, saying, "Take courage! I live; be not afraid."

Peter in reply to Him said, "Master, if You live, order me to come to You upon the waters." "Come!" said He. Peter accordingly got out of the boat, and walked upon the water towards Jesus. But seeing the strength of the wind, he became afraid; and beginning to sink, he exclaimed, "Master, save me!"

Jesus at once holding out His hand, lifted him up, and said to him, "Faint heart! why did you hesitate?"

And when they had entered the vessel, He lulled the wind. Then those in the vessel coming to Him, paid homage, saying, "You most assuredly are a Son of God!"

And having crossed, they arrived in the land of Gennesaret. And the people of that place recognising Him, sent round the whole of the neighbourhood, and brought to Him all those who suffered from sickness; and begged that they might only be allowed to touch the hem of His cloak. And as many as touched Him were restored to health.

True and False Religion.

Professors and Pharisees from Jerusalem then approached Jesus, inquiring, "Why do Your disciples transgress the tradition of the elders?"

for they do not wash their hands when they eat bread."

"Why," asked Jesus, in reply to them, "do you transgress the command of God by means of your own tradition? for God commanded, HONOUR YOUR FATHER AND YOUR MOTHER¹; and, HE WHO NEGLECTS FATHER OR MOTHER, LET HIS END BE DEATH.² But you say, 'If any one should say to his father or mother, What I might assist you with is consecrated to God; then he need not assist his father or mother': and thus you set aside the command of God by your tradition. You hypocrites! Well did Isaiah prophesy about you when he said,

THIS PEOPLE COME NEAR TO ME WITH THEIR MOUTH,
AND HONOUR ME WITH THEIR LIPS;

BUT THEIR HEARTS RUN AWAY FROM ME.

SO IN VAIN DO THEY PAY ME HOMAGE,

TEACHING FOR DOCTRINES THE COMMANDS OF MEN!"³

Then having called the crowd to Him, He addressed them, saying, "Listen and understand! What goes into the mouth does not corrupt the man; but what comes out of his mouth does corrupt him."

His disciples, however, approaching Him, said, "Do you not see that the Pharisees were shocked when they heard Your assertion?"

But He replied, "Every plant that has not been planted by My heavenly Father shall be uprooted. Let them alone; they are blind guides of the blind; but when the blind guide the blind, both will fall into a ditch."

Peter then making answer, said to Him, "Explain this puzzle to us."

But Jesus replied, "Are you ignorant even yet? Do you not know that everything going into the mouth proceeds to the stomach, and is from there evacuated? But what come out from the mouth proceed from the heart, and corrupt the man. For there come from the heart wicked thoughts, murders, adulteries, fornications, thefts, perjuries, blasphemies. These are what corrupt the man; but to eat with unwashed hands does not corrupt the man."

¹ Exod. xx. 12.

² Exod. xxi. 17.

³ Isa. xxix. 13.

Faith Rewarded.

- 21 When Jesus removed from there, He proceeded to the district of Tyre and Sidon. And there a Canaanitish woman of that part, running, called out to Him, saying, "Pity me, Master, Son of David! My daughter is horribly possessed with demons!" But not a word did He answer her. His disciples then advanced and begged Him to "Relieve her; because she calls after us." In reply, however, He said, "I was not sent to other than the lost sheep of Israel's house." But she approaching, paid Him homage, saying, "Master, help me!"
- 26 "It is not right," was His reply, "to take the children's bread, and throw it to the dogs!"
- 27 "Most true, Master," she said; "yet even the dogs feed upon the crumbs falling from their masters' table."
- 28 "Noble woman!" exclaimed Jesus, in reply to her; "how firm your faith! Let it be even as you desire." And her daughter was restored from that very hour.
- 29 And when Jesus removed from there, He came along the shore of the sea of Galilee, and ascending the hill, He sat down. Great crowds then approached Him, bringing with them the lame, blind, dumb, maimed, and many others, and they threw them down near the feet of Jesus; and He restored them: so that the crowd wondered, observing the dumb speaking, the maimed made sound, the lame walking, and the blind seeing; and they praised the God of Israel.

Four Thousand Fed.

- 32 Jesus then calling His disciples to Him, said, "I feel pity for the crowd; because they have now stayed with Me three days, and they have nothing to eat. I do not wish to send them away starving, for fear they should faint on the road." And the disciples asked Him, "Where can we procure bread enough in a desert like this, to satisfy such a crowd?"
- 34 "How many loaves have you?" Jesus asked them.
- "Seven, and a few small fishes," was their reply.
- 35 He accordingly ordered the crowd to be reclined upon the ground; and taking the seven loaves and the fishes, giving thanks, He broke and handed

to His disciples, and the disciples to the crowd. And they all ate and were satisfied; and of the broken pieces left over, they afterwards gathered up seven baskets-full. And those who had partaken numbered four thousand men, besides women and children. Then having dismissed the crowd, He took the boat, and came to the neighbourhood of Magdala.

Concerning the Pharisees and Sadducees.

The Pharisees and Sadducees then coming to Him, tried Him by asking Him to show them a sign from heaven. In response, however, He told them, "When evening comes, you say, 'Sign of fine weather, for the sky is fiery.' In the morning, 'It will be stormy, for the sky is fiery and threatening.' You pretenders! You know how to read the face of the sky; why not the signs of the times? This depraved and corrupt race are in search of a sign; and no sign shall be given to it other than the sign of Jonah the prophet." And leaving them, He went away. And upon reaching the other side, His disciples found that they had forgotten to bring bread.

Jesus then addressing them, said, "Look out, and take care to keep free from the ferment of the Pharisees and Sadducees." But they, reflecting, said among themselves, "It is because we have brought no bread." Jesus perceiving this, however, said, "You sceptics! why do you debate among yourselves because you have not brought bread? Besides, do you not know, nor remember the five loaves for the five thousand, and how many bags you collected; nor the seven loaves for the four thousand, and how many baskets you gathered up? Why do you not understand that I spoke not to you concerning bread, but about avoiding the ferment of the Pharisees and Sadducees?"

They then fully comprehended that He had not told them to guard against the ferment of the bread of the Pharisees and Sadducees, but about avoiding their teaching.

The Promise to Peter.

Now when Jesus arrived at the district of Cæsarea Philippi, He asked His disciples, "Who do men say that the Son of Man is?" They replied, "Some say, John the Baptizer; others

Elijah; and others, Jeremiah, or one
 15 of the prophets." He said to them,
 "But Who do you say that I am?"
 16 Then Simon Peter, replying, said,
 "You are the Messiah, the Son of the
 living God!"
 17 Jesus answering said to him: "You
 are happy, Simon Bar-Jona; because
 flesh and blood have not revealed it
 to you, but My Father Who is in
 18 heaven. And I also tell you that you
 have said it; and upon that Rock I
 will build My church, and the gates
 of the Grave shall not overpower it.
 19 And to you I will give the keys of the
 Kingdom of Heaven; and whatever
 you may bind upon earth shall be
 bound in heaven; and whatever you
 may dissolve upon earth shall be dis-
 20 solved in heaven." He then enjoined
 His disciples to tell no one that He
 was the Messiah.

Peter's Mistake.

21 From that time Jesus began to
 show His disciples that He must go
 to Jerusalem, and endure much from
 the elders, chief priests, and profes-
 22 sors, and be murdered, and raised up
 the third day. But Peter, taking His
 hand, began to remonstrate with Him,
 saying, "Mercy on You, Master!
 This will never happen to You."
 23 Turning round, however, He said to
 Peter, "Depart from Me, you enemy!
 you are a stumbling-block to Me;
 because you do not reflect upon the
 thoughts of God, but of men."

Renouncement of Self.

24 Addressing His disciples, Jesus then
 said: "If any one desires to come
 after Me, let him deny Himself, and
 take up his cross, and follow Me.
 25 But whoever wishes to save his life
 shall lose it; and if he should lose his
 26 life for My sake, he shall find it. For
 what would it benefit a man, if he
 gain the whole world, but should lose
 his life? or what will a man give in
 27 exchange for his life? For the Son of
 Man will come in the future in the
 majesty of His Father, accompanied
 by His angels; and then HE WILL
 REWARD EVERY ONE IN PROPORTION
 28 TO HIS ACTIONS.¹ I tell you indeed,
 that there are some of those standing
 here who shall not taste of death,
 until they see the Son of Man entering
 His own Kingdom."

¹ Job xxxiv. 11.

The Transfiguration.

About six days afterwards, Jesus 17
 took Peter, James, and John his
 brother, and went with them up a
 high mountain privately; and He was 2
 transfigured in their presence. And
 His face shone like the sun; while His
 garments became white like light.
 And there appeared Moses and Elijah, 3
 conversing with Him. Then Peter, 4
 addressing Jesus, said, "Master, how
 delightful it is for us to be here! If
 You wish, we will make three tents
 —one for You, one for Moses, and
 one for Elijah."

While he was still speaking, a 5
 shining cloud suddenly floated around
 them; and a voice from the cloud
 said, "This is My Son, My Beloved,
 in Whom I delight; listen to Him!"
 And the disciples, hearing it, fell upon 6
 their faces, and were terrified; Jesus 7
 coming, however, touched them, and
 said, "Arise, and be not in terror."
 Then looking up, they saw no one, 8
 except Jesus alone.

And coming down from the moun- 9
 tain, Jesus enjoined them to "Report
 that vision to no person, until after the
 Son of Man is risen from the dead."
 His disciples then asked Him, "Why 10
 do the professors then say that Elijah
 must come first?"

"Elijah indeed will come first, and 11
 reform all," He answered; "but I tell 12
 you that Elijah has already been, and
 they did not recognise him! On the
 contrary, they did with him what they
 pleased; and in the same way the
 Son of Man will be treated by them."
 The disciples then fully comprehended 13
 that He spoke to them about John the
 Baptizer.

An Epileptic Cured.

And when they came near to the 14
 crowd, a man approached Him, kneel-
 ing to Him, and saying, "Master, 15
 have pity upon my son, for he is
 epileptic, and suffers terribly! He
 frequently falls into the fire, and often
 into the water also. And I brought 16
 him to Your disciples, but they were
 not able to cure him."

Then Jesus said in reply, "What 17
 an unbelieving and perverted race!
 How long must I remain with you?
 How long must I support you? Bring
 him here to Me." And Jesus reprov- 18
 ed him, and the demon departed from
 him; and the boy was cured from that
 hour.

- 19 The disciples afterwards approached Jesus privately, and asked, "What was the reason why we could not
20 cast that one out?" "The reason was," Jesus answered them, "your want of faith; for I assure you, if you possessed faith like a mustard seed, you could say to this mountain, 'Be removed from here to there,' and it would be removed! and to you
21 nothing shall be impossible. But this kind does not go out except by prayer and fasting."
22 And as they were travelling in Galilee, Jesus remarked to them, "The Son of Man is about to be
23 delivered into the hands of men, and they will murder Him; but He will be raised up the third day." And they were deeply grieved.

Paying the Temple-Tax.

- 24 Then when they entered into Capernaum, the tax-collectors came to Peter and said, "Does not your Teacher
25 pay the temple-tax?" "Yes," he answered. And when he entered the house, Jesus said to him before he spoke, "What do you think, Simon—
26 from whom do the kings of the earth take tax, or toll? from their own children, or from other people?" "From
27 other people," said Peter. "The sons are therefore free," said Jesus to him. "But so that we may not aggravate them, go and cast a fishing-line into the sea, take the fish that first comes up, and on opening its mouth, you will find a stater-coin.¹ Taking that, give it to them for you and Me."

The Messiah's Little Ones.

- 18 About that time, the disciples approached Jesus, inquiring, "Who is the greatest in the Kingdom of
2 Heaven?" Then Jesus, calling a child to Him, placed him in the midst
3 of them, and said:
"I tell you indeed, that if you do not turn back, and become like those children, you will never enter the
4 Kingdom of Heaven. Whoever therefore may humble himself like this child, he is the most exalted in the
5 Kingdom of Heaven. And if any accept one such child for My Name's
6 sake, he accepts Me; but if he cause to sin one of the least of such, who believe in Me, it would be better for

¹ An Attic silver coin, equivalent to about 18. 3d. of our money.

him that a great millstone should be hung around his neck, and be sunk into the depth of the sea.

"Woe to the whole world because of 7
stumbling-blocks! It is necessary for
stumbling-blocks to come; but woe to
the man by means of whom they are set
up! If even your hand or foot leads 8
you to stumble, cut it off, and fling it
from you: for it is far better for you
to enter into life maimed or lame,
than to have two hands or two feet
to be thrown into the enduring fire.
And if your eye tempts you to sin, 9
pluck it out, and throw it from you:
it is better for you to enter into life
with but one eye, than having two
eyes to be hurled into the fire of
Gehenna. See that you do not slight 10
one of these little ones; for I tell you
that in heaven their angels always
gaze upon the face of My Father
Who is in heaven.

On Forgiveness.

"What do you think? If it should 12
happen that a man possessed a hundred sheep, and one of them strayed, would he not leave the ninety-nine upon the hill, and go in search of the wanderer? And if he finds it, I tell 13
you indeed, that he rejoices over that one more than over the ninety-nine which did not go astray. In the same 14
way, it is the wish of My Father Who is in heaven that not one of these little ones should be destroyed.

"If your brother ever wrongs you, 15
go and remonstrate with him while you are by yourselves. If he should listen to you, you will have won your brother over; but if he will not listen, 16
take one or two others along with you, so that by the evidence of two or three witnesses the whole affair may be settled. Then, if he will not listen to 17
them, report it to the assembly; and if he also refuses to listen to the assembly, let him be to you just as a heathen and a tax-farmer.

"I tell you indeed, that whatever 18
you may settle upon earth shall be settled in heaven; and if you forgive upon earth, it will be forgiven in heaven. I tell you, further, that if 19
two of you agree together upon the earth concerning anything for which you ask, it will come to you from My Father Who is in heaven. For 20
where two or three gather together for the sake of My Name, I am there in the midst of them."

21 Then Peter approached Him, and asked, "How often must my brother wrong me, and I forgive him? for
 22 seven times?" "I tell you not seven times merely," Jesus answered him; "but on the contrary, until seventy times seven!
 23 "Because of this, the Kingdom of Heaven may be compared to a particular king, who decided to settle
 24 accounts with his officials. And on his beginning to balance, one was brought to him who was indebted to the extent of ten thousand talents.¹ And as he possessed nothing with which to refund it, his master ordered him to be sold, along with his wife and children, and everything he had, so that a liquidation might
 26 be effected. The official therefore falling down, implored him, saying, 'Master, be patient with me, and
 27 I will repay you all.' The master of that official then took pity upon him, released him, and overlooked the
 28 debt. That selfsame official, however, on going out, met one of his fellow-officials, who owed him five pounds, and he seized him by the throat, exclaiming, 'Pay me all you
 29 owe!' Therefore his companion, falling at his feet, implored him, saying, 'Wait a little while, and I will repay
 30 you.' He would not, however; but sent the debtor to prison, until he
 31 should repay the amount due. Then his fellow-officials, seeing what had taken place, were greatly grieved; and going to their master, they related the
 32 whole of the particulars. Then the master, calling him forward, said to him, 'You contemptible scoundrel! I remitted to you the whole of that
 33 debt, when you asked me; would it not have been little enough for you to have pitied your fellow-official?' His infuriated master accordingly handed him over to the jailors, until he should refund the whole of his debt.
 35 "In like manner, My Father, the Heavenly One, will do to you, if you do not every one from your hearts pardon your brothers."

Marriage and Divorce.

19 Then it occurred that when Jesus had finished these discourses, He removed from Galilee, and went into the borders of Judea, across the
 2 Jordan; and great crowds following

¹ About two million pounds.

Him, He cured them there. And the 3
 Pharisees came to put Him to the test; and they asked Him, "Is it legal for a man to divorce his wife for any fault?"

In reply to them He asked: "Have 4
 you not read that the One Who made them, made them from the beginning male and female, and said, FOR THIS 5
 REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER, AND SHALL CLING TO HIS WIFE, AND THEY TWO SHALL BECOME AS ONE PERSON?¹ They are therefore no longer two, but 6
 a single body. What then God has united, let it not be separated by man."

"Why then," they asked, "did 7
 Moses order the giving of a decree of divorce and separation?"

"Moses," He answered them, 8
 "having regard to the grossness of your natures, allowed you to divorce your wives; but it was not so from the beginning. I therefore tell you 9
 that if any one dismisses his wife, unless for fornication, and marries another, he commits adultery."²

His own disciples then remarked, 10
 "If this is the condition of the husband and wife, marriage would not be bearable."

Proceeding, however, He told them: 11
 "All cannot accept this doctrine; indeed none but those to whom it is granted. Still there are single-beders 12
 who were born so from their mothers; and there are single-beders who have been made so by men; while there are others who keep themselves single for the Kingdom of Heaven's sake. The one who can avail himself of it, let him do so."

Welcoming the Children.

Then children were brought to Him, 13
 in order that He might lay His hands upon them and pray; but the disciples forbade them. Jesus, however, said, 14
 "Allow the little ones, and do not prevent their coming to Me; for of such is the Kingdom of Heaven." And having laid His hands upon them, 15
 He went away.

The Rich Young Man.

Now, it happened that one ap- 16
 proached Him, and said, "Teacher!

¹ Gen. ii. 24.

² NOTE.—I omit the clause, "And he who marries the divorced woman commits adultery," because it is only a comment of an ancient transcriber, as proved by the oldest MSS. of the Gospel. See Bishop Westcott and Hort's *Greek Testament*.—F. F.

What beneficent act shall I do, in order that I may secure everlasting life?"

17 "Why," He said in reply to him, "have you asked Me about beneficence?—beneficence is single! There is but One alone Who is beneficent. But if you would enter into life, keep the commands."

18 "How many?" he asked.

Jesus replied, DO NOT MURDER; DO NOT COMMIT ADULTERY; DO NOT STEAL; DO NOT COMMIT PERJURY; HONOUR YOUR FATHER AND MOTHER; and, LOVE YOUR NEIGHBOUR AS YOUR OWN SELF.¹

20 "All these," said the young man in reply to Him, "I have observed from my childhood; what more do I need?"

21 "If you wish to be perfect," Jesus then said to him, "go away, sell all your possessions, and hand over to the poor, and you will secure a treasure in heaven; and then become a follower of Mine!"

22 Having heard that advice, however, the young man departed, greatly grieved; for he was the owner of vast possessions.

The Barrier of Wealth.

23 Then Jesus said to His disciples, "I tell you indeed, that the wealthy will enter into the Kingdom of Heaven with difficulty! I can tell you more: it is easier for a camel to pass through a narrow doorway, than for a wealthy man to gain admittance to the Kingdom of God!"

25 When the disciples heard this, they were profoundly astonished, exclaiming, "Who then can be saved?"

26 Jesus, however, fixing His eyes upon them, replied, "By human power this is impossible; but by Divine power all is possible."

27 "Why," remarked Peter, in reply, "we have left all, and followed You; what then will be for us?"

28 "I tell you indeed," said Jesus to them, "that you who followed Me, in the new birth when the Son of Man will sit upon the throne of His majesty, shall then sit upon twelve thrones, reigning over the twelve tribes of Israel. And all who forsake houses, or brothers, or sisters, or father, or mother, or children, or lands, on account of My Name, will receive a hundred times more; and shall inherit everlasting life. But many of the first will be last, and the last first.

¹ Exod. xx. 12—17.

The Labourers' Grievance.

"For the Kingdom of Heaven is 20 like a farmer, who went out in the early morning to hire labourers for his vineyard. When he had agreed 2 with the workmen for a denarius¹ the day, he sent them into the vineyard. Then going out again at nine 3 o'clock, he found others standing idle in the market-place; and he said to 4 them, 'You go also into my vineyard, and I will pay you whatever is right.' They accordingly went. Afterwards, 5 going out about noon, and at three o'clock, he did the same. Then going 6 out about five o'clock and finding others standing, he asked them, 'Why do you stand here idle all the 7 day?' 'Because no one has hired us,' was their reply. He said to them, 'Then you also go into the vineyard; and whatever may be right I will pay.'

"When the evening arrived, the 8 owner of the vineyard said to his manager, 'Call the workmen, and pay them their wages, beginning from the last, onward to the first.' And 9 those engaged about five o'clock received each one a denarius. Then 10 when the earliest hired hands came up, they concluded that they would receive more; but they only received each one a denarius. But on taking 11 it, they grumbled against their employer, exclaiming, 'Why, these last 12 comers have only worked one hour; yet you have made them equal to us, who have borne the weight of the day, and the scorching heat!'

"My good fellow," he answered 13 one of them, 'I do not wrong you; did you not bargain with me for a denarius? Take your wages, and go. 14 I intend to give this last comer the same as yourself. Am I not allowed 15 to do what I like with my own? or, is your eye malicious, because I am good-natured?' In the same way, the 16 last may be first, and the first last."

Going to Jerusalem.

Then, Jesus, going up towards Jeru- 17 salem, took the twelve disciples privately aside on the way, and said to them, "We are now going up to 18 Jerusalem; and the Son of Man will be betrayed to the chief priests and professors, who will condemn Him to death, and deliver Him over to the 19 heathen to be insulted, and flogged,

¹ Denarius, equivalent to about 2s. 6d.

and crucified; but the third day He will rise again."

A Mother's Request.

20 Then the mother of the sons of Zebedee approached Him with her sons; and kneeling, asked Him to grant her a favour.

21 "What do you wish?" He asked her.

"Promise," she said to Him, "that these my two sons may sit, one upon Your right, and the other upon Your left, in Your Kingdom."

22 "You know not what you ask!" said Jesus, in reply. "Are you able to drink the cup which I am about to drink? and to be baptized with the baptism I shall be baptized with?"

"We are able," was their reply.

23 Then He said to them, "You shall certainly drink of My cup, and be baptized with the baptism I am baptized with; but to sit upon My right and upon My left is not Mine to grant, except to those for whom it is prepared by My Father!"

24 When the ten heard this, they were indignant about the two brothers.

25 But Jesus, calling them to Him, said:

"You know that the rulers of the heathen lord it over them, and their strong ones oppress them; but it must not be so among you. On the contrary, whoever desires to be promoted among you, let him be your attendant; and whoever may desire

26 to take rank among you, let him be your servant: just as the Son of Man came not to be served, but to serve, and to give up His own life as a ransom for many."

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Eyesight for Two Blind Men.

29 When they were leaving Jericho, a great crowd followed Him. And two blind men, who were sitting by the roadside, learning that Jesus was passing by, called out, exclaiming, "Have mercy upon us, Master, Son of David!"

30

31 And the crowd ordered them to be silent; but they merely called out the louder, exclaiming, "Pity us, Master, Son of David!"

32

33 Then Jesus, standing still, spoke to them, and asked, "What do you wish Me to do for you?"

34

"Master," was their reply, "that our eyes may be re-opened."

35

Jesus, full of pity, accordingly touched their eyes; and at once they saw again; and they followed Him.

The Royal Entry into Jerusalem.

Now when they were nearing Jerusalem, and had come to Bethphage, at the foot of the Mount of Olives, Jesus sent forward two of His disciples, saying to them:

"Go into the village before you, and you will find an ass tied ready, and a colt along with her; loosen, and bring them to Me. And should any one speak to you about it, say in reply, 'The Master has need of them'; and at once he will send them."

And all this occurred in order that the statement might be verified which was delivered through the prophet, saying,

SAY TO THE DAUGHTER OF ZION,
SEE! YOUR KING COMES TO YOU
HUMBLY,

AND SITTING UPON AN ASS, WITH
A COLT,

A FOAL OF A BEAST OF BURDEN!¹

His disciples then went and did just as Jesus had ordered them; leading the ass and the colt, upon which they placed their cloaks, and He seated Himself upon them. And the mass of the people spread their own cloaks along the road, while others plucked branches from the trees, and scattered them upon the path; and the crowd going on before, and following in the rear, called out, exclaiming,

HOSANNA TO THE SON OF DAVID!
BLESSED IS THE ONE WHO COMES
IN THE NAME OF THE LORD;

HOSANNA FROM THE HIGHEST!²

And when He had entered Jerusalem, all the city became excited, asking, "Who is He?" To this the crowd made reply, "He is Jesus the Prophet, Who comes from Nazareth of Galilee."

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Clearing out the Temple.

Then Jesus entered the temple of God; and sent out of the temple all the buyers and sellers, and overturned the tables of the money-brokers, and the stands of the pigeon dealers, and told them, "It is recorded, My

HOUSE SHALL BE CALLED A HOUSE OF PRAYER;³ but YOU HAVE TURNED IT INTO A DEN OF THIEVES."⁴ They also brought blind and lame people into the temple, and He cured them.

But the chief priests and professors, observing the miracles which He

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¹ Zech. ix. 9.

² Psalm cxviii. 25, 26.

³ Jer. vii. 11.

performed, and hearing the young men cheering and exclaiming in the temple, "Hosanna to the Son of David," they became mad with indignation, and
16 asked Him, "Do You hear what these are saying?"

"Yes," said Jesus in reply to them; "have you never read that

OUT OF THE MOUTHS OF CHILDREN
AND SUCKLINGS

I HAVE OBTAINED PRAISE?"¹

17 Then leaving them, He went out of the city into Bethany, and there lodged for the night.

The Worthless Fig-tree.

18 Now in the early dawn, while returning to the city, He became hungry; and seeing a fig-tree by the roadside, He went to it, but found nothing upon it except leaves. He accordingly said, "Never from now let more fruit grow upon you." And at once the fig-tree began to wither.

20 And the disciples, seeing it, wondered, exclaiming, "How quickly that fig-tree has dried up!"

21 "I tell you truly," Jesus answered them, "if you possessed faith, and never doubted, you could do not only what has been done to the fig-tree, but more; were you to say to this hill, 'Remove, and be flung into the sea!'

22 it would be done; and all that you ask believingly in prayer, you shall receive."

Credentials Demanded.

23 Now on His entering the temple, the chief priests and elders of the people approached Him, while He was teaching, demanding, "By what authority do You act in this way; and who gave You that authority?"

24 Jesus, replying to them, said, "I also will ask you just one question; which, if you can answer Me, I, in return, will tell you under whose authority I am working. The baptism of John, whence was it; from heaven, or from men?"

They accordingly consulted among themselves apart, saying, "If we should reply, 'From heaven,' He will ask us, 'Why then did you not believe
26 him?' But if we should say, 'From men,' we must reckon with the public; for all regard John as a prophet."

27 Returning then to Jesus, they said, "We do not know."

"Neither will I," said Jesus in reply to them, "tell you by whose authority I am acting."

The Two Sons.

"But what do you think? A man
28 had two sons; and coming to the elder one, he said, 'Son, go and work to-day in my vineyard.' 'I will not,'
29 was his answer; but he afterwards repented, and went. Then going to
30 his second son, he said the same. 'I go, father,' was his reply; but he did not go. Which of these two did the
31 will of his father?"

"The first," they replied.

Jesus, continuing, said to them, "I tell you indeed, that the extortioners and harlots will precede you into the
32 Kingdom of God. For John came to you on a mission of righteousness, and you put no faith in him; but the extortioners and the harlots believed in him; while you, looking on, did not
repent after all to believe him."

The Wicked Tenants.

"Listen to another illustration: A
33 particular landowner planted a vineyard, fenced it round about, and in it dug a wine-vat, and erected a watch-tower; then he let it out to tenants, and went off upon a journey. But
34 when the season arrived for the fruit to be ripe, he sent his servants to the cultivators for the rents.

"The tenants, seeing the servants, 35 maltreated one of them, murdered another, and stoned a third. He sent
36 again, and a larger number than on the first occasion; but they were treated in the same way. Afterwards
37 he sent his own son to them, saying, 'They will respect my son!' The
38 tenants, seeing him, however, said among themselves, 'This is the heir; come on, let us murder him, and seize his estate!' Laying hold of him, they
39 accordingly kicked him out of the vineyard, and murdered him. Therefore,
40 when the owner of the vineyard comes, what will he do to those tenants?"

They answered Him, "In their
41 wickedness he will end them according to their deserts; and will let out his vineyard to other tenants, who will pay him, at the appointed time, that which is his due."

Jesus then said to them, "Have you
42 never read in the Scriptures?—

A STONE WHICH THE BUILDERS
REJECTED,

¹ Psa. viii. 2.

THAT HAS BEEN FITTED AS THE
CHIEF KEYSTONE;
IT CAME FROM THE LORD,
AND IT IS WONDERFUL IN OUR
EYES.¹

- 43 "I therefore tell you, that the King-
dom of God shall be taken from you,
and will be given to a nation that pro-
44 duces its fruits. And whoever falls
upon this Stone shall be broken; but
upon whoever it falls, it will crush
him to dust."
45 And when the chief priests and
Pharisees heard His parables, they
perceived that He spoke about them-
46 selves; but when they desired to ap-
prehend Him, they dreaded the public,
who held that He was a prophet.

The Royal Wedding Banquet.

- 22 Jesus, addressing them again, and
speaking in parables, said:
2 "The Kingdom of Heaven is like a
king, who prepared a wedding banquet
3 for his son. And he sent his officers
to collect those who were invited to
the marriage; but they declined the
4 invitation. Then he again sent other
officers, commanding, 'Say to the in-
vited, Consider that I have prepared
my banquet; my bullocks and fat
calves are killed, and everything is
ready: come then to the marriage.'
5 But treating the matter with contempt,
they went off, one to his own farm,
6 and another to his shop; while the
others, seizing the officers, maltreated
7 and murdered them. The king, on
learning this, became furious; and
sending his troops, he destroyed those
murderers, and pillaged their city.
8 "He then said to his officers, 'The
marriage is ready, but those invited
9 were unworthy of it. Go out, there-
fore, to the main roads, and as many
as you can find, bring them in to the
10 marriage.' Those officers, going out
into the main roads, accordingly col-
lected all they could find, both bad
and good; and the wedding was filled
11 with guests. But the king entering to
look at the guests, he observed a man
who was not wearing a marriage
12 robe; and he said to him, 'How, my
good fellow, did you get in here with-
out a wedding robe?' He, however,
13 remained silent. The king then said
to his attendants, 'Tie him hand and
foot; take him and fling him into the

darkness without; there will be the
weeping and gnashing of teeth.' For 14
many are called, but few chosen."

Tribute-Money as a Trap.

- The Pharisees then went and held 15
a consultation among themselves, how
they might ensnare Him in a discus-
sion. And they sent to Him some of 16
their own pupils along with the
Herodians, who said, "Teacher, we
see that You are true, and that You
teach the way of God in truth, caring
nothing about any one; because You
do not look at human position.
Therefore tell us, What do You think? 17
Is it right to pay tribute to Cæsar, or
not?"

Jesus, however, perceiving their 18
wickedness, said, "You impostors!
Why do you try to entrap Me?
Show Me the tribute-coin." They 19
accordingly produced a denarius.¹
He then asked them, "Whose por- 20
trait and inscription has it?"

"Cæsar's," was their reply. 21
"Return," He then told them,
"Cæsar's own to Cæsar; and God's
dues to God!"

And hearing this, they were aston- 22
ished; and leaving Him, they went
away.

The Sadducees' Difficulty.

During that same day, the Sad- 23
ducees, who say there is no resur-
rection, approached Him, asking:
"Teacher, Moses said, 'If a man 24
dies childless, his brother shall marry
his widow, and shall raise up seed
for his brother.' There were in our 25
part seven brothers: and the first,
after marrying, died childless, and left
the woman to his brother; and the 26
second, in turn, to the third, up to
the seventh. And after them all the 27
woman also died. In the resurrection, 28
therefore, to which of the seven will
she be wife? for all of them had her."

"You are in error," said Jesus in 29
reply to them, "through not com-
prehending the Scriptures, nor yet
the power of God. For in the resur- 30
rection they neither marry, nor are
given in marriage, but are as angels
of God in heaven. Respecting the 31
resurrection of the dead, however,
have you not read the statement from
God to you, which says, I AM THE
GOD OF ABRAHAM, AND THE GOD 32

¹ Psalm cxviii. 22, 23.

¹ Worth about 2s. 6d.

OF ISAAC, AND THE GOD OF JACOB?¹
 God is not God of the dead, but of
 33 the living." And the crowd, hearing
 this, were filled with admiration at
 His teaching.

The Greatest Commandment.

34 When the Pharisees learned that
 He had silenced the Sadducees, they
 35 collected at once. And one from
 among them, a lawyer, in order to
 test Him, asked Him the question,
 36 "Teacher, which commandment of
 the law is most important?"
 37 Jesus answered him, "LOVE THE
 LORD YOUR GOD WITH ALL YOUR
 HEART, AND WITH ALL YOUR SOUL,
 AND WITH ALL YOUR INTELLECT.²
 38 That command is first, and most
 39 important. But the second is equal
 to it: LOVE YOUR NEIGHBOUR AS
 40 YOURSELF.³ In these two commands
 are comprised the whole law and the
 prophets."

The Pharisees in a Dilemma.

41 Now while the Pharisees were as-
 42 sembled, Jesus questioned them, say-
 ing, "What do you think about the
 Messiah? Whose Son is He?"
 "David's," was their reply.
 43 "How then," asked He, "could
 David, under the influence of the
 Spirit, call Him Lord, saying,
 44 THE LORD SAID TO MY LORD,
 BE SEATED AT MY RIGHT HAND,
 UNTIL I MAKE YOUR ENEMIES A
 STOOL FOR YOUR FEET.⁴
 45 "If therefore, David calls Him
 Lord, how can He be his son?"
 And none were able to answer Him
 a word; neither dare any one from
 that time debate further with Him.

The Pharisees and the Jewish Nation.

23 Jesus then addressing the people
 and His own disciples, said:
 2 "The professors and the Pharisees
 3 have usurped the place of Moses. All,
 therefore, that they tell you to ob-
 serve, observe and do; but do not
 imitate their doings; for they do not
 4 practise what they preach. On the
 contrary, they pack up heavy and un-
 endurable loads upon men's shoul-
 ders; but they take care not to touch
 5 them with their own fingers. All their
 actions are done merely for the sake
 of being seen by men; they widen

their phylacteries, and extend the
 fringes of their cloaks; they delight 6
 to secure the places of honour at
 banquets, the principal seats in the
 synagogues, the salutations in the 7
 markets; and to be addressed by men
 as 'My lord, my lord.' You, however, 8
 must not be called 'Teacher'; be-
 cause I alone am your Teacher, and
 you are all brothers! And upon 9
 earth call none your father; for One
 is your Father, He Who is in heaven.
 Neither select leaders; for One is your 10
 Leader, the Messiah. But the greatest 11
 among you shall become an attendant:
 and whoever sets himself up shall be 12
 brought low; and whoever humbles
 himself shall be exalted.

"Woe to you, play-acting professors 13
 and Pharisees! because you lock up
 the Kingdom of Heaven in the face
 of mankind; while you yourselves
 neither enter, nor allow those arriving
 to go in.

"Alas for you, play-acting professors 14
 and Pharisees! because you devour
 the property of the widows by the
 pretence of long prayers; for which
 you will receive a heavier punishment.
 Woe to you, play-acting professors and 15
 Pharisees! who scour the sea and the
 desert in order to secure one convert?
 and, finding one, you make him a son
 of the Pit twice as much as your-
 selves!

"Woe to you, blind guides! who 16
 say, 'If one swears by the temple, it
 is nothing; but if a man swears by
 the gold in the temple, that oath
 must be kept'!

"Fools and blind! which is the 17
 greater?—the gold, or the temple
 which sanctifies the gold?

"You say, 'If one swears by the 18
 altar, it is nothing; but if a man
 swears by the gift upon it, that oath
 must be kept'!

"Fools and blind! which is greater? 19
 —the gift, or the altar that sanctifies
 the gift?

"A man, however, who swears by 20
 the altar, swears by all that is upon it.
 And whoever swears by the temple, 21
 swears by the One Who inhabits it.
 And whoever swears by the heaven,
 swears by the throne of God, and the 22
 One Who sits upon it.

"Woe to you, canting professors 23
 and Pharisees! because you pay tithes
 on mint, dill, and cummin, ignoring
 the more important statutes of the
 law—humanity, sympathy, faith;

¹ Exod. iii. 16.

² Deut. vi. 5.

³ Lev. xix. 18.

⁴ Psalm cx. 1.

these you ought to have observed, and
 24 not to have cast the others aside.
 Blind guides! who strain out a gnat,
 and gulp down a camel!

25 "Woe to you, hypocritical pro-
 fessors and Pharisees! because you
 wash the outside of the cup and the
 plate, but fill the inside with extor-
 26 tion and injustice. Blind Pharisee!
 cleanse first the inside of the cup and
 the plate, so that their outside may
 also become clean.

27 "Woe to you, shamming professors
 and Pharisees! you are just like white-
 washed tombs—pretty enough out-
 side, but inside full of dead men's
 bones and every kind of corruption.
 28 So you too outwardly appear to men
 to be religious; but inwardly you are
 crammed with false pretence, and
 every form of lawlessness.

29 "Woe to you, professors and
 Pharisees, you hypocrites! because
 you erect monuments to the prophets;
 decorate the tombs of the martyrs;
 30 and say, 'If we had lived in the days
 of our forefathers, we would not have
 aided them in shedding the blood of
 31 the prophets.' Thus, then, you give
 evidence against yourselves that you
 are the sons of the murderers of the
 32 prophets! Fill up, then, the measures
 33 of your fathers! Serpents! spawn of
 vipers! how can you escape the fury
 of hell?

34 "Lo, I will therefore send you pro-
 phets, and thinkers, and scholars:
 and some of them you will murder
 and crucify; while others you will flog
 in your synagogues, and drive from
 35 town to town, in such a way that all
 the righteous blood shed upon the
 earth—from the blood of the just Abel,
 down to the blood of Zachariah, son
 of Barachiah, whom you assassinated
 between the entrance of the temple
 and the altar—may rest upon you.
 36 Indeed, I tell you, that all these shall
 come upon the present generation.

37 "Jerusalem! Jerusalem! who mas-
 saced the prophets, and stoned those
 sent to her! how often would I have
 gathered your children together, like
 the bird that collects her nestlings
 under her wings, and you would not!
 38 Now see your house left to yourselves.
 39 Yes, I tell you that after this you shall
 not see Me again until you say,

**BLESS HIM WHO COMES IN THE
 NAME OF THE LORD!"¹**

¹ Psa. cxviii. 26.

Fate of Jerusalem Foretold.

Then Jesus, leaving the temple, 24
 was proceeding on His way, when His
 disciples came up to point out the
 buildings of the temple. Jesus then 2
 said to them, "Do you not see all
 these? I tell you indeed, that a stone
 will not here be left upon a stone,
 otherwise than in ruins."

Afterwards, when He was resting 3
 upon the Mount of Olives, His dis-
 ciples approached Him privately, ask-
 ing, "Tell us when this will be; and
 what is the signal of Your presence,
 and the completion of this age."

"Take care," said Jesus, in reply 4
 to them, "that none may deceive you.
 For many will come in My Name, as- 5
 serting, 'I am the Messiah'; and will
 lead many astray. Then you will hear 6
 of wars and rumours of wars: attend
 and fear not; for all must come—but
 the end is not yet. For nation shall 7
 rise against nation, and kingdom
 against kingdom; and there will be
 famines and plagues, and frequent
 earthquakes. All these, however, only 8
 begin the agonies. Then they will 9
 deliver you up to tribulation, and will
 murder you; and you will be hated
 by all the heathen through My Name.
 And then many will abandon it; and 10
 will betray one another, and hate one
 another. And many false prophets 11
 will make their appearance, and multi-
 tudes will be misled. And through 12
 the abounding lawlessness, sympathy
 for the many will be chilled. But 13
 whoever holds out to the end will be
 saved. The good news of the King- 14
 dom, however, shall be proclaimed
 throughout the whole Empire, as a
 witness to all nations; and then the
 end will come.

"When, therefore, you shall see 15
 the desolating beast, foretold through
 the prophet Daniel, take up his posi-
 tion on holy ground¹—let the reader
 comprehend—then let those in Judea 16
 fly to the hills; and he who is upon 17
 his balcony not descend to take any-
 thing from his house; and the man 18
 in the field not turn back to take up
 his cloak.

"But alas for those with child, 19
 and those who nurse in those days!
 Pray, however, that your flight may 20
 not come during the winter, nor upon
 a Rest-day; for there shall then be 21
 wide-spread affliction, such as has not

¹ Dan. ix. 27; xii. ii.

been known since the beginning of the world until now, no, nor will ever be
 22 known again. And if those times were not cut short, not a man would be saved; but for the sake of the chosen ones, those times will be cut short.

Future Signs Described.

23 "Then if any should say to you, 'Look! the Messiah is here,' or 'there,'
 24 do not believe it. For false messiahs and false prophets will make their appearance; and will give out great and terrible omens, so as to mislead, if possible, even the chosen.
 25 However, I have forewarned you.
 26 Therefore, if they tell you to 'Look! He is in the desert!' go not out; 'Come into the private apartments!'
 27 do not believe it. For as the lightning bursts out with a flash from east to west, in like manner will the presence of the Son of Man be. Where the corpses are, there the vultures will assemble.
 29 "But immediately after the tribulation of those days the sun will be darkened, the moon will fail to give her light, the stars will fall from the sky, the powers of the heavens will be shaken: and then will appear the signal of the Son of Man in the sky, and all the tribes of the earth shall mourn when they see the Son of Man coming upon the clouds of the heaven, with power and full rectification.
 31 And He will send out His messengers with a loud and powerful bugle; and they will collect all His chosen from the four winds, from end to end of the heavens.

The Lesson of the Fig-tree.

32 "Now learn from the fig-tree its lesson: When its branches become soft, and the leaves sprout, you recognise that the summer is near. In the same way, you also, when you see all these, know that this is near, aye,
 34 close to the gates. I tell you indeed, that this present generation shall not
 35 pass away until all these arrive. The heaven and the earth may fade away; but My declarations will never pass away.

The Necessity of Watching.

36 "About the exact time, however, and the hour, none knows—not even the messengers of heaven; but My
 37 Father alone. And as in the days of Noah, so will also be the appearance

of the Son of Man. For as they 38
 were, in the days before the Flood, eating and drinking, marrying and giving in marriage, until the day arrived for Noah to enter the ark, and they would not understand until 39
 the Flood came and carried all away; so also will be the appearing of the Son of Man. Then two men may be 40
 in the field; one is taken, and one is left. Two women may be grinding in 41
 the mill; one is taken, and one is left. Keep guard, therefore; for you know 42
 not what hour your Lord may come. But recognise this, that if the master 43
 of the house had known at what time the thief would come, he would have kept awake, and not permitted his house to be dug through. On account 44
 of this, be ready! because it may be that the Son of Man will appear at a time you do not expect.

Faithful and Unfaithful Servants.

"Who, then, is the faithful and 45
 prudent servant, whom his master can place over his household, to give them their provision with promptitude? Happy will be that servant if his 46
 master shall find him thus engaged upon his arrival. I tell you indeed, 47
 that he will appoint him over all his possessions. But if some unfaithful 48
 servant should say in his heart, 'My master delays his arrival'; and should 49
 begin to ill-use his fellow-servants, and eat and carouse with the drunkards: the master of that servant will come 50
 upon a day he did not expect, and at an hour he is not thinking of, and will 51
 dismiss him, and send him about his business, to associate with the vagabonds. Then there will be weeping and gnashing of teeth.

The Thoughtless Bridesmaids.

"Then the Kingdom of Heaven 25
 may be likened to ten bridesmaids, who, having received their lamps, went out to meet the bridegroom. And five of them were wise, and five 2
 were foolish. Those who were foolish, 3
 taking their lamps, took no oil with them; but the prudent ones took oil 4
 in their flasks along with their lamps. While, however, the bridegroom de- 5
 layed, they all slumbered and slept. But at midnight a shout was raised, 6
 'Now, the bridegroom comes: go out to meet him!' All those maidens 7
 thereupon got up, and trimmed their lamps. The foolish then said to the 8

- prudent, 'Give us some of your oil ; because our lamps are going out.'
- 9 But the prudent made reply, 'Lest there is not enough for us and for you, run rather to the shops and buy
- 10 for yourselves.' While, however, they went to buy, the bridegroom came; and those who were ready went in to the wedding: and the door was shut.
- 11 The other maidens afterwards came calling out, 'Sir! sir! open the door for us.' But his answer to them was, 'No; indeed I tell you that I do not know you.'
- 13 "Therefore, keep awake; because you know neither the day nor the hour when the Son of Man will come.

The Story of the Talents.

- 14 "For it is like a man leaving his home, who called together his confidential servants, and entrusted them
- 15 with his effects. To one he gave five talents, to another two, to another one; to each in proportion to his abilities, and took his departure.
- 16 Then the man who had received the five talents went and traded with them, and increased them into five
- 17 talents more. And the receiver of the two likewise increased his into
- 18 two more. But the man who had been entrusted with one went and dug a hole in the ground, and there hid his master's money.
- 19 "Now after a long time the master of those servants returned, and went through their accounts. And the one who had the five talents came bringing five talents beside, saying, 'Sir, you entrusted me with five talents; but look, I have increased them to five talents more!'
- 21 "'Well done, you good and faithful servant!' exclaimed the master in reply; 'you have been faithful over a little, so I will entrust you with much: share in your master's success!'
- 22 "Then the one who had accepted the two talents said, 'Sir, you deposited two talents with me; but see, I have gained with them two talents more.'
- 23 "'Very good, you useful and trusty servant!' said his master in reply; 'you have been faithful with a few; I will place you over many: share in your master's success!'
- 24 "Then the man who had accepted the single talent said, 'Knowing you, sir, to be an avaricious man, reaping where you had not sown, and raking
- 25 up where you had not scattered; being

afraid, I went and hid your talent in the ground. See, here is your own!'

"'You ungrateful idler!' said his 26 master in reply to him. 'Granted that you knew I reaped where I had not sown, and raked up where I had not scattered: you ought, then, to 27 have paid my money into the bankers; and on my return I could have got my own with interest. Now take from 28 him that talent, and give it to the man who has the ten talents. For to the 29 man who possesses much shall be given, and he shall have superabundance; but from him who possesses not, even what he has shall be taken from him.' And he flung the good- 30 for-nothing fellow into the darkness without, where there is wailing and gnashing of teeth!

The Reckoning Day.

"But when the Son of Man appears 31 in His majesty, and all His angels with Him, then He will take His seat upon the throne of His majesty; and 32 collect all nations before Himself; and will separate them from one another, as a shepherd divides the sheep from the goats; and the sheep He 33 will place upon His right hand, and the goats upon His left. The King 34 will then say to those upon His right hand, 'Come! you approved of My Father; inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and you 35 gave Me food; I was thirsty, and you gave Me a drink; I was a stranger, and you entertained Me; naked, and 36 you clothed Me; I was exhausted, and you attended Me; I was in prison, and you visited Me.'

"Then the righteous will answer 37 Him, saying, 'When, Master, did we see You starving, and fed You? or thirsty, and gave You a drink? When 38 did we see You a stranger, and entertained You? or naked, and clothed You? When did we see You sick, or 39 in prison, and came to You?'

"And their King will reply to 40 them, 'I tell you indeed, that whenever you did it to one of these My poorest friends, you even did it to Me.'

"Then He will say to those upon 41 the left, 'Begone from Me, you accursed, into enduring fire, which is prepared for the Devil and for his angels! for I was starving, and you 42

gave Me nothing to eat; I was thirsty,
43 and you gave Me nothing to drink. I was a stranger, and you did not entertain Me; naked, and you did not clothe Me; I was sick, and in prison, and you did not visit Me.'

44 "Then they too will answer, saying, 'When, Master, did we see You hungry, or thirsty, or forlorn, or naked, or sick, or in prison, and did not help You?'

45 "In reply to them He will then say, 'I tell you indeed, that since you never did it to one of the least of these, you never did it to Me.'

46 "And these He will dismiss into a long correction, but the well-doers to an enduring life."

The Approaching Passover.

26 Now it occurred that when Jesus had finished all these discourses, He
2 remarked to His disciples, "Do you know that after two days the Passover is to be celebrated; and that the Son of Man is now being betrayed to be crucified?"

3 After this the chief priests, the professors, and the elders of the people, assembled in the court of the High
4 Priest, who was named Caiaphas; and consulted among themselves as to whether they could arrest Jesus by means of a trick, and assassinate Him.
5 But they said, "Not during the festival, for fear a riot should break out among the people."

At Simon's Dinner.

6 When Jesus was in Bethany, at the
7 house of Simon the leper, a woman who had an alabaster jar of very valuable perfume, came and poured it upon
8 His head as He reclined. But the disciples, on seeing her, became indignant, saying, "To what purpose is
9 all this waste? for this might have been sold for a good deal, and given to the poor."

10 Jesus perceiving it, however, said to them: "Why do you trouble the woman, seeing that she has acted
11 nobly towards Me? Besides, you have the poor always with you; but Me
12 you have not always. For she having poured this perfume upon My body, has done it preparatory to My burial.
13 I tell you indeed, that wherever these glad tidings shall be proclaimed throughout the whole world, what she has done will be told as a memorial of her."

The Treachery of Judas.

Then one of the twelve, named Judas 14
Iscariot, having gone to the chief priests, asked them, "What are you 15
willing to give me, and I will deliver Him to you?" They accordingly weighed out for him thirty pieces of silver.¹ And from that time he sought 16
a fitting opportunity to betray Him.

The Last Supper.

At the first day of the unfer- 17
mented bread, the disciples came to Jesus, asking Him, "Where do You wish us to make preparation for You to eat the Passover?"

"Go into the city," He said, "to 18
such an one; and say to him, 'Our Teacher says, My time is near: I wish to observe the Passover at your house with My disciples.'"

The disciples accordingly did as 19
Jesus instructed them; and they made ready for the Passover.

When the evening arrived, He 20
reclined along with the twelve. And 21
while they were eating, He said, "I tell you indeed, that one from among you will betray Me."

And they were deeply grieved; and 22
each of them began to say: "I am not the one! Am I, Master?"

And in reply, He said, "One who 23
has dipped his hand with Me into the basin, he will betray Me! The Son 24
of Man will indeed depart, as it was written about Him; but woe to that man by means of whom He is betrayed! Well would it have been for him if he had never been born!"

Judas, the traitor, then answering, 25
said, "It is not I! Is it, Master?"

"You have said it," was His reply.

Then, as they were eating, Jesus 26
took a loaf; and having offered a blessing, broke it, and distributed it to His disciples, saying, "Take it, eat it; this is My body." And taking the 27
cup, and offering a blessing, He gave it to them, saying, "All of you drink of it; for this is My blood, that of the 28
New Settlement, which is shed for the removal of many sins! I tell you, 29
however, that at present I will not drink of this produce of the vine, until that day when I shall drink it with you new in the Kingdom of My Father."

¹ About five pounds.

NOTE.—It should be noted that no fermented wine might be used by the Hebrews during the Passover Week.

Peter's Protest.

30 Then singing a hymn, they went
31 out to the Mount of Olives; where
Jesus said to them, "All of you will
be ashamed of Me to-night; for it is
written,

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

32 "But after My resurrection, I will
go before you into Galilee."

33 Peter, however, replying to Him,
said, "If all are ashamed of You, I
will never be ashamed!"

34 "I tell you indeed," said Jesus, in
reply to him, "that in this very night,
before a bugle² sounds, you will thrice
deny Me!"

35 "Even if it should be necessary for
me to die with You," Peter declared
to Him, "I will never deny You!"
And in this way spoke all the disciples.

In the Garden of Gethsemane.

36 Jesus afterwards accompanied them
into a garden named Gethsemane, and
said to the disciples, "Sit you here,

37 while I go yonder to pray." And
taking Peter and two of the sons of
Zebedee along with Him, He began
to be distressed and overwhelmed.

38 He then said to them, "My soul is
very full of grief, even to death; stay
here, and watch with Me."

39 Then going forward a little, He fell upon
His face, praying, and said, "My
Father, if it is possible take this cup
from Me! yet, not according to
My desire, but according to Yours."

40 Then returning to the disciples, He
found them sleeping, and remarked to
Peter, "So it seems you are not strong
enough to keep awake a single hour
with Me! Watch and pray, so that
you may not fall into temptation;
your spirit indeed is willing, but the
body weak."

42 Again, for a second time, going
away, He prayed, saying, "My
Father, if it is not possible for this
cup to pass by Me without My drink-
ing it, let Your will be done!"

43 On returning, He found them again
asleep; for their eyes were heavy.

44 So leaving them, and going away
again, He prayed for the third time,

¹ Zech. xiii. 7.

² 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.

making use of the self-same words.
He then came to His disciples, and
said to them, "Sleep on now to the
end, and refresh yourselves. The
hour is near when the Son of Man
will be betrayed into the hands of
sinners. Arise! let us go forward;
for My betrayer is now at hand."

The Arrest of Jesus.

And while He was still speaking, 47
Judas, one of the twelve, came along
with a great crowd, armed with
swords and staves, from the chief
priests and elders of the people. Now 48
His betrayer had given them a sign,
saying, "The Man I shall kiss, that is
He; arrest Him!" And at once ap- 49
proaching Jesus, he said, "I hope
You are well, Master!" and fervently
kissed Him.

Jesus answered him, "Friend, 50
against whom have you come?"
Then rushing on, they seized hold of
Jesus, and arrested Him. There- 51
upon, one of those who were with
Jesus, stretching out his hand, drew
his sword, and struck the officer of
the High Priest, cutting off his ear.
Jesus, however, said to him, "Return 52
your sword into its place; for those
who take the sword, will fall by
means of the sword. Or do you 53
imagine that I am not able to call
upon My Father, and He would even
now provide Me with more than
twelve armies of angels? How, then, 54
could the Scriptures be fulfilled, that
it must come about in this way?"

Jesus, at the same time, addressing 55
the crowd, asked, "Have you come
out against Me with swords and staves
to arrest me like a robber? Day
after day I have been sitting teaching
you in the temple, and you did not
arrest Me. But all this has occurred 56
in order that the writings of the
prophets might be fulfilled."

All the disciples then leaving Him,
fled.

Before Caiaphas.

Then those who had arrested Jesus, 57
took Him away to Caiaphas, the High
Priest, where the professors and elders
were collected. Peter also followed 58
at a distance, as far as the court of
the High Priest; and entering, he sat
down along with the officers, to see
the end.

Now the chief priests, and the whole 59
senate sought out false witnesses

against Jesus, so that they might
60 kill Him; but they could not procure
them, although many liars came for-
ward. At last, however, two liars
61 came up, asserting, "This fellow said,
'I am able to demolish the temple
of God, and rebuild it in three days'
time!"

62 Then the High Priest, jumping up
and addressing Him, exclaimed,
"Have You no reply? What do
these men witness against You?"

63 But Jesus kept silent. The High
Priest thereupon said to Him, "I put
You upon Your oath before the God
of Life, so that You must answer us.
Are You the Messiah, the Son of that
God?"

64 "You have stated the fact," Jesus
made answer. "I tell you more: in
the future you will see **THE SON OF
MAN SITTING AT THE RIGHT HAND
OF THAT POWER, AND ADVANCING
UPON THE CLOUDS OF THE HEAVEN!**"¹

65 "He blasphemes!" exclaimed the
High Priest, as he tore his robes;
"what need have we of further evi-
dence? Why, now you have heard
66 His blasphemy! What do you de-
cide?"

"He is liable to be put to death,"
was their reply.

67 They then spat in His face, and
beat Him upon the head; while others
68 struck Him with their staves, saying,
"Tell us, Master Messiah, who are
those who assault You?"

The Perfidy of Peter.

69 Now Peter was still sitting outside
in the court; and a girl coming to
him, said, "Why, you were also with
70 Jesus, the Galilean!" He denied it,
however, before them all; declaring,
"I do not know what you are talking
about."

71 Then going out into the vestibule,
another saw him, and said to those
there, "This fellow was with Jesus,
the Nazarene!"

72 With an oath he again denied it,
saying, "I know nothing about the
Man!"

73 After a little while, however, the
bystanders approached, and said to
Peter, "You are most certainly one
of them; for your dialect proves it
plainly!"

74 He then began to curse and swear;
declaring, "I do not even know the

Man." And immediately the bugle
sounded.¹ Peter then remembered 75
the words of Jesus addressed to him-
self—"Before a bugle sounds, you will
thrice deny Me"; and rushing out, he
wept bitterly.

In Consultation.

When the dawn arrived, the chief 27
priests and leaders consulted together
against Jesus, so that they might effect
His death. And having manacled 2
Him, they led Him away, and de-
livered Him over to Pontius Pilate,
the governor.

The Conscience-stricken Judas.

(When Judas, who betrayed Him, 3
saw that He was condemned, he was
horrified, and returned the thirty
pieces of silver to the chief priests
and leaders, exclaiming, "I have 4
sinned in betraying innocent blood."

"What is that to us?" was their
reply; "look out for yourself!"

He accordingly flung down the 5
silver in the temple, ran away, and
departing, he hanged himself. And 6
the chief priests, picking up the
money, said, "It is not allowable to
add it to the sacred gifts, seeing that
it is the price of blood." Then having 7
consulted respecting it, they bought
with it the potter's field, for the pur-
pose of burying foreigners. That field 8
has consequently been called, "The
Blood Field" down to the present time.
Thus was fulfilled the statement de- 9
livered through Zechariah the pro-
phet, which says, **AND I TOOK THE
THIRTY PIECES OF SILVER—THE
AMOUNT OF THE VALUATION AT
WHICH I WAS VALUED BY THE CHILD-
REN OF ISRAEL—AND GAVE THEM 10
FOR THE POTTER'S FIELD, AS THE
LORD DIRECTED ME.**²)

Before Pontius Pilate.

When Jesus was brought before the 11
Governor, the Governor questioned
Him, asking, "Are You the King of
the Jews?"

"You say so," Jesus made answer.
When, however, He was accused by 12
the chief priests and the elders, He
answered nothing.

Pilate then said to Him, "Do You 13
not hear how many things they charge
against You?"

However, He never offered to say a 14

¹ Daniel vii. 13.

² See note to verse 34. ³ Zech. xi. 12, 13.

single word by way of defence; so that the Governor was very much surprised.

- 15 At festival-time, it was customary for the Governor to liberate one prisoner for the people, whomsoever
- 16 they desired. And they had then a notorious prisoner, named Barabbas.
- 17 Pilate addressing them, therefore, asked, "Whom do you wish me to discharge? Barabbas, or Jesus,
- 18 Whom they call the Messiah?" For he saw clearly that it was merely on account of malice that they had delivered Him. And while he was sitting
- 19 in the court of justice, his own wife sent a message to him, saying, "Have nothing to do with this just Man; for I have endured much in a dream this morning on account of Him." The chief priests and elders, however,
- 20 incited the mob to demand Barabbas, and execute Jesus. But the Governor,
- 21 addressing them, asked, "Which of the two shall I set free for you?"
- "Barabbas!" was their reply.
- 22 "What then," asked Pilate, "shall I do with Jesus, Whom they call the Messiah?"
- "Let Him be crucified!" was their unanimous reply.
- 23 "Why?" he asked; "what crime has He committed?"
- In reply, they yelled out more savagely than before, "Let Him be crucified!"
- 24 Pilate then seeing that he gained nothing by it, but, on the contrary, that the riot increased, took water, and washed his hands in the presence of the mob, saying, "See, I am innocent of the blood of this just Man; look to it yourselves!"
- 25 Then in reply to him, the whole mass of the people shouted out, "Let His blood be upon us, and upon our children!"
- 26 He then discharged Barabbas for them; and after flogging Jesus, he delivered Him over to be crucified.

Mocked by the Soldiers.

- 27 The Governor's soldiers then taking Jesus into the Prætorium, mustered all
- 28 the troops. And dressing Him up, they robed Him in a scarlet cloak;
- 29 and plating a crown of thorns, they placed it upon His head, and put a cane in His right hand. Then kneeling before Him, they shouted out in ridicule "Long live the King of the
- 30 Jews!" They also spat upon Him;

and taking the cane, they struck Him 31 with it upon the head. Then when they had scorned Him, they took the cloak from off Him, and clothed Him in His own garments, and led Him away to be crucified.

The Crucifixion of Jesus.

When they were going out, they 32 met a Cyrenian, Simon by name; whom they forced into their service, in order that he might carry His cross. On arriving at a place known 33 by the name of Golgotha, which means Skullfield, they offered Him sour wine 34 to drink, mixed with gall; but tasting it, He would not drink. Then, hav- 35 ing crucified Him, they cast lots for the division of His garments among themselves. And sitting down they 36 kept guard over Him there.

And over His head they placed His 37 written indictment, thus: THIS IS JESUS, THE KING OF THE JUDEANS.

They also crucified two robbers 38 along with Him, placing one on the right hand, and the other on the left.

The passers-by also insulted Him, 39 wagging their heads, and calling out, 40 "You demolisher of the temple, and rebuilder of it in three days, now save Yourself, if You can! If You are a son of a god, come down from the cross!" In the same way, the chief 41 priests, with the professors and elders, derided Him, saying, "He saved 42 others; He cannot save Himself! If He is the King of Israel, let Him come down from the cross, and we will believe in Him! He trusted upon 43 God, let Him now rescue Him, if He wants Him; for He asserted, 'I am a Son of God.'" And even the rob- 44 bers who were crucified along with Him reproached Him in the same way.

Then from mid-day until three 45 o'clock in the afternoon darkness spread over all the land; and about 46 three o'clock Jesus called out with a loud voice, exclaiming, "Eloi, eloi, lama sabachthani?" that is, "O My God! My God! to what have You forsaken Me?" And some of the by- 47 standers, on hearing that, remarked, "He seems to call for Elijah." And 48 at once one from among them ran, and taking a sponge, filled it with sour wine; and placing it upon a cane, gave Him a drink. But the others 49 called out, "Let Him alone! Let us

see whether Elijah will come and save
50 Him!" But another taking a spear
pierced His side, when blood and
water came out. Jesus, however,
having again called out with a loud
voice, resigned His spirit.

The Sequel to the Crucifixion.

51 And then the veil of the temple
was torn into two from the top to
the bottom; while the earth was
52 shaken, and the rocks were split. [The
tombs were also opened, and many
bodies of the saintly sleepers were
53 raised; and coming out of the tombs,
after His resurrection, they entered
the holy city, and were seen by many.]
54 Then the captain, and those who
were along with Him, guarding Jesus,
perceiving the earthquake and these
other events, became dreadfully fright-
ened, exclaiming, "In very truth this
55 was a son of a god!" And many women,
who had followed Jesus from Galilee,
attending to Him, were looking on
56 from a distance. Among these were
Mary, the Magdalene; and Mary, the
mother of James and Joses; as well as
the mother of the sons of Zebedee.

The Entombment.

57 When the evening arrived, there
came from Arimathæa, a rich man,
named Joseph, who had himself also
58 been taught by Jesus. Going to
Pilate, he asked for the body of Jesus.
Then Pilate ordered the body to be
59 given up. Joseph accordingly taking
the corpse, wrapped it in a fine linen
60 shroud, and placed it in his own new
tomb, which he had hewn out in the
rock; and having rolled a large stone
to the door of the tomb, he went
61 away. Mary, the Magdalene, and the
other Mary, however, kept sitting
opposite the tomb.

Making Assurance Doubly Sure.

62 Now on the morning following the
preparation for the festival, the chief
priests and the Pharisees assembled
63 before Pilate, stating, "Sir, we re-
member that this Impostor said when
He was alive, 'After three days I
64 shall rise again.' Order, therefore,
the tomb to be secured until the third
day; for fear His disciples, coming,
should steal Him, and say to the mob,
'He arose from the dead.' Thus the last
imposture will be worse than the first."

¹ Ch. xxvii. vers. 52-53 are evidently an early note of a transcriber, and not a part of the original text.—F. F.

"Take a guard," exclaimed Pilate 65
in reply; "go away: secure it as you
like!" They accordingly went and 66
secured the tomb, sealing the stone in
company with the guard.

The Resurrection.

After the Sabbaths,¹ towards the 28
dawn of the day following the Sab-
baths, Mary, the Magdalene, and
the other Mary, came to examine the
tomb. And a violent earthquake was 2
then felt; for an angel from the Lord,
descending from heaven, approaching
the stone, rolled it from the door, and
sat upon it. His aspect resembled 3
lightning, and his garments were white
like snow; and in dread of him the 4
guards trembled, and became as dead.
The messenger, addressing the women, 5
however, said, "You need fear no-
thing; I know that you are looking for
Jesus the crucified. He is not here; 6
He has risen, just as He told you.
Come, look at the place where the
Lord lay! Then go quickly, tell His 7
disciples that He has risen from the
dead. And at once He will precede
you into Galilee; you will see Him
there, as I have told you."

In fear, mingled with intense delight, 8
they accordingly took their departure
with all speed from the tomb, and ran
on to report to the disciples. But 9
Jesus suddenly met them, saying,
"Good day to you!" and they, ap-
proaching Him, seized His feet, and
paid Him homage.

"Fear not!" said Jesus to them; 10
"go on, and acquaint My friends; so
that they may return to Galilee, where
they shall see Me."

Bribing the Guards.

Now while they proceeded, some of 11
the guards at the same time, going
into the city, reported all these events
to the chief priests. They accordingly 12
assembled with the elders; and after
consultation together, they gave the
soldiers a large sum of money, in-
structing them to say, that "His dis- 13
ciples came at night and stole Him
while we were asleep. And if this tale 14
should be heard by the Governor, we
will make it right with him, and set
you at your ease." They accordingly 15
took the money, and did as they were

¹ The Greek original is in the plural, "Sabbaths," which is retained. Readers should remember that all the seven days of the Paschal week were "Sabbaths" in the old Hebrew Kalendar.—F. F.

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 THE 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. 23.