

# WRITINGS OF WILLIAM E BARTON - VOLUME 1

by William E. Barton

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*A collection of theological writings, sermons, and essays by William E. Barton (Volume 1),  
compiled for study and devotional reading.*

99 Chapters

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## 1.00. His Last Week

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His Last Week William E. Barton

Preface.

1. His Last Week 2. Palm Sunday—The Day of Triumph.

3. Monday—The Day of Authority.

4. Tuesday—The Day of Controversy.

5. Wednesday—The Day of Retirement.

6. Thursday—The Day of Fellowship.

7. Friday—The Day of Suffering.

8. Saturday—The Day of Silence and Sorrow.

9. Sunday—The Day of Resurrection.

10. After the Resurrection Day. His Last Week THE STORY OF THE PASSION AND RESURRECTION OF JESUS IN THE WORDS OF THE FOUR GOSPELS PREPARED BY WILLIAM E. BARTON, THEODORE G. SOARES

SYDNEY STRONG

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## 1.000. Preface

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PREFACE. The evangelists have devoted one-third of the Gospel record to our Lord's Passion and Resurrection. A comparison of the four narratives clearly indicates the order of events upon the several days of the Holy Week. The devotional reading of the story is a most natural and helpful observance of the Easter season. As an aid to such observance this booklet has been prepared. It is the story, day by day, of the last week in our Lord's earthly life in the words of the four evangelists, containing all that they record, but without repetition. Messrs. Thomas Nelson and Sons have generously co-operated in permitting the use of the best translation.

Originally planned for the churches of all denominations in a single community, the booklet has proved a blessing to many thousands of Christians. May this new edition help in the fulfillment of the great purpose which the Gospel epilogue expresses.

## 1.01. His Last Week

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HIS LAST WEEK GOING UP TO JERUSALEM. And it came to pass when the days were well nigh come that Jesus should be received up, he stedfastly set his face to go to Jerusalem. And he departed from Galilee, and passed through the borders of Samaria and Galilee, and came into the borders of Judæa beyond the Jordan. And great multitudes followed him, and he healed them there. And they were on the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto them, saying, "Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles; and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again."

Thomas therefore, who is called Didymus, said unto his fellow-disciples, "Let us also go, that we may die with him." And he entered and passed through Jericho and went on before, going up to Jerusalem.

Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. They sought therefore for Jesus, and spake one with another, as they stood in the temple, "What think ye? That he will not come to the feast?"

Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should show it, that they might take him. THE FEAST AT BETHANY.

Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. So they made him a supper there in the house of Simon the leper; and Martha served: but Lazarus was one of them that sat at meat with him. Mary therefore took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment. But Judas Iscariot, one of his disciples, that should betray him, saith, "Why was not this ointment sold for three hundred shillings, and given to the poor?"

Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein.

Jesus therefore said, "Suffer her to keep it against the day of my burying. For the poor ye have always with you; but me ye have not always. She hath done what she could; she hath anointed my body beforehand for the burying. And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her." The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

## 1.02. Palm Sunday - The Day of Triumph

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PALM SUNDAY—THE DAY OF TRIUMPH. THE TRIUMPHAL ENTRY. On the morrow when they drew nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, and saith unto them, "Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him. And if any one say unto you, 'Why do ye this?' say ye, 'The Lord hath need of him; and straightway he will send him back hither.'"

Now this is come to pass, that it might be fulfilled, which was spoken through the prophet, saying, "Tell ye the daughter of Zion, Behold, thy King cometh unto thee, Meek, and riding upon an ass, And upon a colt the foal of an ass." And they went away, and found a colt tied at the door without in the open street: and they loose him. And certain of them that stood there said unto them, "What do ye, loosing the colt?" And they said unto them even as Jesus had said: and they let them go. And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him. And the most part of the multitude spread their garments upon the way; and others branches, which they had cut from the fields. And as he was drawing nigh, even at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen. And they that went before, and they that followed, cried, "Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord; Blessed is the kingdom that cometh, the kingdom of our father David: Hosanna in the highest."

These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. The multitude, therefore, that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. For this cause also the multitude went and met him, for that they heard that he had done this sign. And some of the Pharisees from the multitude said unto him, "Teacher, rebuke thy disciples." And he answered and said, "I tell you that, if these shall hold their peace, the stones will cry out." And when he drew nigh, he saw the city and wept over it, saying, "If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." And when he was come into Jerusalem, all the city was stirred, saying, "Who is this?" And the multitude said, "This is the prophet, Jesus, from Nazareth of Galilee." The Pharisees therefore said among themselves, "Behold, how ye prevail nothing; lo, the world is gone after him." And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

### 1.03. Monday - The Day of Authority

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MONDAY—THE DAY OF AUTHORITY. THE CURSING OF THE FIG TREE. And on the morrow, when they were come out from Bethany, he hungered. And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs. And he answered and said unto it, "No man eat fruit from thee henceforward for ever." And his disciples heard it. THE CLEANSING OF THE TEMPLE. And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves: and he would not suffer that any man should carry a vessel through the temple. And he taught, and said unto them, "Is it not written, 'My house shall be called a house of prayer for all the nations'? but ye have made it a den of robbers." And the blind and the lame came to him in the temple; and he healed them. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, "Hosanna to the son of David": they were moved with indignation, and said unto him, "Hearest thou what these are saying?" And Jesus saith unto them, "Yea: did ye never read, 'Out of the mouth of babes and sucklings thou hast perfected praise'?" And the chief priests and the scribes and the principal men of the people sought to destroy him: and they could not find what they might do; for the people all hung upon him, listening. And he left them, and went forth out of the city to Bethany, and lodged there.

## 1.04. Tuesday - The Day of Controversy

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TUESDAY—THE DAY OF CONTROVERSY. THE LESSON FROM THE WITHERED FIG TREE. And as they passed by in the morning, they saw the fig tree withered away from the roots. And Peter calling to remembrance saith unto him, “Rabbi, behold the fig tree which thou cursedst is withered away.” And Jesus answering saith unto them, “Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, ‘Be thou taken up and cast into the sea’; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them. And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses.” THE CHALLENGE OF CHRIST’S AUTHORITY. And they came again to Jerusalem. And all the people came early in the morning to him in the temple to hear him. And as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; and they spake, saying unto him, “Tell us: By what authority doest thou these things? or who is he that gave thee this authority?” And Jesus answered, and said unto them, “I also will ask you one question, which if ye tell me, I likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven or from men?” And they reasoned with themselves, saying, “If we shall say, ‘From heaven’; he will say unto us, ‘Why did ye not believe him?’ But if we shall say, ‘From men’; all the people will stone us: for they are persuaded that John was a prophet.” And they answered Jesus, and said, “We know not.” And Jesus said unto them, “Neither tell I you by what authority I do these things.” THE TWO SONS.

“But what think ye? A man had two sons; and he came to the first, and said, ‘Son, go work to-day in the vineyard.’ And he answered and said, ‘I will not’: but afterward he repented himself, and went. And he came to the second, and said likewise. And he answered and said, ‘I go, sir’: and went not. Which of the two did the will of his father?”

They say, “The first.”

Jesus saith unto them, “Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye, when ye saw it, did not even repent yourselves afterward that ye might believe him.” THE WICKED HUSBANDMEN.

“Hear another parable: There was a man who was a householder, who planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. And when the season of the fruits drew near, he sent his servants to the husbandmen to receive his fruits. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first; and they did unto them in like manner. But afterward he sent unto them his son, saying, ‘They will reverence my son.’ But the husbandmen, when they saw the son, said among themselves, ‘This is the heir; come, let us kill him, and take his inheritance.’ And they took him, and cast him forth out of the

vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do unto those husbandmen?"

They say unto him, "He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons."

Jesus saith unto them, "Did ye never read in the scriptures, 'The stone which the builders rejected, The same was made the head of the corner; This was from the Lord, And it is marvellous in our eyes'?"

Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. And he that falleth on this stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust." And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them. And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet. THE MARRIAGE OF THE KING'S SON. And Jesus answered and spake again in parables unto them, saying, "The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. Again he sent forth other servants, saying, Tell them that are bidden, 'Behold, I have made ready my dinner; my oxen and my fatlings are killed, and all things are ready; come to the marriage feast.' But they made light of it, and went their ways, one to his own farm, another to his merchandise; and the rest laid hold on his servants, and treated them shamefully, and killed them. But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. Then saith he to his servants, 'The wedding is ready, but they that were bidden were not worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast.' And those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was filled with guests. But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment: and he saith unto him, 'Friend, how camest thou in hither not having a wedding-garment?' And he was speechless. Then the king said to the servants, 'Bind him hand and foot and cast him out into the outer darkness'; there shall be the weeping and the gnashing of teeth. For many are called, but few chosen."

#### TRIBUTE TO CÆSAR.

Then went the Pharisees, and took counsel how they might ensnare him in his talk so as to deliver him up to the rule and to the authority of the governor. And they send to him their disciples, with the Herodians, saying, "Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?" But Jesus perceived their craftiness, and said, "Why make ye trial of me, ye hypocrites? Show me the tribute money." And they brought unto him a denarius. And he saith unto them, "Whose is this image and superscription?"

They say unto him, "Cæsar's."

Then he saith unto them, "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." And when they heard it, they marvelled, and left him, and went away. THE QUESTION OF THE RESURRECTION. And there came to him certain of the Sadducees,

they that say that there is no resurrection; and they asked him, saying, "Teacher, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife, and died childless; and the second; and the third took her; and likewise the seven also left no children, and died. Afterward the woman also died. In the resurrection therefore whose wife of them shall she be? for the seven had her to wife." And Jesus said unto them, "Ye do err, not knowing the scriptures, nor the power of God. The sons of this world marry, and are given in marriage; but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection. But that the dead are raised, even Moses showed, in the place concerning the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Now he is not the God of the dead, but of the living: for all live unto him." And when the multitudes heard it, they were astonished at his teaching. THE GREATEST COMMANDMENT. And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, "What commandment is the first of all?"

Jesus answered, "The first is, 'Hear, O Israel: The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.' The second is this, 'Thou shalt love thy neighbor as thyself.' There is none other commandment greater than these." And the scribe said unto him, "Of a truth, Teacher, thou hast well said that he is one: and there is none other but he: and to love him with all the heart, and with all the understanding and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices." And when Jesus saw that he answered discreetly, he said unto him, "Thou art not far from the kingdom of God." THE UNANSWERABLE QUESTION OF JESUS.

Now while the Pharisees were gathered together Jesus asked them a question, saying, "What think ye of the Christ? whose son is he?"

They say unto him, "The son of David."

He saith unto them, "How then doth David in the Spirit call him Lord, saying, 'The Lord said unto my Lord, Sit thou on my right hand, Till I put thine enemies underneath thy feet?'

If David then calleth him Lord, how is he his son?" And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions. And the common people heard him gladly.

#### DISCOURSE OF JESUS AGAINST THE SCRIBES AND PHARISEES.

Then spake Jesus to the multitudes and to his disciples, saying, "The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. But all their works they do to be seen of men: for they make broad their phylacteries, and enlarge the borders of their garments, and love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the market-places, and to be called of men, 'Rabbi.' But be not

ye called 'Rabbi,' for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, even he who is in heaven. Neither be ye called masters: for one is your master, even the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled: and whosoever shall humble himself shall be exalted.

"But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves.

"Woe unto you, ye blind guides, that say, 'Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.' Ye fools and blind: for which is greater, the gold, or the temple that hath sanctified the gold? And, 'Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor.' Ye blind: for which is greater, the gift, or the altar that sanctifieth the gift? He therefore that sweareth by the altar, sweareth by it, and by all things thereon. And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein. And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

"Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, that strain out the gnat, and swallow the camel!

"Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

"Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, 'If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets.' Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell? Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation.

"O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her

wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, 'Blessed is he that cometh in the name of the Lord.'" THE WIDOW'S TWO MITES. And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. And there came a poor widow, and she cast in two mites, which make a farthing. And he called unto him his disciples, and said unto them, "Verily, I say unto you, This poor widow cast in more than all they that are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living." THE GENTILES SEEK JESUS.

Now there were certain Greeks among those that went up to worship at the feast: these therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying, "Sir, we would see Jesus."

Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus. And Jesus answereth them, saying, "The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it: and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me: and where I am, there shall also my servant be: if any man serve me, him will the Father honor. Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name."

There came therefore a voice out of heaven, saying, "I have both glorified it, and will glorify it again." The multitude, therefore, that stood by, and heard it, said that it had thundered: others said, "An angel hath spoken to him."

Jesus answered and said, "This voice hath not come for my sake, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself." But this he said, signifying by what manner of death he should die. The multitude therefore answered him, "We have heard out of the law that the Christ abideth forever: and how sayest thou, 'The Son of man must be lifted up'? who is this Son of man?"

Jesus therefore said unto them, "Yet a little while is the light among you. Walk while ye have the light that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light."

These things spake Jesus, and he departed and hid himself from them. THE JEWS REJECT JESUS. But though he had done so many signs before them, yet they believed not on him: that the word of Isaiah the prophet might be fulfilled, which he spake, "Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed?" For this cause they could not believe, for that Isaiah said again, "He hath blinded their eyes, and he hardened their heart; Lest they should see with their eyes, and perceive with their heart, And should turn, And I should heal them."

These things said Isaiah, because he saw his glory; and he spake of him. Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory that is of men more than the glory that is of God. And Jesus cried and said, "He that believeth on me, believeth not on me, but on him that

sent me. And he that beholdeth me beholdeth him that sent me. I am come a light into the world, that whosoever believeth on me may not abide in the darkness. And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal; the things therefore which I speak, even as the Father hath said unto me, so I speak.”

DISCOURSE CONCERNING THE FUTURE. And Jesus went out from the temple, and was going on his way; and his disciples came to him to show him the buildings of the temple. But he answered and said unto them, “See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.” And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, “Tell us, when shall these things be? and what shall be the sign when these things are all about to be accomplished?” And Jesus began to say unto them, “Take heed that no man lead you astray. Many shall come in my name, saying, ‘I am he,’ and shall lead many astray. And when ye shall hear of wars and rumors of wars, be not troubled: these things must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; there shall be earthquakes in divers places; there shall be famines: these things are the beginning of the travail.

“But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto them. And the gospel must first be preached unto all the nations. And when they lead you to judgment, and deliver you up, be not anxious beforehand what ye shall speak; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit. But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends: and some of you shall they cause to be put to death. And ye shall be hated of all men for my name’s sake.

“And then shall many stumble, and shall deliver up one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of the many shall wax cold. But he that endureth to the end, the same shall be saved.

“But when ye see Jerusalem compassed with armies, then know that her desolation is at hand. Then let them that are in Judæa flee unto the mountains; let him that is on the housetop not go down to take out the things that are in his house; and let him that is in the field not return back to take his cloak. For these are days of vengeance, that all things which are written may be fulfilled.

“But woe unto them that are with child and to them that give suck in those days! And pray ye that your flight be not in the winter, neither on a Sabbath: for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved: but for the elect’s sake those days shall be shortened. Then if any man shall say unto you, ‘Lo, here is the Christ,’ or, ‘Here,’ believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. But take ye heed: behold, I have told you all things beforehand. If, therefore, they shall say unto you, ‘Behold, he is in the wilderness,’ go not

forth: 'Behold, he is in the inner chambers,' believe it not. For as the lightning cometh forth from the east and is seen even unto the west, so shall be the coming of the Son of man. Wheresoever the carcase is, there will the eagles be gathered together.

"But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

"Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that he is nigh, even at the doors. Verily I say unto you, This generation shall not pass away till all these things be accomplished. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only.

"But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare; for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

"And as were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man. Then shall two men be in the field; one is taken, and one is left; two women shall be grinding at the mill; one is taken, and one is left. Watch therefore: for ye know not on what day your Lord cometh.

"But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready; for in an hour that ye think not the Son of man cometh.

"Take ye heed, watch and pray: for ye know not when the time is. It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

"Who then is the faithful and wise servant, whom the lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath. But if that evil servant shall say in his heart, 'My lord tarrieth'; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the

hypocrites: there shall be the weeping and the gnashing of teeth.” THE PARABLE OF THE TEN VIRGINS.

“Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps and went forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them: but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept. But at midnight there is a cry, ‘Behold, the bridegroom! Come ye forth to meet him.’ Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, ‘Give us of your oil; for our lamps are going out.’ But the wise answered, saying, ‘Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves.’

“And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. Afterward came also the other virgins, saying, ‘Lord, Lord, open to us.’ But he answered and said, ‘Verily I say unto you, I know you not.’

“Watch therefore, for ye know not the day nor the hour.” THE PARABLE OF THE TALENTS.

“For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his lord’s money.

“Now after a long time the lord of these servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, ‘Lord, thou deliveredst unto me five talents: lo, I have gained other five talents.’ His lord said unto him, ‘Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.’

“And he also that received the two talents came and said, ‘Lord, thou deliveredst unto me two talents: lo, I have gained other two talents.’

“His lord said unto him, ‘Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.’

“And he also that had received the one talent came and said, ‘Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own.’

“But his lord answered and said unto him, ‘Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.’” THE JUDGMENT SCENE.

“But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, ‘Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.’

“Then shall the righteous answer him, saying, ‘Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee?’ And the King shall answer and say unto them, ‘Verily I say unto you, Inasmuch as ye did it unto one of these my children, even these least, ye did it unto me.’

“Then shall he say also unto them on the left hand, ‘Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.’ Then shall they also answer, saying, ‘Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?’ Then shall he answer them, saying, ‘Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me.’ And these shall go away into eternal punishment: but the righteous into eternal life.” THE CONSPIRACY AGAINST JESUS. And it came to pass, when Jesus had finished all these words, he said unto his disciples, “Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified.”

Then were gathered together the chief priests, the elders of the people, unto the court of the high priest, who was called Caiaphas; and they took counsel together that they might take Jesus by subtlety, and kill him. But they said, “Not during the feast, lest a tumult arise among the people.” And Satan entered into Judas, who was called Iscariot, being of the number of the twelve. And he went away and communed with the chief priests and captains, how he might deliver him unto them. And they were glad, and they weighed unto him thirty pieces of silver. And from that time he sought opportunity to deliver him unto them in the absence of the multitude.

## 1.05. Wednesday - The Day of Retirement

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WEDNESDAY—THE DAY OF RETIREMENT.

[There is no record of the events of this day. Jesus spent it in retirement, almost certainly in the home of his friends at Bethany.]

## 1.06. Thursday - The Day of Fellowship

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### THURSDAY—THE DAY OF FELLOWSHIP.

PREPARATION FOR THE PASSOVER. And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, "Where wilt thou that we go and make ready that thou mayest eat the passover?" And he sendeth two of his disciples, and saith unto them, "Go into the city, and there shall meet you a man bearing a pitcher of water; follow him; and wheresoever he shall enter in, say to the master of the house, 'The Teacher saith, My time is at hand. Where is my guest-chamber, where I shall eat the passover with my disciples?' And he will himself show you a large upper room furnished and ready: and there make ready for us." And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

STRIFE AMONG THE DISCIPLES. And when it was evening he cometh with the twelve. And there arose also a contention among them, which of them was accounted to be greatest. And he said unto them, "The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye shall not be so: but he that is the greater among you, let him become as the younger: and he that is chief, as he that doth serve. For which is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am in the midst of you as he that serveth. But ye are they that have continued with me in my temptations; and I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel."

### JESUS WASHING THE DISCIPLES' FEET.

Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own that were in the world, he loved them unto the end. And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. So he cometh to Simon Peter. He saith unto him, "Lord, dost thou wash my feet?"

Jesus answered and said unto him, "What I do thou knowest not now; but thou shalt understand hereafter."

Peter saith unto him, "Thou shalt never wash my feet."

Jesus answered him, "If I wash thee not, thou hast no part with me."

Simon Peter saith unto him, "Lord, not my feet only, but also my hands and my head."

Jesus saith to him, "He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." For he knew him that should betray him; therefore said he, "Ye are not all clean." So when he had washed their feet, and taken his garments, and sat down again, he said unto them, "Know ye what I have done to you? Ye call me Teacher, and Lord: and ye say well; for so I am. If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them.

"I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth my bread lifted up his heel against me. From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." THE BETRAYER POINTED OUT. When Jesus had thus said, he was troubled in the spirit, and testified, and said, "Verily, verily, I say unto you, that one of you shall betray me." The disciples looked one on another, doubting of whom he spake. And they were exceeding sorrowful, and began to say unto him every one, "Is it I, Lord?" And he answered and said, "He that dipped his hand with me in the dish, the same shall betray me. The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! Good were it for that man if he had not been born." And Judas, who betrayed him, answered and said, "Is it I, Rabbi?"

He saith unto him, "Thou hast said."

There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoneth to him, and saith unto him, "Tell us who it is of whom he speaketh."

He leaning back, as he was, on Jesus' breast, saith unto him, "Lord, who is it?"

Jesus therefore answereth, "He it is, for whom I shall dip the sop, and give it him." So when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon Iscariot. And after the sop, then entered Satan into him.

Jesus therefore saith unto him, "What thou doest, do quickly."

Now no man at the table knew for what intent he spake this unto him. For some thought because Judas had the bag, that Jesus said unto him, "Buy what things we have need of for the feast," or that he should give something to the poor. He then having received the sop went out straightway: and it was night. When therefore he was gone out, Jesus saith, "Now is the Son of man glorified, and God is glorified in him; and God shall glorify him in himself, and straightway shall he glorify him." THE LORD'S SUPPER. And he said unto them, "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I shall not eat it until it be fulfilled in the Kingdom of God." And he took bread, and when he had given thanks, he brake it, and gave to them, saying, "This is my body; which is given for you; this do in remembrance of me." And he took a cup, in like manner after supper, and gave thanks, and gave to them, saying, "Drink ye all of it; for this is my blood of the new covenant, which is poured out for you, for many, unto remission of sins. Take this and divide it among yourselves; for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the Kingdom of God shall come." THE FAREWELL CONVERSATION.

“Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, ‘Whither I go, ye cannot come,’ so now I say unto you. A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.”

Simon Peter saith unto him, “Lord, whither goest thou?”

Jesus answered, “Whither I go, thou canst not follow me now; but thou shalt follow afterwards.” And Jesus saith unto them, “All ye shall be offended: for it is written, I will smite the shepherd, and the sheep shall be scattered abroad. Howbeit, after I am raised up, I will go before you into Galilee.” But Peter said unto him, “Although all shall be offended, yet will not I.” And Jesus saith unto him, “Verily I say unto thee, that thou to-day, even this night, before the cock crow twice, shalt deny me thrice. Simon, Simon, behold Satan asked to have you, that he might sift you as wheat: but I make supplication for thee, that thy faith fail not: and do thou, when once thou hast turned again, establish thy brethren.” But he spake vehemently, “If I must die with thee, I will not deny thee.” And in like manner also said they all.

\* \* \* \* \* And he said unto them, “When I sent you forth without purse, and wallet, and shoes, lacked ye anything?” And they said, “Nothing.” And he said unto them, “But now, he that hath a purse, let him take it, and likewise a wallet; and he that hath none, let him sell his cloak, and buy a sword. For I say unto you, that this which is written must be fulfilled in me, ‘And he was reckoned with transgressors’: for that which concerneth me hath fulfillment.” And they said, “Lord, behold, here are two swords.” And he said unto them, “It is enough.”

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“Let not your heart be troubled; believe in God, believe also in me. In my Father’s house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go, ye know the way.”

Thomas saith unto him, “Lord, we know not whither thou goest; how know we the way?”

Jesus saith unto him, “I am the way, and the truth, and the life: no one cometh unto the Father, but by me. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him.”

Philip saith unto him, “Lord, show us the Father, and it sufficeth us.”

Jesus saith unto him, “Have I been so long time with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father; how sayest thou, ‘Show us the Father’? Believest thou not that I am in the Father, and the Father in me? The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works’ sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also: and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, that will I do. If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot

receive; for it beholdeth him not, neither knoweth him: ye know him, for he abideth with you, and shall be in you. I will not leave you desolate: I come unto you.

“Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.”

Judas (not Iscariot) saith unto him, “Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?”

Jesus answered and said unto him, “If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father’s who sent me.

“These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I.

“And now I have told you before it come to pass, that, when it is come to pass, ye may believe. I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do.”

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“I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit: and so shall ye be my disciples. Even as the Father hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.

“These things have I spoken unto you, that my joy may be in you, and that your joy may be made full. This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and

bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye may love one another. If the world hate you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated me and my Father. But this cometh to pass, that the word may be fulfilled that is written in their law, 'They hated me without a cause.' But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning.

"These things have I spoken unto you, that ye should not be caused to stumble. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they have not known the Father, nor me. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you. But now I go unto him that sent me; and none of you asketh me, 'Whither goest thou?' But because I have spoken these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you. A little while, and ye behold me no more; and again a little while, and ye shall see me."

Some of his disciples therefore said one to another, "What is this that he saith unto us, 'A little while, and ye behold me not; and again a little while, and ye shall see me': and 'Because I go to the Father'?"

They said therefore, "What is this that he saith, 'A little while'? We know not what he saith."

Jesus perceived that they were desirous to ask him, and he said unto them, "Do ye inquire among yourselves concerning this, that I said, 'A little while, and ye behold me not, and again a little while, and ye shall see me'? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child she remembereth no more the anguish, for the joy that a man is born into the world. And ye therefore

now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. And in that day ye shall ask me no question. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full.

“These things have I spoken unto you in dark sayings: the hour cometh, when I shall no more speak unto you in dark sayings, but shall tell you plainly of the Father. In that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. I came out from the Father, and am come into the world; again, I leave the world, and go unto the Father.” His disciples say, “Lo, now speakest thou plainly, and speakest no dark saying. Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.”

Jesus answered them, “Do ye now believe? Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer: I have overcome the world.” THE INTERCESSORY PRAYER.

These things spake Jesus; and lifting up his eyes to heaven, he said, “Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. I glorified thee on the earth, having accomplished the work which thou hast given me to do. And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee: for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me. I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine: and all things that are mine are thine, and thine are mine: and I am glorified in them. And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. While I was with them, I kept them in thy name which thou hast given me; and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. But now I come to thee; and these things I speak in the world, that they may have my joy made full in themselves. I have given them thy word, and the world hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth: thy word is truth. As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be

perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them." And when they had sung a hymn, they went out into the mount of Olives.

## 1.07. Friday - The Day of Suffering

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FRIDAY—THE DAY OF SUFFERING. THE AGONY IN GETHSEMANE. And they come unto a place which was named Gethsemane: and he saith unto his disciples, “Sit ye here, while I pray.” And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled. And he saith unto them, “My soul is exceeding sorrowful even unto death: abide ye here, and watch.” And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. And he said, “Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt.” And there appeared unto him an angel from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground. And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, and said unto Peter, “Simon, sleepest thou? Coudest thou not watch one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.”

Again a second time he went away, and prayed, saying, “My Father, if this cannot pass away, except I drink it, thy will be done.” And he came again and found them sleeping, for their eyes were heavy. And he left them again, and went away, and prayed a third time, saying the same words.

Then cometh he to the disciples, and saith unto them, “Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

“Arise, let us be going: behold, he is at hand that betrayeth me.” THE BETRAYAL AND ARREST. And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders.

Now he that betrayed him had given them a token, saying, “Whomsoever I shall kiss, that is he; take him, and lead him away safely.” And when he was come, straightway he came to him, and saith, “Rabbi,” and kissed him. But Jesus said unto him, “Judas, betrayest thou the Son of man with a kiss?”

Jesus, therefore, knowing all the things that were coming upon him, went forth, and saith unto them, “Whom seek ye?”

They answered him, “Jesus of Nazareth.”

Jesus saith unto them, “I am he.” And Judas also, who betrayed him, was standing with them. When therefore he said unto them, “I am he,” they went backward, and fell to the ground.

Again therefore he asked them, “Whom seek ye?” And they said, “Jesus of Nazareth.”

Jesus answered, “I told you that I am he; if therefore ye seek me, let these go their way”: that the word might be fulfilled which he spake, “Of those whom thou hast given me I lost not one.” And when they that were about him saw what would follow, they said, “Lord, shall we smite with the

sword?"

Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus. But Jesus answered and said, "Suffer ye them thus far." And he touched his ear, and healed him.

Then saith Jesus unto Peter, "Put up again thy sword into its place: for all they that take the sword shall perish with the sword. Or thinkest thou that I cannot beseech my Father and he shall even now send me more than twelve legions of angels? How then should the scriptures be fulfilled, that thus it must be? The cup which the Father hath given me, shall I not drink it?" And Jesus said unto the chief priests and captains of the temple, and elders, that were come against him, "Are ye come out as against a robber, with swords and staves? When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness."

Then all the disciples left him, and fled. And a certain young man followed with him, having a linen cloth cast about him, over his naked body: and they lay hold on him; but he left the linen cloth, and fled naked. THE TRIAL BEFORE THE JEWISH AUTHORITIES. So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him, and led him to Annas first; for he was father in law to Caiaphas, who was high priest that year. Now Caiaphas was he that gave counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; but Peter was standing at the door without. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter. The maid therefore that kept the door saith unto Peter, "Art thou also one of this man's disciples?"

He saith, "I am not."

Now the servants and the officers were standing there, having made a fire of coals; for it was cold; and they were warming themselves; and Peter also was with them standing and warming himself. The high priest therefore asked Jesus of his disciples, and of his teaching. Jesus answered him, "I have spoken openly to the world; I even taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. Why askest thou me? Ask them that have heard me, what I spake unto them: behold, these know the things which I said." And when he had said this, one of the officers standing by struck Jesus with his hand, saying, "Answerest thou the high priest so?"

Jesus answered him, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?"

Annas therefore sent him bound unto Caiaphas the high priest.

Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not. For many bare false witness against him, and their witness agreed not together. And there stood up certain, and bare false witness against him, saying, "We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands." And not even so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, "Answerest thou nothing? What is it which these witness against

thee?" But he held his peace, and answered nothing. And the high priest said unto him, "I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God." And Jesus said, "I am: and ye shall see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven." And the high priest rent his clothes, and saith, "What further need have we of witnesses? Ye have heard the blasphemy: what think ye?" And they all condemned him to be worthy of death.

Then did they spit in his face and buffet him. And they blindfolded him and smote him with the palms of their hands, saying, "Prophecy unto us, thou Christ: who is he that struck thee?" THE DENIAL OF PETER. And as Peter was beneath in the court, there cometh one of the maids of the high priest; and seeing Peter warming himself, she looked upon him, and saith, "Thou also wast with the Nazarene, even Jesus." But he denied, saying, "I neither know nor understand what thou sayest," and he went out into the porch; and the cock crew. And after a little while they that stood by came and said to Peter, "Of a truth thou also art one of them; for thy speech maketh thee known."

Then began he to curse and to swear, "I know not the man." And straightway the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, "Before the cock crow twice thou shalt deny me thrice." And he went out, and wept bitterly. And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate, the governor. THE REMORSE OF JUDAS.

Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in that I betrayed innocent blood." But they said, "What is that to us? See thou to it." And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself. And the chief priests took the pieces of silver, and said, "It is not lawful to put them into the treasury, since it is the price of blood." And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, "The field of blood," unto this day.

Then was fulfilled that which was spoken through Jeremiah the prophet, saying, "And they took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Israel did price; and they gave them for the potter's field, as the Lord appointed me." THE TRIAL BEFORE PILATE.

They led Jesus therefore from Caiaphas into the Prætorium: and it was early; and they themselves entered not into the Prætorium, that they might not be defiled, but might eat the passover. Pilate therefore went out unto them, and saith, "What accusation bring ye against this man?"

They answered and said unto him, "If this man were not an evil-doer, we should not have delivered him up unto thee."

Pilate therefore said unto them, "Take him yourselves, and judge him according to your law." The Jews said unto him, "It is not lawful for us to put any man to death": that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die. And they began to accuse him, saying, "We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ a king." And when he was accused by the chief priests

and elders, he answered nothing. Then saith Pilate unto him, "Hearest thou not how many things they witness against thee?" And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly.

Pilate therefore entered again into the Prætorium, and called Jesus, and said unto him, "Art thou the King of the Jews?"

Jesus answered, "Sayest thou this of thyself, or did others tell it thee concerning me?"

Pilate answered, "Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done?"

Jesus answered, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence."

Pilate therefore said unto him, "Art thou a king then?"

Jesus answered, "Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Pilate saith unto him, "What is truth?" And when he had said this, he went out again unto the Jews, and saith unto them, "I find no crime in him." But they were the more urgent, saying, "He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee, even unto this place." But when Pilate heard it, he asked whether the man were a Galilæan. And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

#### JESUS BEFORE HEROD.

Now when Herod saw Jesus, he was exceeding glad; for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some miracle done by him. And he questioned him in many words; but he answered him nothing. And the chief priests and the scribes stood, vehemently accusing him. And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves. THE TRIAL BEFORE PILATE RESUMED. And Pilate called together the chief priests and the rulers and the people, and said unto them, "Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him. I will therefore chastise him, and release him."

Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would. And they had then a notable prisoner, called Barabbas, lying bound with them that had made insurrection, men who in the insurrection had committed murder. And the multitude went up and began to ask him to do as he was wont to do unto them. And Pilate answered them, saying, "Will ye that I release unto you the King of the Jews?" For he perceived that for envy the chief priests had delivered him up.

Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. But the governor answered and said unto them, "Which of the two will ye that I release unto you?" And they said, "Barabbas."

Pilate saith unto them, "What then shall I do unto Jesus who is called Christ?"

They all say, "Let him be crucified." And he said unto them a third time, "Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise and release him."

Then Pilate therefore took Jesus, and scourged him. And the soldiers led him away within the court, which is the Prætorium; and they call together the whole band. And they stripped him, and arrayed him in a purple garment. And they platted a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying: "Hail, King of the Jews!" and they struck him with their hands. And they spat upon him, and took the reed and smote him upon the head. And Pilate went out again, and saith unto them, "Behold, I bring him out to you, that ye may know that I find no crime in him."

Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, "Behold, the man!" When therefore the chief priests and the officers saw him, they cried out, saying, "Crucify him, crucify him!"

Pilate saith unto them, "Take him yourselves, and crucify him: for I find no crime in him." The Jews answered him, "We have a law, and by that law he ought to die, because he made himself the Son of God." When Pilate therefore heard this saying, he was the more afraid; and he entered into the Prætorium again, and saith unto Jesus, "Whence art thou?" But Jesus gave him no answer.

Pilate therefore saith unto him, "Speakest thou not unto me? Knowest thou not that I have power to release thee, and have power to crucify thee?"

Jesus answered him, "Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin."

Upon this Pilate sought to release him: but the Jews cried out, saying, "If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king speaketh against Cæsar." When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called The Pavement, but in Hebrew, Gabbatha. And while he was sitting on the judgment-seat, his wife sent unto him, saying, "Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him."

Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, "Behold, your King."

They therefore cried out, "Away with him, away with him, crucify him!"

Pilate saith unto them, "Shall I crucify your King?" The chief priests answered, "We have no king but Cæsar." So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this righteous man; see ye to it." And all the people answered and said, "His blood be on us, and on our children." And they were urgent with loud voices asking that he might be crucified. And their

voices prevailed. And Pilate, wishing to content the multitude, gave sentence that what they asked for should be done. And he released unto them Barabbas, him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will. And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him. THE SORROWFUL WAY.

They took Jesus therefore: and he went out, bearing the cross for himself. And as they came out, they laid hold upon one Simon of Cyrene, the father of Alexander and Rufus, who was passing by, coming from the country; him they compelled to go with them, and laid on him the cross, that he might bear it after Jesus. And there followed him a great multitude of the people, and of women who bewailed and lamented him. But Jesus turning unto them said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, 'Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck.' Then shall they begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do these things in the green tree, what shall be done in the dry?" And there were also two others, malefactors, led with him to be put to death. THE CRUCIFIXION. And when they were come unto a place called Golgotha, that is to say, The place of a skull, they gave him wine to drink mingled with gall: and when he had tasted it, he would not drink.

There they crucified him, and the malefactors, one on the right hand and the other on the left. And Jesus said, "Father, forgive them; for they know not what they do." And Pilate wrote a title also, and put it on the cross. And there was written:

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| JESUS OF NAZARETH, THE KING OF THE JEWS. |

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— This title therefore read many of the Jews, for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and in Latin, and in Greek. The chief priests of the Jews therefore said to Pilate, "Write not, 'The King of the Jews,' but that he said, 'I am King of the Jews.'"

Pilate answered, "What I have written I have written." The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout. They said therefore one to another, "Let us not rend it, but cast lots for it, whose it shall be": that the scripture might be fulfilled, which saith, "They parted my garments among them, And upon my vesture did they cast lots."

These things therefore the soldiers did; and they sat and watched him there. And the people stood beholding. And they that passed by railed on him, wagging their heads, and saying, "Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross." In like manner also, the chief priests mocking him, with the scribes and elders, said, "He saved others; himself he cannot save. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God." And one of the malefactors that were hanged railed on him, saying, "Art not thou the Christ? Save thyself and us." But the other answered, and rebuking him said, "Dost thou not even fear God, seeing thou art in the same

condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." And he said, "Jesus, remember me when thou comest in thy kingdom." And he said unto him, "Verily I say unto thee, To-day shalt thou be with me in Paradise." But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, "Woman, behold thy son!"

Then saith he to the disciple, "Behold thy mother!" And from that hour the disciple took her unto his own home. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, "Eloi, Eloi, lama sabachthani?" which is, being interpreted, "My God, my God, why hast thou forsaken me?" And some of them that stood by, when they heard it, said, "Behold, he calleth Elijah."

After this, Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, "I thirst."

There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. When Jesus therefore had received the vinegar, he said, "It is finished." And Jesus, crying with a loud voice, said, "Father, into thy hands I commend my spirit," and having said this, he gave up the ghost. And behold, the veil of the temple was rent in two from the top to the bottom; and the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many.

Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, "Truly this was the Son of God." And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts. And many women were there beholding from afar, who had followed Jesus from Galilee, ministering unto him; among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee. The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high day), asked of Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came, and brake the legs of the first, and of the other that was crucified with him: but when they came to Jesus, and saw that he was dead already, they brake not his legs; howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water. And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. For these things came to pass, that the scripture might be fulfilled, "A bone of him shall not be broken." And again another scripture saith, "They shall look on him whom they pierced." THE BURIAL. And after these things, when even was come, there came a rich man from Arimathæa, named Joseph, a councillor of honorable estate, a disciple of Jesus, but secretly for fear of the Jews; and he boldly went in unto Pilate and asked for the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he learned it of the centurion, he granted the corpse to Joseph.

He came therefore, and took away his body. And there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pounds. So they

took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury.

Now in the place where he was crucified there was a garden: and in the garden a new tomb wherein was never man yet laid. There then because of the Jews' Preparation (for the tomb was nigh at hand), they laid Jesus; and rolled a stone against the door of the tomb. And Mary Magdalene and Mary the mother of Joses beheld the tomb, and how his body was laid. And they returned, and prepared spices and ointments.

## 1.08. Saturday - The Day of Silence and Sorrow

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SATURDAY—THE DAY OF SILENCE AND SORROW. THE WATCH AT THE TOMB.

Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, "Sir, we remember that that deceiver said while he was yet alive, 'After three days I rise again.' Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, 'He is risen from the dead,' and the last error will be worse than the first."

Pilate said unto them, "Ye have a guard: go, make it as sure as ye can." So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

## 1.09. Sunday - the Day of Resurrection

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SUNDAY—THE DAY OF RESURRECTION. THE EARTHQUAKE. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow: and for fear of him the watchers did quake, and became as dead men. THE EMPTY TOMB.

Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, "They have taken away the Lord out of the tomb, and we know not where they have laid him."

Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together: and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in.

Simon Peter therefore also cometh, following him, and entered into the tomb: and he beholdeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. So the disciples went away again unto their own home. THE APPEARANCE TO MARY. But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, "Woman, why weepest thou?"

She saith unto them, "Because they have taken away my Lord, and I know not where they have laid him." When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, "Woman, why weepest thou? Whom seekest thou?"

She, supposing him to be the gardener, saith unto him, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away."

Jesus saith unto her, "Mary."

She turneth herself, and saith unto him in Hebrew, "Rabboni"; which is to say, "Teacher."

Jesus saith to her, "Touch me not; for I am not yet ascended unto the Father; but go unto my brethren, and say to them, 'I ascend unto my Father, and your Father, and my God and your God.'"

Mary Magdalene cometh and telleth the disciples, "I have seen the Lord"; and that he had said these things unto her. THE APPEARANCE TO THE WOMEN. And the women which had come with him out of Galilee came unto the tomb, bringing the spices which they had prepared. And they were saying among themselves, "Who shall roll us away the stone from the door of the tomb?" and

looking up, they see that the stone is rolled back: for it was exceeding great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. And he saith unto them, "Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified; he is risen; he is not here: behold, the place where they laid him! But go, tell his disciples and Peter, 'He goeth before you into Galilee: there shall ye see him, as he said unto you.'" And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. And behold, Jesus met them, saying, "All hail." And they came and took hold of his feet, and worshipped him.

Then saith Jesus unto them, "Fear not: go tell my brethren that they depart into Galilee, and there shall they see me."

#### REPORT OF THE WATCH.

Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave much money unto the soldiers, saying, "Say ye, 'His disciples came by night, and stole him away while we slept.' And if this come to the governor's ears, we will persuade him, and rid you of care." So they took the money and did as they were taught: and this saying was spread abroad among the Jews, and continueth until this day. THE APPEARANCE AT EMMAUS. And behold, two of them were going that very day to a village named Emmaus, which was three-score furlongs from Jerusalem. And they communed with each other of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, "What communications are these that ye have one with another, as ye walk?" And they stood still, looking sad. And one of them, named Cleopas, answering, said unto him, "Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days?" And he said unto them, "What things?" And they said unto him, "The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God, and all the people: and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we hoped that it was he who should redeem Israel. Yea, and besides all this, it is now the third day since these things came to pass. Moreover, certain women of our company amazed us, having been early at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not." And he said unto them, "O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory?" And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they were going: and he made as though he would go further. And they constrained him, saying, "Abide with us; for it is toward evening, and the day is now far spent." And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking it, he gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, "Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?" And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with

them, saying, "The Lord is risen indeed, and hath appeared to Simon." And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread. THE APPEARANCE TO THE DISCIPLES. When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst and saith unto them, "Peace be unto you." But they were terrified and affrighted, and supposed that they beheld a spirit. And he said unto them, "Why are ye troubled? and wherefore do questionings arise in your heart? See my hands and my feet, that it is I myself: handle me, and see: for a spirit hath not flesh and bones, as ye behold me having." And when he had said this, he showed them his hands and his feet. And while they still disbelieved for joy, and wondered, he said unto them, "Have ye here anything to eat?" And they gave him a piece of broiled fish. And he took it, and ate before them.

Jesus therefore said to them again, "Peace be unto you: as the Father hath sent me, even so send I you." And when he had said this, he breathed on them, and saith unto them, "Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained."

## 1.10. After the Resurrection Day

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AFTER THE RESURRECTION DAY. THE APPEARANCE TO THE DISCIPLES AND TO THOMAS. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, "We have seen the Lord." But he said unto them, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe." And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, "Peace be unto you."

Then saith he to Thomas, "Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing."

Thomas answered and said unto him, "My Lord and my God."

Jesus saith unto him, "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." THE APPEARANCE TO THE SEVEN BY THE SEA.

After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested himself on this wise. There were together Simon Peter, and Thomas called Didymus and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

Simon Peter saith unto them, "I go a fishing."

They say unto him, "We also come with thee."

They went forth, and entered into the boat; and that night they took nothing. But when day was now breaking, Jesus stood on the beach: yet the disciples knew not that it was Jesus.

Jesus therefore saith unto them, "Children, have ye aught to eat?"

They answered him, "No." And he said unto them, "Cast the net on the right side of the boat, and ye shall find."

They cast therefore, and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved saith unto Peter, "It is the Lord." So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes. So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, "Bring of the fish which ye have now taken."

Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three; and for all there were so many, the net was not rent.

Jesus saith unto them, "Come and break your fast." And none of the disciples durst inquire of him, "Who art thou?" knowing that it was the Lord.

Jesus cometh, and taketh the bread, and giveth them, and the fish likewise. This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead. So when they had broken their fast, Jesus saith to Simon Peter, "Simon, son of John, lovest thou me more than these?"

He saith unto him, "Yea, Lord; thou knowest that I love thee."

He saith unto him, "Feed my lambs."

He saith unto him again a second time, "Simon, son of John, lovest thou me?"

He saith unto him, "Yea, Lord, thou knowest that I love thee."

He saith unto him, "Tend my sheep."

He saith unto him the third time, "Simon, son of John, lovest thou me?"

Peter was grieved because he said unto him the third time, "Lovest thou me?" And he said unto him, "Lord, thou knowest all things; thou knowest that I love thee."

Jesus saith unto him, "Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."

Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, "Follow me."

Peter, turning about, seeth the disciple whom Jesus loved following; who also leaned back on his breast at the supper, and said, "Lord, who is he that betrayeth thee?" Peter therefore seeing him saith to Jesus, "Lord, and what shall this man do?"

Jesus saith unto him, "If I will that he tarry till I come, what is that to thee? Follow thou me." This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die, but, "If I will that he tarry till I come, what is that to thee?" THE APPEARANCE TO THE ELEVEN ON THE MOUNTAIN. The eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted. And Jesus came to them and spake unto them, saying, "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of 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 things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." THE LAST APPEARANCE AND ASCENSION. And he said unto them, "These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me."

Then opened he their mind, that they might understand the scriptures; and he said unto them, "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that

repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high." And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, blessing God.

\* \* \* \* \*

MANY OTHER SIGNS THEREFORE DID JESUS IN THE PRESENCE OF THE DISCIPLES, WHICH ARE NOT WRITTEN IN THIS BOOK: BUT THESE ARE WRITTEN, THAT YE MAY BELIEVE THAT JESUS IS THE CHRIST, THE SON OF GOD; AND THAT BELIEVING YE MAY HAVE LIFE IN HIS NAME.

[Transcriber's Note:

\* p. 11: Replaced the word "Caesar" with "Cæsar" located in the phrase "Tribute to Caesar" to be consistent with other similar spellings.

\* p. 14: Corrected spelling of word "cribes" to "scribes" located in the phrase "But woe unto you, cribes".

\* p. 23: Added missing closing quotation after the word "hour" located in the phrase "not the day nor the hour".

\* p. 24: Added missing closing quotation after the word "teeth" located in the phrase "and the gnashing of teeth".

\* p. 34: Corrected spelling of word "m" to "me" located in the phrase "If a man abide not in m".

\* p. 43: Corrected spelling of word "ever" to "even" located in the phrase "I ever taught in synagogues".]

## 2.00. His Life

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His Life By William E. Barton

William E. Barton; Theodore G. Soares; Sydney Strong; Produced By Diane Monico And The Online Distributed Proofreading Team At [Http://Www.Pgdp.Net](http://www.pgdp.net).

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## 2.00. Preface

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PREFACE. The four Gospels, each telling in its own way the story of the Life of Jesus, are the rich heritage of Christians. No one of the Gospels could be spared. But in reading any one of the four we miss some of the familiar words and incidents we love. Almost from the days of the Apostles there have been attempts to unite the Gospels in a single narrative. The first of these efforts, so far as we know, was undertaken by the devout scholar Tatian, soon after 173 A.D. His book served a useful purpose in his own and later generations, and is now a valuable witness to the antiquity and early acceptance of our four Gospels.

There have been many harmonies of the Gospel from the second century to the present; and they are all but indispensable to the scholar. Almost every minister keeps one at his elbow. But these, for the most part, are made for purposes of scholarly comparison, and not for general reading. Moreover, they are expensive. The editors of this little book have undertaken to prepare an interwoven story of the Life of Jesus from the four Gospels for popular reading. A booklet that may be carried in the pocket, and may be sold, in paper binding, for ten cents, has been their ambition. They have been led to this undertaking by the large demand for copies of their booklet, "HIS LAST WEEK," which comprises the last third of this volume, whose use at Easter time has brought them many requests for the complete Gospel story, interwoven in the same manner. The work of preparation has been done by three ministers of Oak Park, in suburban Chicago, who have shared equally the labor, but the undertaking has the support and co-operation of the entire group of fifteen local pastors, representing six different denominations. To this larger group of brethren is due a grateful acknowledgment of sympathy and assistance. The book has at least the value of an illustration in practical interdenominational co-operation. In the spirit of this fine fellowship it is commended to Christians of every name. THE EDITORS

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## **2.001. His Birth and Boyhood. The Divine Anouncings**

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His Birth and Boyhood. The Divine Anouncings The Word Made Fresh The Promised Birth of John the Baptist The Angel's Visit to Mary Mary's Visit to Her Cousin Mary's Song The Birth of John the Baptist The Song of Zacharias

## 2.002. The Word Made Flesh

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HIS BIRTH AND BOYHOOD. THE DIVINE ANNOUNCINGS THE WORD MADE FLESH. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made. In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not.

There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but came that he might bear witness of the light. There was the true light, even the light which lighteth every man, coming into the world. He was in the world, and the world was made through him, and the world knew him not. He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth. John beareth witness of him, and crieth, saying, "This was he of whom I said, He that cometh after me is become before me: for he was before me." For of his fulness we all received, and grace for grace. For the law was given through Moses; grace and truth came through Jesus Christ. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him.

## 2.003. The Promised Birth of John the Baptist

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HIS BIRTH AND BOYHOOD. THE DIVINE ANNOUNCINGS THE PROMISED BIRTH OF JOHN THE BAPTIST.

There was in the days of Herod, king of Judaea, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

Now it came to pass, while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense. And the whole multitude of the people were praying without at the hour of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And Zacharias was troubled when he saw him, and fear fell upon him. But the angel said unto him, "Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb. And many of the children of Israel shall he turn unto the Lord their God. And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him." And Zacharias said unto the angel, "Whereby shall I know this? for I am an old man, and my wife well stricken in years." And the angel answering said unto him, "I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season." And the people were waiting for Zacharias, and they marvelled while he tarried in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained dumb. And it came to pass, when the days of his ministration were fulfilled, he departed unto his house. And after these days Elisabeth his wife conceived; and she hid herself five months, saying, "Thus hath the Lord done unto me in the days wherein he looked upon me, to take away my reproach among men."

## 2.004. The Angel's Visit to Mary

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HIS BIRTH AND BOYHOOD. THE DIVINE ANNOUNCINGS THE ANGEL'S VISIT TO MARY.

Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came in unto her, and said, "Hail, thou that art highly favored, the Lord is with thee." But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. And the angel said unto her, "Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." And Mary said unto the angel, "How shall this be, seeing I know not a man?" And the angel answered and said unto her, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God. And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age; and this is the sixth month with her that was called barren. For no word from God shall be void of power." And Mary said, "Behold, the handmaid of the Lord; be it unto me according to thy word" And the angel departed from her.

## 2.005. Mary's Visit to Her Cousin

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HIS BIRTH AND BOYHOOD. THE DIVINE ANNOUNCINGS MARY'S VISIT TO HER COUSIN. And Mary arose in these days and went into the hill country with haste, into a city of Judah; and entered into the house of Zacharias and saluted Elisabeth. And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit; and she lifted up her voice with a loud cry, and said, "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come unto me? For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. And blessed is she that believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord."

## 2.006. Mary's Song

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HIS BIRTH AND BOYHOOD. THE DIVINE ANNOUNCINGS MARY'S SONG. And Mary said, "My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour. For he hath looked upon the low estate of his handmaid: For behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; And holy is his name. And his mercy is unto generations and generations On them that fear him.

He hath showed strength with his arm:

He hath scattered the proud in the imagination of their heart. He hath put down princes from their thrones, And hath exalted them of low degree. The hungry he hath filled with good things; And the rich he hath sent empty away.

He hath given help to Israel his servant, That he might remember mercy (As he spake unto our fathers) Toward Abraham and his seed for ever." And Mary abode with her about three months, and returned unto her house.

## 2.007. The Birth of John the Baptist

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HIS BIRTH AND BOYHOOD. THE DIVINE ANNOUNCINGS THE BIRTH OF JOHN THE BAPTIST.

Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son. And her neighbors and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her. And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father. And his mother answered and said, "Not so; but he shall be called John." And they said unto her, "There is none of thy kindred that is called by this name." And they made signs to his father, what he would have him called. And he asked for a writing tablet, and wrote, saying, "His name is John." And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, blessing God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea. And all that heard them laid them up in their heart, saying, "What then shall this child be?" For the hand of the Lord was with him.

## 2.008. The Song of Zacharias

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HIS BIRTH AND BOYHOOD. THE DIVINE ANNOUNCINGS THE SONG OF ZACHARIAS. And his father Zacharias was filled with the Holy Spirit, and prophesied, saying, "Blessed be the Lord the God of Israel; For he hath visited and wrought redemption for his people, And hath raised up a horn of salvation for us In the house of his servant David (As he spake by the mouth of his holy prophets that have been from of old), Salvation from our enemies and from the hand of all that hate us; To show mercy towards our fathers. And to remember his holy covenant; The oath which he sware unto Abraham our father, To grant unto us that we being delivered out of the hand of our enemies Should serve him without fear, In holiness and righteousness before him all our days. Yea and thou, child, shalt be called the prophet of the Most High: For thou shalt go before the face of the Lord to make ready his ways; To give knowledge of salvation unto his people In the remission of their sins, Because of the tender mercy of our God, Whereby the dayspring from on high shall visit us, To shine upon them that sit in darkness and the shadow of death; To guide our feet into the way of peace." And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

## **2.009. The Birth and Infancy of Jesus**

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The Birth And Infancy Of Jesus Joseph And Mary. The Birth Of Jesus. The Angels And The Shepherds. The Circumcision. The Presentation In The Temple. The Visit Of The Wise Men. The Flight Into Egypt.

## 2.010. Joseph and Mary

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### THE BIRTH AND INFANCY OF JESUS JOSEPH AND MARY.

Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins."

Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name Immanuel;" which is, being interpreted, "God with us." And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; and knew her not till she had brought forth a son.

## 2.011. The Birth of Jesus

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### THE BIRTH AND INFANCY OF JESUS THE BIRTH OF JESUS.

Now it came to pass in those days, there went out a decree from Caesar Augustus, that all the world should be enrolled. This was the first enrolment made when Quirinius was governor of Syria. And all went to enrol themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enrol himself with Mary, who was betrothed to him, being great with child. And it came to pass, while they were there, the days were fulfilled that she should be delivered. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

## 2.012. The Angels and the Shepherds

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THE BIRTH AND INFANCY OF JESUS THE ANGELS AND THE SHEPHERDS. And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger." And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, "Glory to God in the highest, And on earth peace among men in whom he is well pleased." And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, "Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us." And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

## 2.013. The Circumcision

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THE BIRTH AND INFANCY OF JESUS THE CIRCUMCISION. And when eight days were fulfilled for circumcising him

## 2.014. The Presentation in the Temple

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THE BIRTH AND INFANCY OF JESUS THE PRESENTATION IN THE TEMPLE. And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord), and to offer a sacrifice according to that which is said in the law of the Lord, "A pair of turtledoves, or two young pigeons." And behold, there was a man in Jerusalem, whose name was Simeon: and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God, and said, "Now, lettest thou thy servant depart, Lord, According to thy word, in peace; For mine eyes have seen thy salvation, Which thou hast prepared before the face of all peoples; A light for revelation to the Gentiles, And the glory of thy people Israel." And his father and his mother were marvelling at the things which were spoken concerning him; and Simeon blessed them, and said unto Mary his mother, "Behold, this child is set for the falling and the rising of many in Israel; And for a sign which is spoken against;

Yea and a sword shall pierce through thine own soul; That thoughts out of many hearts may be revealed." And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, and she had been a widow even unto fourscore and four years), who departed not from the temple, worshipping with fastings and supplications night and day. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem.

## 2.015. The Visit of the Wise Men

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### THE BIRTH AND INFANCY OF JESUS THE VISIT OF THE WISE MEN.

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, Wise-men from the east came to Jerusalem, saying, "Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him." And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, "In Bethlehem of Judaea: for thus it is written through the prophet, "And thou Bethlehem, land of Judah, Art in no wise least among the princes of Judah: For out of thee shall come forth a governor, Who shall be shepherd of my people Israel."

Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared. And he sent them to Bethlehem, and said, "Go and search out exactly concerning the young child; and when ye have found him, bring me word, that I also may come and worship him." And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

## 2.016. The Flight Into Egypt

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### THE BIRTH AND INFANCY OF JESUS THE FLIGHT INTO EGYPT.

Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, "Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him." He arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt did I call my son."

Then Herod, when he saw that he was mocked of the Wise-men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the Wise-men. Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

"A voice was heard in Ramah,

Weeping and great mourning,

Rachel weeping for her children;

And she would not be comforted, because they are not."

## 2.017. The Life in Nazareth

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The Life In Nazareth The Return To Nazareth. The Boyhood Visit To Jerusalem. The Eighteen Silent Years.

## 2.018. The Return to Nazareth

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THE LIFE IN NAZARETH THE RETURN TO NAZARETH. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, "Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life." And he arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judaea in the room of his father Herod, he was afraid to go thither: and being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in their own city Nazareth; that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene. And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

## 2.019. The Boyhood Visit to Jerusalem

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THE LIFE IN NAZARETH THE BOYHOOD VISIT TO JERUSALEM. And his parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old, they went up after the custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; but supposing him to be in the company, they went a day's journey: and they sought for him among their kinsfolk and acquaintance: and when they found him not, they returned to Jerusalem, seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions: and all that heard him were amazed at his understanding and his answers. And when they saw him, they were astonished; and his mother said unto him, "Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing." And he said unto them, "How is it that ye sought me? knew ye not that I must be in my Father's house?" And they understood not the saying which he spake unto them.

## 2.020. The Eighteen Silent Years

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THE LIFE IN NAZARETH THE EIGHTEEN SILENT YEARS. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart. And Jesus advanced in wisdom and stature, and in favor with God and men.

## **2.021. The Beginnings of His Ministry. Jesus and John the Baptist**

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The Beginnings Of His Ministry. Jesus And John The Baptist The Voice In The Wilderness. The Baptism Of Jesus. The Temptation In The Wilderness.

John's Testimony To Jesus.

## 2.022. The Voice in the Wilderness

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THE BEGINNINGS OF HIS MINISTRY. JESUS AND JOHN THE BAPTIST THE VOICE IN THE WILDERNESS.

Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. And John was clothed with camel's hair, and had a leathern girdle about his loins, and did eat locusts and wild honey. And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins; and saying, "Repent ye; for the kingdom of heaven is at hand." For this is he that was spoken of by Isaiah the prophet, saying,

"The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight. Every valley shall be filled, And every mountain and hill shall be brought low; And the crooked shall become straight, And the rough ways smooth; And all flesh shall see the salvation of God." And there went out to him all the country of Judaea, and all they of Jerusalem, and they were baptized of him in the river Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism he said unto them, "Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, 'We have Abraham to our father': for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now the axe also lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire." And the multitudes asked him, saying, "What then must we do?" And he answered and said unto them, "He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise." And there came also publicans to be baptized, and they said unto him, "Teacher, what must we do?" And he said unto them, "Extort no more than that which is appointed you." And soldiers also asked him, saying, "And we, what must we do?" And he said unto them, "Extort from no man by violence, neither accuse any one wrongfully; and be content with your wages." And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ; John answered, saying unto them all, "I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and in fire: whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire." With many other exhortations therefore preached he good tidings unto the people.

## 2.023. The Baptism of Jesus

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THE BEGINNINGS OF HIS MINISTRY. JESUS AND JOHN THE BAPTIST THE BAPTISM OF JESUS. And it came to pass in those days, when all the people were baptized, that Jesus came from Nazareth of Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, "I have need to be baptized of thee, and comest thou to me?" But Jesus answering said unto him, "Suffer it now: for thus it becometh us to fulfil all righteousness."

Then he suffereth him. And Jesus, when he was baptized, went up straightway from the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, "This is my beloved Son, in whom I am well pleased."

## 2.024. The Temptation in the Wilderness

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THE BEGINNINGS OF HIS MINISTRY. JESUS AND JOHN THE BAPTIST THE TEMPTATION IN THE WILDERNESS.

Then straightway was Jesus led up of the Spirit into the wilderness to be tempted of the devil, and he was with the wild beasts, and did eat nothing in those days. And when he had fasted forty days and forty nights, he afterward hungered. And the tempter came and said unto him, "If thou art the Son of God, command that these stones become bread." But he answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'"

Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, and saith unto him, "If thou art the Son of God, cast thyself down: for it is written, "'He shall give his angels charge concerning thee, to guard thee.' and, "'On their hands they shall bear thee up, Lest haply thou dash thy foot against a stone.'"

Jesus said unto him, "Again it is written, 'Thou shalt not make trial of the Lord thy God.'"

Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world in a moment of time, and the glory of them. And the devil said unto him, "To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship before me, it shall all be thine."

Then saith Jesus unto him, "Get thee hence, Satan: for it is written. 'Thou shalt worship the Lord thy God, and him only shalt thou serve.'" And when the devil had completed every temptation, he departed from him for a season; and behold, angels came and ministered unto him.

## 2.025. John's Testimony to Jesus

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THE BEGINNINGS OF HIS MINISTRY. JESUS AND JOHN THE BAPTIST JOHN'S TESTIMONY TO JESUS. And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, "Who art thou?" And he confessed and denied not; and he confessed, "I am not the Christ." And they asked him, "What then? Art thou Elijah?" And he saith, "I am not."

"Art thou the prophet?" And he answered "No."

They said therefore unto him, "Who art thou? that we may give an answer to them that sent us? What sayest thou of thyself?"

He said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,' as said Isaiah the prophet." And they had been sent from the Pharisees. And they asked him, and said unto him, "Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet."

John answered them, saying, "I baptize in water: in the midst of you standeth one whom ye know not, even he that cometh after me, the latchet of whose shoe I am not worthy to unloose."

These things were done in Bethany beyond the Jordan, where John was baptizing. On the morrow he seeth Jesus coming unto him, and saith, "Behold, the Lamb of God, that taketh away the sin of the world! This is he of whom I said, 'After me cometh a man who is become before me: for he was before me.' And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water." And John bare witness, saying, "I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize in water, he said unto me, 'Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit.' And I have seen, and have borne witness that this is the Son of God."

## 2.026. The Beginnings of Faith

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The Beginnings Of Faith The First Disciples By The Jordan. The First Miracle.

## 2.027. The First Disciples by the Jordan

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### THE BEGINNINGS OF FAITH THE FIRST DISCIPLES BY THE JORDAN.

Again on the morrow John was standing, and two of his disciples; and he looked upon Jesus as he walked and saith, "Behold, the Lamb of God!" And the two disciples heard him speak, and they followed Jesus. And Jesus turned, and beheld them following, and saith unto them, "What seek ye?" And they said unto him, "Rabbi" (which is to say, being interpreted, Teacher), "where abidest thou?"

He saith unto them, "Come, and ye shall see."

They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour.

One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother. He findeth first his own brother Simon, and saith unto him, "We have found the Messiah" (which is, being interpreted, Christ). He brought him unto Jesus.

Jesus looked upon him, and said, "Thou art Simon the son of John: thou shalt be called Cephas" (which is by interpretation, Peter). On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, "Follow me." Now Philip was from Bethsaida, of the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, "We have found him, of whom Moses in the law and the prophets, wrote, Jesus of Nazareth, the son of Joseph." And Nathanael said unto him. "Can any good thing come out of Nazareth?"

Philip saith unto him, "Come and see."

Jesus saw Nathanael coming to him, and saith of him, "Behold, an Israelite indeed, in whom is no guile!"

Nathanael saith unto him, "Whence knowest thou me?"

Jesus answered and said unto him, "Before Philip called thee, when thou wast under the fig tree, I saw thee."

Nathanael answered him, "Rabbi, thou art the Son of God; thou art King of Israel."

Jesus answered and said unto him, "Because I said unto thee, 'I saw thee underneath the fig tree,' believest thou? thou shalt see greater things than these." And he saith unto him, "Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man."

## 2.028. The First Miracle

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THE BEGINNINGS OF FAITH THE FIRST MIRACLE. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and Jesus also was bidden, and his disciples, to the marriage. And when the wine failed, the mother of Jesus saith unto him, "They have no wine." And Jesus saith unto her, "Woman, what have I to do with thee? mine hour is not yet come." His mother saith unto the servants, "Whatsoever he saith unto you, do it."

Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. Jesus saith unto them, "Fill the waterpots with water." And they filled them up to the brim. And he saith unto them, "Draw out now, and bear unto the ruler of the feast." And they bare it. And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants that had drawn the water knew), the ruler of the feast calleth the bridegroom, and saith unto him, "Every man setteth on first the good wine; and when men have drunk freely, then that which is worse: thou hast kept the good wine until now." This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and there they abode not many days.

## 2.029. Jesus in Jerusalem

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Jesus In Jerusaem Cleansing His Father's House. The Visit Of Nicodemus.

## 2.030. Cleansing His Father's House

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JESUS IN JERUSAEM CLEANSING HIS FATHER'S HOUSE. And the passover of the Jews was at hand, and Jesus went up to Jerusalem. And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; and to them that sold the doves he said, "Take these things hence; make not my Father's house a house of merchandise." His disciples remembered that it was written, "Zeal for thy house shall eat me up." The Jews therefore answered and said unto him, "What sign showest thou unto us, seeing that thou doest these things?"

Jesus answered and said unto them, "Destroy this temple, and in three days I will raise it up." The Jews therefore said, "Forty and six years was this temple in building, and wilt thou raise it up in three days?" But he spake of the temple of his body. When therefore he was raised from the dead, his disciples remembered that he spake thus; and they believed the scripture, and the word which Jesus had said.

## 2.031. The Visit of Nicodemus

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### JESUS IN JERUSAEM THE VISIT OF NICODEMUS.

Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did. But Jesus did not trust himself unto them, for that he knew all men, and because he needed not that any one should bear witness concerning man; for he himself knew what was in man.

Now there was a man of the Pharisees, named Nicodemus, ruler of the Jews; the same came unto him by night, and said to him, "Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him."

Jesus answered and said unto him, "Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God."

Nicodemus saith unto him, "How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?"

Jesus answered, "Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh: and that which is born of the Spirit is spirit. Marvel not that I said unto thee, 'Ye must be born anew.' The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

Nicodemus answered and said unto him, "How can these things be?"

Jesus answered and said unto him, "Art thou the teacher of Israel, and understandest not these things? Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness. If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things? And no one hath ascended into heaven but he that descended out of heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God."

## 2.032. Preparatory Preaching

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Preparatory Preaching Jesus Baptizing And Preaching.

John's Tribute To Jesus. At Jacob's Well.

Preaching To The Samaritans.

## 2.033. Jesus Baptizing and Preaching

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PREPARATORY PREACHING JESUS BAPTIZING AND PREACHING.

After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized (although Jesus himself baptized not, but his disciples). And John also was baptizing in AEnon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison. And Jesus himself, when he began to teach, was about thirty years of age.

## 2.034. John's Tribute to Jesus

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### PREPARATORY PREACHING JOHN'S TRIBUTE TO JESUS.

There arose therefore a questioning on the part of John's disciples with a Jew about purifying. And they came unto John, and said to him, "Rabbi, he that was with thee beyond the Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him."

John answered and said, "A man can receive nothing, except it have been given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, that standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is made full. He must increase, but I must decrease."

He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: he that cometh from heaven is above all. What he hath seen and heard, of that he beareth witness; and no man receiveth his witness. He that hath received his witness hath set his seal to this, that God is true. For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him.

## 2.035. At Jacob's Well

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PREPARATORY PREACHING AT JACOB'S WELL. When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John, he left Judaea, and departed again into Galilee. And he must needs pass through Samaria. So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: and Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour.

There cometh a woman of Samaria to draw water: Jesus saith unto her, "Give me to drink." For his disciples were gone away into the city to buy food. The Samaritan woman therefore saith unto him, "How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman?" (for Jews have no dealings with Samaritans).

Jesus answered and said unto her, "If thou knewest the gift of God, and who it is that saith to thee, 'Give me to drink' thou wouldest have asked of him, and he would have given thee living water." The woman saith unto him, "Sir, thou hast nothing to draw with, and the well is deep; whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle?"

Jesus answered and said unto her, "Every one that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water, springing up unto eternal life." The woman saith unto him, "Sir, give me this water, that I thirst not, neither come all the way hither to draw."

Jesus saith unto her, "Go, call thy husband, and come hither." The woman answered and said unto him, "I have no husband."

Jesus saith unto her, "Thou saidst well, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly." The woman saith unto him, "Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship."

Jesus saith unto her, "Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a Spirit: and they that worship him must worship in spirit and truth." The woman saith unto him, "I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things."

Jesus saith unto her, "I that speak unto thee am he."

## 2.036. Preaching to the Samaritans

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PREPARATORY PREACHING PREACHING TO THE SAMARITANS. And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, "What seekest thou?" or, "Why speakest thou with her?" So the woman left her waterpot, and went away into the city, and saith to the people, "Come, see a man, who told me all things that ever I did: can this be the Christ?"

They went out of the city, and were coming to him. In the mean while the disciples prayed him, saying, "Rabbi, eat." But he said unto them, "I have meat to eat that ye know not." The disciples therefore said one to another, "Hath any man brought him aught to eat?"

Jesus saith unto them, "My meat is to do the will of him that sent me, and to accomplish his work. Say not ye, 'There are yet four months, and then cometh the harvest'? behold, I say unto you, Lift up your eyes and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein is the saying true, One soweth, and another reapeth. I sent you to reap that whereon ye have not labored: others have labored and ye are entered into their labor." And from that city many of the Samaritans believed on him because of the word of the woman, who testified, "He told me all things that ever I did." So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days. And many more believed because of his word; and they said to the woman, "Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world."

## **2.037. His Year of Popularity. Jesus in Galilee**

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His Year Of Popularity. Jesus In Galilee John The Baptist Imprisoned.

Reception Of Jesus By The Galilaeans.

Healing The Nobleman's Son. The Recall Of The Fishermen. A Day Of Good Deeds In Capernaum. The First Leper Healed.

## 2.038. John the Baptist Imprisoned

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HIS YEAR OF POPULARITY. JESUS IN GALILEE JOHN THE BAPTIST IMPRISONED.

Herod the tetrarch sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife; for he had married her. For John said unto Herod, "It is not lawful for thee to have thy brother's wife." And Herodias set herself against him, and desired to kill him: and she could not; for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

## 2.039. Reception of Jesus by the Galilaeans

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HIS YEAR OF POPULARITY. JESUS IN GALILEE RECEPTION OF JESUS BY THE GALILAEANS.

Now when Jesus heard that John was delivered up, he returned in the power of the Spirit into Galilee, and the Galilaeans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast. And a fame went out concerning him through all the region round about. And he taught in their synagogues, preaching the gospel of God, and saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel."

## 2.040. Healing the Nobleman's Son

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HIS YEAR OF POPULARITY. JESUS IN GALILEE HEALING THE NOBLEMAN'S SON.

He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death.

Jesus therefore said unto him, "Except ye see signs and wonders, ye will in no wise believe." The nobleman saith unto him, "Sir, come down ere my child die."

Jesus saith unto him, "Go thy way; thy son liveth." The man believed the word that Jesus spake unto him, and he went his way. And as he was now going down, his servants met him, saying that his son lived. So he inquired of them the hour when he began to amend.

They said therefore unto him, "Yesterday at the seventh hour the fever left him." So the father knew that it was at that hour in which Jesus said unto him, "Thy son liveth": and himself believed, and his whole house. This is again the second sign that Jesus did, having come out of Judaea into Galilee.

## 2.041. The Recall of the Fishermen

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HIS YEAR OF POPULARITY. JESUS IN GALILEE THE RECALL OF THE FISHERMEN. And he came down to Capernaum, a city of Galilee, which is by the sea, in the borders of Zebulun and Naphtali: that it might be fulfilled which was spoken through Isaiah the prophet, saying, "The land of Zebulun and the land of Naphtali, Toward the sea, beyond the Jordan, Galilee of the Gentiles, The people that sat in darkness Saw a great light, And to them that sat in the region and shadow of death, To them did light spring up."

Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret; and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. And when he had left speaking, he said unto Simon, "Put out into the deep, and let down your nets for a draught." And Simon answered and said, "Master, we toiled all night, and took nothing: but at thy word I will let down the nets." And when they had done this, they inclosed a great multitude of fishes; and their nets were breaking; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, "Depart from me; for I am a sinful man, O Lord!" For he was amazed, and all that were with him, at the draught of the fishes which they had taken; and so were also James and John, sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, "Fear not; from henceforth thou shalt catch men." And when they had brought their boats to land, they left all, and followed him.

## 2.042. A Day of Good Deeds in Capernaum

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HIS YEAR OF POPULARITY. JESUS IN GALILEE A DAY OF GOOD DEEDS IN CAPERNAUM. And straightway on the sabbath day he entered into the synagogue and taught. And they were astonished at his teaching: for his word was with authority. And in the synagogue there was a man, that had a spirit of an unclean demon; and he cried out with a loud voice, "Ah! what have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God!" And Jesus rebuked him, saying, "Hold thy peace, and come out of him." And when the demon had thrown him down in the midst, tearing him and crying out with a loud voice, he came out of him, having done him no hurt. And amazement came upon all, and they spake together, one with another, saying, "What is this word? for with authority and power he commandeth the unclean spirits, and they come out." And there went forth a rumor concerning him into every place of the region of Galilee round about. And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them. And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons. And all the city was gathered together at the door. And he cast out many demons with a word, and he suffered not the demons to speak, because they knew that he was the Christ. And he laid his hands on every one of them, and healed all that were sick of divers diseases; that it might be fulfilled which was spoken through Isaiah the prophet, saying, "Himself took our infirmities, and bare our diseases."

## 2.043. The First Leper Healed

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HIS YEAR OF POPULARITY. JESUS IN GALILEE THE FIRST LEPER HEALED. And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed. And Simon and they that were with him followed after him; and they found him, and say unto him, "All are seeking thee." And he saith unto them, "Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth." And he went into their synagogues throughout all Galilee, preaching and casting out demons. And it came to pass, while he was in one of the cities, there cometh to him a man full of leprosy, beseeching him, and kneeling down to him, and saying unto him, "Lord, if thou wilt, thou canst make me clean." And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, "I will; be thou made clean." And straightway the leprosy departed from him, and he was made clean. And he strictly charged him, and straightway sent him out, and saith unto him, "See thou say nothing to any man: but go show thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them." But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but withdrew himself to desert places and prayed: and they came to him from every quarter to hear and to be healed of their infirmities. And the power of the Lord was with him to heal.

## 2.044. Beginnings of Controversy

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Beginnings Of Controversy The Healing Of A Paralytic. The Publican Disciple. The Old And The New. A Sabbath Healing In Jerusalem.

Plucking Grain On The Sabbath.

## 2.045. The Healing of a Paralytic

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BEGINNINGS OF CONTROVERSY THE HEALING OF A PARALYTIC. And when he entered again into Capernaum after some days, it was noised that he was in the house. And many were gathered together, so that there was no longer room for them, no, not even about the door; and he spake the word unto them. And they come, bringing unto him a man sick of the palsy, borne of four. And when they could not come nigh unto him for the crowd, they went up to the housetop, and uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay. And Jesus seeing their faith saith unto the sick of the palsy, "Son, thy sins are forgiven." But there were certain of the scribes sitting there, and reasoning in their hearts, "Why doth this man thus speak? he blasphemeth: who can forgive sins but one, even God?" And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, "Why reason ye these things in your hearts? Which is easier, to say to the sick of the palsy, 'Thy sins are forgiven,' or to say, 'Arise, and take up thy bed, and walk?' But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy), 'I say unto thee, Arise, take up thy bed, and go unto thy house.'" And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and were filled with fear, and glorified God, saying, "We never saw it on this fashion: we have seen strange things to-day."

## 2.046. The Publican Disciple

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BEGINNINGS OF CONTROVERSY THE PUBLICAN DISCIPLE. And Jesus went forth again by the sea side; and all the multitude resorted unto him, and he taught them. And as he passed by, he saw a man, called Levi Matthew, the son of Alphaeus, sitting at the place of toll, and he saith unto him, "Follow me." And he forsook all, and arose and followed him. And Levi made him a great feast in his house. And there was a great multitude of publicans and sinners that were sitting at meat with Jesus and his disciples. And when the Pharisees saw it, they said unto his disciples, "Why eateth your Teacher with the publicans and sinners?" But when he heard it, he said, "They that are whole have no need of a physician, but they that are sick. But go ye and learn what this meaneth, 'I desire mercy, and not sacrifice': for I came not to call the righteous, but sinners."

## 2.047. The Old and the New

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BEGINNINGS OF CONTROVERSY THE OLD AND THE NEW. And John's disciples and the Pharisees were fasting, and they come and say unto him, "The disciples of John fast often, and make supplications; likewise also the disciples of the Pharisees; but thine eat and drink." And Jesus said unto them, "Can ye make the sons of the bride-chamber fast, while the bridegroom is with them? But the days will come; and when the bridegroom shall be taken away from them, then will they fast in those days." And he spake also a parable unto them: "No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old. And no man putteth new wine into old wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. But new wine must be put into fresh wine-skins. And no man having drunk old wine desireth new; for he saith, The old is good."

## 2.048. A Sabbath Healing in Jerusalem

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### BEGINNINGS OF CONTROVERSY A SABBATH HEALING IN JERUSALEM.

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

Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches. In these lay a multitude of them that were sick, blind, halt, withered. And a certain man was there, who had been thirty and eight years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, "Wouldest thou be made whole?" The sick man answered him, "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me."

Jesus saith unto him, "Arise, take up thy bed, and walk." And straightway the man was made whole, and took up his bed and walked.

Now it was the sabbath on that day. So the Jews said unto him that was cured, "It is the sabbath, and it is not lawful for thee to take up thy bed." But he answered them, "He that made me whole, the same said unto me, 'Take up thy bed, and walk.'"

They asked him, "Who is the man that said unto thee, 'Take up thy bed, and walk?'" But he that was healed knew not who it was; for Jesus had conveyed himself away, a multitude being in the place. Afterward Jesus findeth him in the temple, and said unto him, "Behold, thou art made whole: sin no more, lest a worse thing befall thee." The man went away, and told the Jews that it was Jesus who had made him whole. And for this cause the Jews persecuted Jesus, because he did these things on the sabbath. But Jesus answered them, "My Father worketh even until now, and I work." For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

Jesus therefore answered and said unto them, "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and showeth him all things that himself doeth: and greater works than these will he show him, that ye may marvel. For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will. For neither doth the Father judge any man, but he hath given all judgment unto the Son; that all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgment, because he is a son of man. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.

"I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me. If I bear witness of myself, my witness is not true. It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye have sent unto John, and he hath borne witness unto the truth. But the witness which I receive is not from man: howbeit I say these things, that ye may be saved. He was the lamp that burneth and shineth; and ye were willing to rejoice for a season in his light. But the witness which I have is greater than that of John; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And the Father that sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. And ye have not his word abiding in you: for whom he sent, him ye believe not.

"Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life. I receive not glory from men. But I know you, that ye have not the love of God in yourselves. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, who receive glory one of another, and the glory that cometh from the only God ye seek not? Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

## 2.049. Plucking Grain on the Sabbath

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BEGINNINGS OF CONTROVERSY PLUCKING GRAIN ON THE SABBATH. At that season Jesus went on the sabbath day through the grainfields; and his disciples were hungry and began to pluck ears and to eat, rubbing them in their hands. But the Pharisees, when they saw it, said unto him, "Behold, thy disciples do that which it is not lawful to do upon the sabbath." But he said unto them, "Have ye not read what David did, when he had need and was hungry, and they that were with him: how he entered into the house of God, and ate the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye not read in the law, that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? But I say unto you, that one greater than the temple is here. But if ye had known what this meaneth, 'I desire mercy, and not sacrifice,' ye would not have condemned the guiltless." And he said unto them, "The sabbath was made for man, and not man for the sabbath: so that the Son of man is lord even of the sabbath."

## **2.050. Many Called and Few Chosen**

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Many Called And Few Chosen A Multitude Of Disciples.

Selection Of The Twelve.

## 2.051. A Multitude of Disciples

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MANY CALLED AND FEW CHOSEN A MULTITUDE OF DISCIPLES. And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied; and he healed them. And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed; and from Judaea, and from Jerusalem, and from Idumaea, and beyond the Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him. And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him: for he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him: for power came forth from him, and healed them all. And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, "Thou art the Son of God." And he charged them much that they should not make him known: that it might be fulfilled which was spoken through Isaiah the prophet, saying,

"Behold my servant whom I have chosen; My beloved in whom my soul is well pleased; I will put my Spirit upon him, And he shall declare judgment to the Gentiles. He shall not strive, nor cry aloud; Neither shall any one hear his voice in the streets. A bruised reed shall he not break. And smoking flax shall he not quench. Till he send forth judgment unto victory. And in his name shall the nations hope."

## 2.052. Selection of the Twelve

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MANY CALLED AND FEW CHOSEN SELECTION OF THE TWELVE. And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God. And when it was day, he called his disciples; and he chose from them twelve, that they might be with him, and that he might send them forth to preach, and to have authority to cast out demons.

Now the names of the twelve apostles are these: Simon, whom he surnamed Peter, and Andrew, his brother; James, the son of Zebedee, and John his brother, and them he surnamed Boanerges, which is sons of thunder; Philip and Bartholomew; Thomas and Matthew the publican; James the son of Alphaeus, and Thaddaeus; Simon, who was called the Zealot, and Judas Iscariot, who became a traitor.

## 2.053. The Teaching of the Kingdom

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The Teaching Of The Kingdom The Citizens Of The Kingdom. The Righteousness Of The Kingdom. The Danger Of Hypocrisy.

Simple Trust In God.

Charitable Judgment.

Prayer.

Sincerity.

## 2.054. The Citizens of the Kingdom

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THE TEACHING OF THE KINGDOM THE CITIZENS OF THE KINGDOM. And he lifted up his eyes on his disciples, and said:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they that hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called sons of God.

"Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

"Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.

"Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

## 2.055. The Righteousness of the Kingdom

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### THE TEACHING OF THE KINGDOM THE RIGHTEOUSNESS OF THE KINGDOM.

"Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

"Ye have heard that it was said to them of old time, 'Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:' but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, 'Raca,' shall be in danger of the council; and whosoever shall say, 'Thou fool,' shall be in danger of the hell of fire.

"If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

"Ye have heard that it was said, 'Thou shalt not commit adultery:' but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell.

"It was said also, 'Whosoever shall put away his wife, let him give her a writing of divorcement:' but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

"Again, ye have heard that it was said to them of old time, 'Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:' but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, 'Yea, yea; Nay, nay:' and whatsoever is more than these is of the evil one.

"Ye have heard that it was said, 'An eye for an eye, and a tooth for a tooth:' but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two. Give to every one that asketh thee; and of him that taketh away thy goods ask them not again, and from him that would borrow of thee turn not thou away. All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

"Ye have heard that it was said, 'Thou shalt love thy neighbor, and hate thine enemy:' but I say unto you, Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you, that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. Ye therefore shall be perfect, as your heavenly Father is perfect.

## 2.056. The Danger of Hypocrisy

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### THE TEACHING OF THE KINGDOM THE DANGER OF HYPOCRISY.

"Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.

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

"And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of before ye ask him. After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name.

Thy kingdom come.

Thy will be done, as in heaven, so on earth.

Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from evil.

"For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

"Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father who is in secret: and thy Father, who seeth in secret, shall recompense thee.

## 2.057. Simple Trust in God

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### THE TEACHING OF THE KINGDOM SIMPLE TRUST IN GOD.

"Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also.

"The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

"Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto the measure of his life?

"And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, 'What shall we eat?' or, 'What shall we drink?' or, 'Wherewithal shall we be clothed?' For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

"Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

## 2.058. Charitable Judgment

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### THE TEACHING OF THE KINGDOM CHARITABLE JUDGMENT.

"Be ye merciful, even as your Father is merciful. And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again." And he spake also a parable unto them, "Can the blind guide the blind? shall they not both fall into a pit? The disciple is not above his teacher: but every one when he is perfected shall be as his teacher. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how canst thou say to thy brother, 'Brother, let me cast out the mote that is in thine eye,' when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye.

"Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you."

## 2.059. Prayer

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### THE TEACHING OF THE KINGDOM

PRAYER. And he said unto them, "Which of you shall have a friend, and shall go unto him at midnight, and say to him, 'Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him;' and he from within shall answer and say, 'Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee?' I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth.

"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you that is a father, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent; or if he shall ask an egg, will give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?

## 2.060. Sincerity

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### THE TEACHING OF THE KINGDOM

#### SINCERITY.

"Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.

"Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them.

"The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

"Not every one that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, 'Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?' And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

"Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof." And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching: for he taught them as one having authority, and not as their scribes.

## 2.061. A Tour in Galilee

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A Tour In Galilee The Worthy Centurion.

Raising The Widow's Son. A Question From John The Baptist.

Jesus' Estimate Of John The Baptist. The Death Of John The Baptist.

Forgiveness Of The Repentant Woman. The Ministering Women.

## 2.062. The Worthy Centurion

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### A TOUR IN GALILEE THE WORTHY CENTURION.

After he had ended all his sayings in the ears of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick and at the point of death. And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his servant. And they, when they came to Jesus, besought him earnestly, saying, "He is worthy that thou shouldest do this for him; for he loveth our nation, and himself built us our synagogue." And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, "Lord, trouble not thyself; for I am not worthy that thou shouldest come under my roof: wherefore neither thought I myself worthy to come unto thee: but say the word, and my servant shall be healed. For I also am a man set under authority, having under myself soldiers: and I say to this one, 'Go,' and he goeth; and to another, 'Come,' and he cometh; and to my servant, 'Do this,' and he doeth it." And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, "Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth." And they that were sent, returning to the house, found the servant whole.

## 2.063. Raising the Widow's Son

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A TOUR IN GALILEE RAISING THE WIDOW'S SON. And it came to pass soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, "Weep not." And he came nigh and touched the bier: and the bearers stood still. And he said, "Young man, I say unto thee, Arise." And he that was dead sat up, and began to speak. And he gave him to his mother. And fear took hold on all: and they glorified God, saying, "A great prophet is arisen among us: and, God hath visited his people." And this report went forth concerning him in the whole of Judaea, and all the region round about.

## 2.064. A Question from John the Baptist

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A TOUR IN GALILEE A QUESTION FROM JOHN THE BAPTIST. And the disciples of John told him in the prison of all these things. And John calling unto him two of his disciples sent them to the Lord, saying, "Art thou he that cometh, or look we for another?" And when the men were come unto him, they said, "John the Baptist hath sent us unto thee, saying, 'Art thou he that cometh, or look we for another?'" In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight. And he answered and said unto them, "Go and tell John the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them. And blessed is he, whosoever shall find no occasion of stumbling in me."

## 2.065. Jesus' Estimate of John the Baptist

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A TOUR IN GALILEE JESUS' ESTIMATE OF JOHN THE BAPTIST. And when the messengers of John were departed, he began to say unto the multitudes concerning John, "What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out to see? a man clothed in soft raiment? Behold, they that are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written.

"Behold, I send my messenger before thy face,

Who shall prepare thy way before thee.'

"Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he. And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him.

"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. For all the prophets and the law prophesied until John. And if ye are willing to receive it, this is Elijah that is to come. He that hath ears to hear, let him hear.

"But whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, who call unto their fellows and say, 'We piped unto you, and ye did not dance; we wailed, and ye did not mourn.' For John came neither eating nor drinking, and they say, 'He hath a demon.' The Son of man came eating and drinking, and they say, 'Behold, a gluttonous man and a winebibber, a friend of publicans and sinners!' And wisdom is justified of all her children."

## 2.066. The Death of John the Baptist

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A TOUR IN GALILEE THE DEATH OF JOHN THE BAPTIST. And Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee. And the daughter of Herodias danced in the midst, and pleased Herod, and them that sat at meat with him; and the king said unto the damsel, "Ask of me whatsoever thou wilt, and I will give it thee." And he sware unto her, "Whatsoever thou shalt ask of me, I will give it to thee, unto the half of my kingdom." And she went out, and said unto her mother, "What shall I ask?" And she said, "The head of John the Baptist." And she came in straightway with haste unto the king, and asked, saying, "I will that thou forthwith give me on a platter the head of John the Baptist." And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her. And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in the prison, and brought his head on a platter, and gave it to the damsel; and the damsel gave it to her mother. And when his disciples heard thereof, they came and took up his corpse, and laid it in a tomb; and they went and told Jesus.

## 2.067. Forgiveness of the Repentant Woman

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A TOUR IN GALILEE FORGIVENESS OF THE REPENTANT WOMAN. And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. And behold, a woman who was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment.

Now when the Pharisee that had bidden him saw it, he spake within himself, saying, "This man, if he were a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner." And Jesus answering said unto him, "Simon, I have somewhat to say unto thee." And he saith, "Teacher, say on."

"A certain lender had two debtors: the one owed five hundred shillings, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most?"

Simon answered and said, "He, I suppose, to whom he forgave the most." And he said unto him, "Thou hast rightly judged." And turning to the woman, he said unto Simon, "Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little." And he said unto her, "Thy sins are forgiven." And they that sat at meat with him began to say within themselves, "Who is this that even forgiveth sins?" And he said unto the woman, "Thy faith hath saved thee; go in peace."

## 2.068. The Ministering Women

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A TOUR IN GALILEE THE MINISTERING WOMEN. And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve, and certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out, and Joanna the wife of Chuzas Herod's steward, and Susanna, and many others, who ministered unto them of their substance.

## **2.069. Growing Popularity and Rising Opposition**

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Growing Popularity And Rising Opposition The Concern Of Jesus' Friends.

Warning Of Eternal Sin. The Demand For A Sign.

## 2.070. The Concern of Jesus' Friends

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GROWING POPULARITY AND RISING OPPOSITION THE CONCERN OF JESUS' FRIENDS. And he cometh into a house. And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard it, they went out to lay hold on him: for they said, "He is beside himself." And there came to him his mother and brethren, and they could not come at him for the crowd. And it was told him, "Thy mother and thy brethren stand without, desiring to see thee." But he answered and said unto him that told him, "Who is my mother? and who are my brethren?" And he stretched forth his hand towards his disciples, and said, "Behold, my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother."

## 2.071. Warning of Eternal Sin

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### GROWING POPULARITY AND RISING OPPOSITION WARNING OF ETERNAL SIN.

Then was brought unto him one possessed with a demon, blind and dumb: and he healed him, insomuch that the dumb man spake and saw. And all the multitudes were amazed, and said, "Can this be the son of David?" But when the Pharisees heard it, and the scribes that came down from Jerusalem, they said, "This man doth not cast out demons, but by Beelzebub the prince of the demons." And knowing their thoughts he said unto them, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand? And if I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges. But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you.

"When the strong man fully armed guardeth his own court, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armor wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scattereth.

"Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin:" because they said, "He hath an unclean spirit."

"Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

## 2.072. The Demand for a Sign

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### GROWING POPULARITY AND RISING OPPOSITION THE DEMAND FOR A SIGN.

Then certain of the scribes and Pharisees answered him, saying, "Teacher, we would see a sign from thee." But he answered and said unto them, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet; for even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here.

"But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, 'I will return into my house whence I came out;' and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation." And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, "Blessed is the womb that bare thee, and the breasts which thou didst suck." But he said, "Yea rather, blessed are they that hear the word of God and keep it."

## **2.073. The Parables of the Kingdom**

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The Parables Of The Kingdom The Sower. The Tares. The Growing Grain. The Mustard Seed. The Leaven. The Understanding Of Parables. The Hid Treasure. The Pearl Of Great Price. The Drag Net.

## 2.074. The Sower

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THE PARABLES OF THE KINGDOM THE SOWER. On that day went Jesus out of the house, and sat by the sea side. And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach. And he spake to them many things in parables, saying, "Hearken: Behold, the sower went forth to sow: and it came to pass, as he sowed, some seed fell by the wayside, and the birds came and devoured it. And other fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deepness of earth: and when the sun was risen, it was scorched; and because it had no root, it withered away. And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold." And he said, "Who hath ears to hear, let him hear." And when he was alone, they that were about him with the twelve came, and said unto him, "Why speakest thou unto them in parables?" And he answered and said unto them, "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand. And unto them is fulfilled the prophecy of Isaiah, which saith,

"By hearing ye shall hear, and shall in no wise understand; And seeing ye shall see, and shall in no wise perceive; For this people's heart is waxed gross, And their ears are dull of hearing, And their eyes they have closed; Lest haply they should perceive with their eyes. And hear with their ears, And understand with their heart, And should turn again, And I should heal them.'

"But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not." And he saith unto them, "Know ye not this parable? and how, shall ye know all the parables? The sower soweth the word. The seed is the word of God. When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side. And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth. And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, and the pleasures of this life, choke the word, and he becometh unfruitful. And he that was sown upon the good ground, this is he that heareth the word in an honest and good heart, and understandeth it, who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty."

## 2.075. The Tares

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### THE PARABLES OF THE KINGDOM THE TARES.

Another parable set he before them, saying, "The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, 'Sir, didst thou not sow good seed in thy field? whence then hath it tares?' And he said unto them, 'An enemy hath done this.' And the servants say unto him, 'Wilt thou then that we go and gather them up?' But he saith, 'Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.'"

## 2.076. The Growing Grain

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THE PARABLES OF THE KINGDOM THE GROWING GRAIN. And he said, "So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come."

## 2.077. The Mustard Seed

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THE PARABLES OF THE KINGDOM THE MUSTARD SEED. And he said, "How shall we liken the kingdom of God? or in what parable shall we set it forth? It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof."

## 2.078. The Leaven

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THE PARABLES OF THE KINGDOM THE LEAVEN.

Another parable spake he unto them: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened."

## 2.079. The Understanding of Parables

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THE PARABLES OF THE KINGDOM THE UNDERSTANDING OF PARABLES.

All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them: that it might be fulfilled which was spoken through the prophet, saying, "I will open my mouth in parables;

I will utter things hidden from the foundation of the world."

Then he left the multitudes, and went into the house: and his disciples came unto him, saying, "Explain unto us the parable of the tares of the field." And he answered and said, "He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall send forth his angels and they shall gather out of his kingdom all things that cause stumbling and them that do iniquity and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears let him hear."

## 2.080. The Hid Treasure

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THE PARABLES OF THE KINGDOM THE HID TREASURE.

"The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field."

## 2.081. The Pearl of Great Price

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THE PARABLES OF THE KINGDOM THE PEARL OF GREAT PRICE.

"Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it."

## 2.082. The Drag Net

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THE PARABLES OF THE KINGDOM THE DRAG NET.

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.

"Have ye understood all these things?"

They say unto him, "Yea." And he said unto them, "Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old."

## **2.083. A Day of Miracles by the Lake**

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A Day Of Miracles By The Lake Jesus Stills The Storm. The Legion Of Demons. The Dying Child And The Suffering Woman.

Healings By The Way.

## 2.084. Jesus Stills the Storm

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A DAY OF MIRACLES BY THE LAKE JESUS STILLS THE STORM. And on that day, when even was come, he saith unto them, "Let us go over unto the other side." And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him. And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, "Save, Lord; we perish." And he awoke, and rebuked the wind, and said unto the sea, "Peace, be still." And the wind ceased, and there was a great calm. And he said unto them, "Why are ye fearful? have ye not yet faith?" And they feared exceedingly, and said one to another, "Who then is this, that even the wind and the sea obey him?"

## 2.085. The Legion of Demons

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A DAY OF MIRACLES BY THE LAKE THE LEGION OF DEMONS. And they arrived at the country of the Gerasenes, which is over against Galilee. And when he was come forth upon the land, there met him a certain man out of the city, who had demons; and for a long time he had worn no clothes, and abode not in any house, but in the tombs. And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, "What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not." For he was commanding the unclean spirit to come out from the man. For oftentimes it had seized him; and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the demon into the deserts. And Jesus asked him, "What is thy name?" And he said, "Legion;" for many demons were entered into him. And they entreated him that he would not command them to depart into the abyss. Now there was there a herd of many swine feeding on the mountain. And the demons besought him, saying, "If thou cast us out, send us away into the herd of swine." And he said unto them, "Go." And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, in number about two thousand; and they were drowned in the sea. And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to pass. And they come to Jesus, and behold him that was possessed with demons sitting, clothed and in his right mind, even him that had the legion: and they were afraid. And they that saw it declared unto them how it befell him that was possessed with demons, and concerning the swine. And they began to beseech him to depart from them; for they were holden with great fear. And as he was entering into the boat, he that had been possessed with demons besought him that he might be with him. And he suffered him not, but saith unto him, "Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee." And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men marvelled.

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