

ACCORDING TO MATTHEW.

I.—THE BIRTH, PARENTAGE, AND INFANCY.

A Genealogy of Jesus Christ, a descendant of David and Abraham. 1 1

The Ancestors of Jesus.	Abraham was the father of Isaac,	2
	Isaac of Jacob,	
	Jacob of Judah and his brothers,	
	Judah of Perez and Zerah, whose mother was	3
	Tamar,	
	Perez of Hezron,	
	Hezron of Ram,	
	Ram of Amminadab,	4
	Amminadab of Nashon,	
	Nashon of Salmon,	
	Salmon of Boaz, whose mother was Rahab,	5
	Boaz of Obed, whose mother was Ruth,	
	Obed of Jesse,	
	Jesse of David the King.	6
	David was the father of Solomon, whose mother	
	was Uriah's widow,	
	Solomon of Rehoboam,	7
	Rehoboam of Abijah,	
	Abijah of Asa,	
	Asa of Jehoshaphat,	8
	Jehoshaphat of Jehoram,	
	Jehoram of Uzziah,	
	Uzziah of Jotham,	9
	Jotham of Ahaz,	
	Ahaz of Hezekiah,	
	Hezekiah of Manasseh,	10
	Manasseh of Ammon,	

Ammon of Josiah,
 Josiah of Jeconiah and his brothers, at the time 11
 of the Exile to Babylon.

After the Exile to Babylon— 12

Jeconiah was the father of Shealtiel,
 Shealtiel of Zerubbabel,
 Zerubbabel of Abiud, 13

Abiud of Eliakim,
 Eliakim of Azor, 14

Azor of Zadok,
 Zadok of Achim,
 Achim of Eliud,
 Eliud of Eleazar, 15

Eleazar of Matthan,
 Matthan of Jacob,
 Jacob of Joseph, the husband of Mary, who 16
 was the mother of Jesus, who is called
 'Christ'.

So the whole number of generations from Abraham to David 17
 is fourteen ; from David to the Exile to Babylon fourteen ; and
 from the Exile to Babylon to the Christ fourteen.

The Birth of Jesus. The birth of Jesus Christ took place as follows:— 18
 His mother Mary was betrothed to Joseph, but,
 before the marriage took place, she found herself
 to be with child by the power of the Holy Spirit. Her husband, 19
 Joseph, was a religious man and, being unwilling to expose
 her to contempt, resolved to put an end to their betrothal
 privately. He had been dwelling upon this, when an 20
 angel of the Lord appeared to him in a dream.

"Joseph, son of David," the angel said, "do not be afraid to
 take Mary for your wife, for her child has been conceived by
 the power of the Holy Spirit. She shall give birth to a son ; 21
 and you shall give him the name Jesus, for it is he who shall
 save his people from their sins."

All this happened in fulfilment of these words of the Lord in 22
 the Prophet, where he says—

'Behold ! the virgin shall be with child and shall give birth to a son, 23
 And they will give him the name Immanuel'

—a word which means 'God is with us.' When Joseph 24
 awoke from his sleep, he did as the angel of the Lord had

directed him. He made Mary his wife, but did not live with her as her husband until after the birth of her son; and to this son he gave the name Jesus. 25

The Visit of the Astrologers. After the birth of Jesus at Bethlehem in Judaea, in the reign of King Herod, some Astrologers from the East arrived in Jerusalem, asking : 1 2

“Where is the new-born King of the Jews? for we saw his star in the east, and have come to do homage to him.”

When King Herod heard of this, he was much troubled, and so, too, was all Jerusalem. He called together all the Chief Priests and Teachers of the Law in the nation, and questioned them as to where the Christ was to be born. 3 4

“At Bethlehem in Judaea,” was their answer; “for it is said in the Prophet— 5

‘And thou, Bethlehem in Judah’s land,
Art in no way least among the chief cities of Judah;
For out of thee will come a Chieftain—
One who will shepherd my people Israel.’” 6

Then Herod secretly sent for the Astrologers, and ascertained from them the date of the appearance of the star; and, sending them to Bethlehem, he said: “Go and make careful inquiries about the child, and, as soon as you have found him, bring me word, that I, too, may go and do homage to him.” 7 8

The Astrologers heard what the King had to say, and then continued their journey. And the star which they had seen in the east led them on, until it reached, and stood over, the place where the child was. At the sight of the star they were filled with joy. Entering the house, they saw the child with his mother Mary, and fell at his feet and did homage to him. Then they unpacked their treasures, and offered to the child presents of gold, frankincense, and myrrh. But afterwards, having been warned in a dream not to go back to Herod, they returned to their own country by another road. 9 10 11 12

The Flight into Egypt. After they had left, an angel of the Lord appeared to Joseph in a dream, and said : 13

“Awake, take the child and his mother, and seek refuge in Egypt; and stay there until I bid you return, for Herod is about to search for the child, to put him to death.”

Joseph awoke, and, taking the child and his mother by night, went into Egypt, and there he stayed until Herod’s death; in fulfilment of these words of the Lord in the Prophet, where he says— 14 15

‘Out of Egypt I called my Son.’

When Herod found that he had been trifled with by the Astrologers, he was very angry. He sent and put to death all 16

the boys in Bethlehem and the whole of that neighbourhood, who were two years old or under, guided by the date which he had ascertained from the Astrologers. Then were fulfilled these words spoken in the Prophet Jeremiah, where he says— 17

‘A voice was heard in Ramah,
Weeping and much lamentation;
Rachel, weeping for her children,
Refused all comfort because they were not.’ 18

But, on the death of Herod, an angel of the Lord appeared in a dream to Joseph in Egypt, and said : 19

“Awake, take the child and his mother, and go into the Land of Israel, for those who sought to take the child’s life are dead.” 20

And he awoke, and, taking the child and his mother, went into the Land of Israel. But, hearing that Archelaus had succeeded his father Herod as King of Judaea, he was afraid to go back there ; and, having been warned in a dream, he went into the part of the country called Galilee. And there he settled in the town of Nazareth, in fulfilment of these words in the Prophets— 21 22 23
‘He will be called a Nazarene.’

II.—THE PREPARATION.

The Baptist and his Message.

About that time John the Baptist first appeared, proclaiming in the Wilderness of Judaea : 1 3
“Repent, for the Kingdom of Heaven is at hand.” 2

This is he who was spoken of in the Prophet Isaiah, where he says— 3

‘The voice of one crying aloud in the Wilderness :
“Make ready the way of the Lord,
Make his paths straight.”’

John wore clothing made of camels’ hair, with a belt of leather round his waist, and his food was locusts and wild honey. At that time Jerusalem, and all Judaea, as well as the whole district of the Jordan, went out to him and were baptized by him in the river Jordan, confessing their sins. 4 5 6

When, however, John saw many of the Pharisees and Sadducees coming to receive his baptism, he said to them : 7

“You brood of vipers ! Who has prompted you to seek refuge from the coming judgement ? Let your life, then, 8

¹⁸ Jer. 31. 15. ²⁰ Exod. 4. 19. ² Dan. 2. 44. ³ Isa. 40. 3. ⁴ 2 Kings 1. 8.

prove your repentance ; and do not think that you can say 9
among yourselves 'Abraham is our ancestor,' for I tell you
that out of these very stones God is able to raise descendants 10
for Abraham ! Already the axe is lying at the root of the
trees. Therefore every tree that fails to bear good fruit will 11
be cut down and thrown into the fire. I, indeed, baptize you
with water to teach repentance ; but He who is Coming after
me is more powerful than I, and I am not fit even to carry his
sandals. He will baptize you with the Holy Spirit and with 12
fire. His winnowing-fan is in his hand, and he will clear his
threshing-floor, and store his grain in the barn, but the chaff
he will burn with inextinguishable fire."

The Baptism of Jesus. Then Jesus came from Galilee to the Jordan, 13
to John, to be baptized by him. But John tried 14
to prevent him.

"It is I," he said, "who need to be baptized by you ; why
then do you come to me ?"

"Let it be so for the present," Jesus answered, "since 15
it is fitting for us thus to satisfy every claim of religion."

Upon this, John consented. After the baptism of Jesus, and 16
just as he came up from the water, the heavens opened, and he
saw the Spirit of God descending, like a dove, and alighting
upon him, and from the heavens there came a voice which 17
said :

"This is my Son, the Beloved, in whom I delight."

The Temptation of Jesus. Then Jesus was led up into the Wilderness by the 1 4
Spirit to be tempted by the Devil. And, after he 2
had fasted for forty days and forty nights, he
became hungry. And the Tempter came to him, and 3
said :

"If you are God's Son, tell these stones to become loaves of
bread."

But Jesus answered : "Scripture says— 4

'It is not on bread alone that man is to live, but on every
word that comes from the mouth of God.'"

Then the Devil took him to the Holy City, and, placing him on 5
the parapet of the temple, said to him : 6

"If you are God's Son, throw yourself down, for Scripture
says—

'He will give his angels commands about thee,
And on their hands they will upbear thee,
Lest ever thou should'st strike thy foot against a stone.'"

"Scripture also says," answered Jesus, 7

"Thou shalt not tempt the Lord thy God."

The third time, the Devil took Jesus to a very high mountain, and, showing him all the kingdoms of the world and their splendour, said to him : 8
 "All these I will give you, if you will fall at my feet and do homage to me." 9
 Then Jesus said to him : 10
 "Begone, Satan ! for Scripture says—
 'Thou shalt do homage to the Lord thy God, and worship him only.'"
 Then the Devil left him alone, and angels came and ministered to him. 11

III.—THE WORK IN GALILEE.

Jesus settles at Capernaum. When Jesus heard that John had been committed to prison, he retired to Galilee. Afterwards, leaving Nazareth, he went and settled at Capernaum, which is by the side of the Sea, within the borders of Zebulun and Naphtali ; in fulfilment of these words in the Prophet Isaiah— 12 13 14

'The land of Zebulun and the land of Naphtali, 15
 The land of the Road by the Sea, and beyond the Jordan,
 With Galilee of the Gentiles—
 The people who were dwelling in darkness 16
 Have seen a great Light,
 And, for those who were dwelling in the shadow-land of Death,
 A Light has risen !'

Jesus begins his Work. At that time Jesus began to proclaim— 17
 "Repent, for the Kingdom of Heaven is at hand."

The first Disciples. As Jesus was walking along the shore of the Sea of Galilee, he saw two brothers—Simon, also known as Peter, and his brother Andrew—casting a net into the Sea ; for they were fishermen. 18

"Come and follow me," Jesus said, "and I will set you to fish for men." 19

The two men left their nets at once and followed him. Going further on, he saw two other men who were also brothers, James, Zebediah's son, and his brother John, in their boat with their father, mending their nets. Jesus called them, 20, 21

and they at once left their boat and their father, and followed him. 22

Jesus preaches in Galilee. And Jesus went all through Galilee, teaching in their Synagogues, proclaiming the Good News of the Kingdom, and curing every kind of disease and every kind of sickness among the people; and his fame spread all through Syria. They brought to him all who were ill with any form of disease, or who were suffering pain—any who were either possessed by demons, or were lunatic, or paralyzed; and he cured them. And he was followed by large crowds from Galilee, the district of the Ten Towns, Jerusalem, Judaea, and from beyond the Jordan. 23 24 25

'THE SERMON ON THE MOUNT.' On seeing the crowds of people, Jesus went up the hill; and, when he had taken his seat, his disciples came up to him; and he began to teach them as follows: 1 5 2

The Happy. "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven. 3

Blessed are the mourners, for they shall be comforted. 4

Blessed are the gentle, for they shall inherit the earth. 5

Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. 6

Blessed are the merciful, for they shall find mercy. 7

Blessed are the pure in heart, for they shall see God. 8

Blessed are the peacemakers, for they shall be called Sons of God. 9

Blessed are those who have been persecuted in the cause of righteousness, for theirs is the Kingdom of Heaven. 10

Blessed are you when people taunt you, and persecute you, and say everything evil about you—untruly, and on my account. Be glad and rejoice, because your reward in Heaven will be great; for so men persecuted the Prophets who lived before you. 11 12

A real Disciple of Jesus. It is you who are the Salt of the earth; but, if the salt should lose its strength, what will you use to restore its saltiness? It is no longer good 13

for anything, but is thrown away, and trampled underfoot. It is you who are the Light of the world. A town that stands 14

Lesson from a Lamp. on a hill cannot be hidden. Men do not light a lamp and put it under the corn-measure, but on the lamp-stand, where it gives light to every one in the house. Let your light so shine before the eyes of your fellow-men, that, seeing your good actions, they may praise your Father who is in Heaven. 15 16

The old Law and the new— Do not think that I have come to do away with the Law or the Prophets; I have not come to do away with them, but to complete them. For I tell you, 17 18

until the heavens and the earth disappear, not even the smallest letter, nor one stroke of a letter, shall disappear from the Law until all is done. Whoever, therefore, breaks one of these commandments, even the least of them, and teaches others to do so, will be the least-esteemed in the Kingdom of Heaven ; but whoever keeps them, and teaches others to do so, will be esteemed great in the Kingdom of Heaven. Indeed I tell you that, unless your religion is above that of the Teachers of the Law, and Pharisees, you will never enter the Kingdom of Heaven.

on You have heard that to our ancestors it was
Anger, said—

‘Thou shalt not commit murder,’

and

‘Whoever commits murder shall be liable to answer for it to the Court.’

I, however, say to you that any one who cherishes anger against his brother shall be liable to answer for it to the Court ; and whoever pours contempt upon his brother shall be liable to answer for it to the High Council, while whoever calls down curses upon him shall be liable to answer for it in the fiery Pit. Therefore, when presenting your gift at the altar, if even there you remember that your brother has some grievance against you, leave your gift there, before the altar, go and be reconciled to your brother first, then come and present your gift. Be ready to make friends with your opponent, even when you meet him on your way to the court ; for fear that he should hand you over to the judge, and the judge to his officer, and you should be thrown into prison. I tell you, you will not come out until you have paid the last penny.

on You have heard that it was said—
Impurity,

‘Thou shalt not commit adultery.’

I, however, say to you that any one who looks at a woman with an impure intention has already committed adultery with her in his heart. If your right eye is a snare to you, take it out and throw it away. It would be best for you to lose one part of your body, and not to have the whole of it thrown into the Pit. And, if your right hand is a snare to you, cut it off and throw it away. It would be best for you to lose one part of your body, and not to have the whole of it go down to the Pit.

on It was also said—
Divorce,

‘Let any one who divorces his wife serve her with a notice of separation.’

I, however, say to you that any one who divorces his wife, except on the ground of her unchastity, leads to her

committing adultery ; while any one who marries her after her divorce is guilty of adultery.

on Again, you have heard that to our ancestors it 33
Oaths, was said—

‘Thou shalt not break an oath, but thou shalt keep thine oaths as a debt due to the Lord.’

I, however, say to you that you must not swear at all, either 34
by Heaven, since that is God’s throne, or by the earth, since 35
that is his footstool, or by Jerusalem, since that is the city of
the Great King. Nor should you swear by your head, since you 36
cannot make a single hair either white or black. Let your 37
words be simply ‘Yes’ or ‘No’; anything beyond this
comes from what is wrong.

on You have heard that it was said— 38
Revenge, ‘An eye for an eye and a tooth for a tooth.

I, however, say to you that you must not resist wrong ; but, 39
if any one strikes you on the right cheek, turn the other to
him also ; and, when any one wants to go to law with you, 40
to take your coat, let him have your cloak as well ; and, if 41
any one compels you to go one mile, go two miles with him.
Give to him who asks of you ; and, from him who wants to 42
borrow from you, do not turn away.

on You have heard that it was said— 43
Love. ‘Thou shalt love thy neighbour and hate thy
enemy.’

I, however, say to you—Love your enemies, and pray for those 44
who persecute you, that you may become Sons of your Father 45
who is in Heaven ; for he causes his sun to rise upon bad
and good alike, and sends rain upon the righteous and upon
the unrighteous. For, if you love only those who love you, what 46
reward will you have ? Even the tax-gatherers do this ! And, 47
if you show courtesy to your brothers only, what are you doing
more than others ? Even the Gentiles do this ! You, 48
then, must become perfect—as your heavenly Father is perfect.

About Take care not to perform your religious duties 1 6
Giving. in public in order to be seen by others ; if you do,
your Father who is in Heaven has no reward for you.

Therefore, when you do acts of charity, do not have a 2
trumpet blown in front of you, as hypocrites do in the Syna-
gogues and in the streets, that they may be praised by others.
There, I tell you, is their reward ! But, when you do acts of 3
charity, do not let your left hand know what your right hand
is doing, so that your charity may be secret ; and your Father, 4
who sees what is in secret, will recompense you.

³³ Num. 30. 2 ; Deut. 23. 21. ³⁴ Isa. 66. 1. ³⁵ Ps. 48. 2. ³⁶ Exod. 21. 24.
⁴³ Lev. 19. 18. ⁴⁸ Deut. 18. 13.

About Praying. And, when you pray, you are not to behave as hypocrites do. They like to pray standing in the Synagogues and at the corners of the streets, that they may be seen by men. There, I tell you, is their reward ! But, when one of you prays, let him go into his own room, shut the door, and pray to his Father who dwells in secret ; and his Father, who sees what is secret, will recompense him. When praying, do not repeat the same words over and over again, as is done by the Gentiles, who think that by using many words they will obtain a hearing. Do not imitate them ; for God, your Father, knows what you need before you ask him. You, therefore, should pray thus—

The 'Lord's Prayer.' 'Our Father, who art in Heaven,
May thy name be held holy,
thy Kingdom come,
thy will be done—
on earth, as in Heaven.
Give us to-day
the bread that we shall need ;
And forgive us our wrong-doings,
as we have forgiven those who have wronged us ;
And take us not into temptation,
but deliver us from Evil.'

For, if you forgive others their offences, your heavenly Father will forgive you also ; but, if you do not forgive others their offences, not even your Father will forgive your offences.

About Fasting. And, when you fast, do not put on gloomy looks, as hypocrites do who disfigure their faces that they may be seen by men to be fasting. That, I tell you, is their reward ! But, when one of you fasts, let him anoint his head and wash his face, that he may not be seen by men to be fasting, but by his Father who dwells in secret ; and his Father, who sees what is secret, will recompense him.

The true Treasure. Do not store up treasures for yourselves on earth, where moth and rust destroy, and where thieves break in and steal. But store up treasures for yourselves in Heaven, where neither moth nor rust destroys, and where thieves do not break in or steal. For where your treasure is, there will your heart be also. The lamp of the body is

Light and Darkness. the eye. If your eye is unclouded, your whole body will be lit up ; but, if your eye is diseased, your whole body will be darkened. And, if the inner light is darkness, how intense must that darkness be ! No one can serve

True Service. two masters, for either he will hate one and love the other, or else he will attach himself to one and despise the other. You cannot serve both God and Money.

The Cares of Life. That is why I say to you, Do not be anxious 25
about your life here—what you can get to eat
or drink; nor yet about your body—what you can get to
wear. Is not life more than food, and the body than its
clothing? Look at the wild birds—they neither sow, nor 26
reap, nor gather into barns; and yet your heavenly Father
feeds them! And are not you more precious than they?
But which of you, by being anxious, can prolong 27
his life a single moment? And why be anxious about 28
clothing? Study the wild lilies, and how they grow. They
neither toil nor spin; yet I tell you that even Solomon in 29
all his splendour was not robed like one of these. If God 30
so clothes even the grass of the field, which is living to-day
and to-morrow will be thrown into the oven, will not he much
more clothe you, O men of little faith? Do not then ask 31
anxiously 'What can we get to eat?' or 'What can we get to
drink?' or 'What can we get to wear?' All these are the 32
things for which the nations are seeking, and your heavenly
Father knows that you need them all. But first seek his 33
Kingdom and the righteousness that he requires, and then all
these things shall be added for you. Therefore do not be 34
anxious about to-morrow, for to-morrow will bring its own
anxieties. Every day has trouble enough of its own.

On Judging Others. Do not judge, that you may not be judged. 1 7
For, just as you judge others, you will yourselves 2
be judged, and the measure that you mete will 3
be meted out to you. And why do you look at the straw in
your brother's eye, while you pay no attention at all to the
beam in yours? How will you say to your brother 'Let me 4
take out the straw from your eye,' when all the time there is
a beam in your own? Hypocrite! Take out the beam from 5
your own eye first, and then you will see clearly how to take
out the straw from your brother's. Do not give what 6
is sacred to dogs; nor yet throw your pearls before pigs,
lest they should trample them under their feet, and then
turn and attack you. Ask, and your prayer shall 7
be granted; search, and you shall find; knock, 8
and the door shall be opened to you. For 8
he that asks receives, he that searches finds,
and to him that knocks the door shall be opened. Who 9
among you, when his son asks him for a loaf, will give
him a stone, or when he asks for a fish, will give him a 10
snake? If you, then, wicked though you are, know 11
how to give good gifts to your children, how much more
will your Father who is in Heaven give what is good to
those that ask him! Do to others what- 12
The Golden Rule. ever you would wish them to do to you; for that
is the teaching of both the Law and the Prophets.

The two Roads. Go in by the small gate. Broad and spacious 13
is the road that leads to destruction, and those
that go in by it are many; for small is the gate, and narrow 14
the road, that leads to Life, and those that find it are
few.

True and false Teachers. Beware of false Teachers—men who come to 15
you in the guise of sheep, but at heart they
are ravenous wolves. By the fruit of their lives you 16
will know them. Do people gather grapes from thorn-
bushes, or figs from thistles? So, too, every sound tree 17
bears good fruit, while a worthless tree bears bad fruit. A 18
sound tree cannot produce bad fruit, nor can a worthless
tree bear good fruit. Every tree that fails to bear good fruit 19
is cut down and thrown into the fire. Hence it is by the 20
fruit of their lives that you will know such men. Not 21
every one who says to me 'Master! Master!' will enter the
Kingdom of Heaven, but only he who does the will of my
Father who is in Heaven. On 'That Day' many will say to 22
me 'Master, Master, was not it in your name that we taught,
and in your name that we drove out demons, and in your
name that we did many miracles?' And then I shall say to 23
them plainly 'I never knew you. Go from my presence, you
who live in sin.'

The two Foundations. Every one, therefore, that listens to this teaching 24
of mine and acts upon it may be compared to a
prudent man, who built his house upon the rock. The rain 25
poured down, the rivers rose, the winds blew and beat upon that
house, but it did not fall, for its foundations were upon the
rock. And every one that listens to this teaching of 26
mine and does not act upon it may be compared to a foolish
man, who built his house on the sand. The rain poured down, 27
the rivers rose, the winds blew and struck against that house,
and it fell; and great was its downfall."

By the time that Jesus had finished speaking, the crowd was 28
filled with amazement at his teaching. For he taught them like 29
one who had authority, and not like their Teachers of the Law.

Cure of a Leper. When Jesus had come down from the hill, great 1 8
crowds followed him. And he saw a leper 2
who came up, and bowed to the ground before him, and said :
"Master, if only you are willing, you are able to make me
clean."
Stretching out his hand, Jesus touched him, saying as he did 3
so :
"I am willing; become clean."

Instantly he was made clean from his leprosy ; and then Jesus said to him : 4

" Be careful not to say a word to any one, but go and show yourself to the Priest, and offer the gift directed by Moses, as evidence of your cure."

Cure of an Officer's Servant. After Jesus had entered Capernaum, a Captain in the Roman army came up to him, entreating his help. 5

" Sir," he said, " my manservant is lying ill at my house with a stroke of paralysis, and is suffering terribly." 6

" I will come and cure him," answered Jesus. 7

" Sir," the Captain went on, " I am unworthy to receive you under my roof ; but only speak, and my manservant will be cured. For I myself am a man under the orders of others, with soldiers under me ; and, if I say to one of them ' Go,' he goes, and to another ' Come,' he comes, and to my slave ' Do this,' he does it." 8

Jesus was surprised to hear this, and said to those who were following him : 10

" Never, I tell you, in any Israelite have I met with such faith as this ! Yes, and many will come in from East and West and take their places beside Abraham, Isaac, and Jacob, in the Kingdom of Heaven ; while the heirs to the Kingdom will be ' banished into the darkness ' outside ; there, there will be weeping and grinding of teeth." 11

Then Jesus said to the Captain : 12

" Go now, and it shall be according to your faith." 13

And the man was cured that very hour.

Cure of Peter's Mother-in-Law and of many others. When Jesus went into Peter's house, he saw Peter's mother-in-law prostrated with fever. On his taking her hand, the fever left her, and she rose and began to wait upon him. 14

In the evening the people brought to Jesus many who were possessed by demons ; and he drove out the spirits with a word, and cured all who were ill, in fulfilment of these words in the Prophet Isaiah— 15

' He took our infirmities on himself, and bore the burden of our diseases.'

Tests of Sincerity. Seeing a crowd round him, Jesus gave orders to go across. 18

And a Teacher of the Law came up to him, and said : 19

" Teacher, I will follow you wherever you go." 20

" Foxes have holes," answered Jesus, " and wild birds their roosting-places, but the Son of Man has nowhere to lay his head." 21

" Master," said another, who was a disciple, " let me first go and bury my father." 22

⁴ Lev. 13. 49. ¹¹ Mal. 1. 11. ¹² Enoch 10. 4. ¹⁷ Isa. 53. 4. ²⁰ Dan. 7. 13.

But Jesus answered :	22
"Follow me, and leave the dead to bury their dead."	
Jesus stills a Storm. Then he got into the boat, followed by his dis-	23
ciples. Suddenly so great a storm came on upon	24
the Sea, that the waves broke right over the boat. But Jesus	
was asleep ; and the disciples came and roused him.	25
"Master," they cried, "save us ; we are lost !"	
"Why are you so timid ?" he said. "O men of little	26
faith !"	
Then Jesus rose and rebuked the winds and the sea, and a	
great calm followed. The men were amazed, and	27
exclaimed :	
"What kind of man is this, that even the winds and the sea	
obey him !"	
Cure of two Madmen. And on getting to the other side—the country	28
of the Gadarenes—Jesus met two men who were	
possessed by demons, coming out of the tombs. They were	
so violent that no one was able to pass that way. Suddenly	29
they shrieked out :	
"What do you want with us, Son of God ? Have you come	
here to torment us before our time ?"	
A long way off, there was a drove of many pigs, feeding ; and	30, 31
the foul spirits began begging Jesus :	
"If you drive us out, send us into the drove of pigs."	
"Go," he said.	32
The spirits came out, and entered the pigs ; and the whole	
drove rushed down the steep slope into the Sea, and died in	
the water. At this the men who tended them ran	33
away and went to the town, carrying the news of all that had	
occurred, and of what had happened to the possessed men.	
At the news the whole town went out to meet Jesus, and, when	34
they saw him, they entreated him to go away from their	
neighbourhood.	
Cure of a paralyzed Man. Afterwards Jesus got into a boat, and, crossing	1 9
over, came to his own city. And there	2
some people brought to him a paralyzed man on	
a bed. When Jesus saw their faith, he said to the man :	
"Courage, Child ! your sins are forgiven."	
Then some of the Teachers of the Law said to themselves :	3
"This man is blaspheming !"	
Knowing their thoughts, Jesus exclaimed :	4
"Why do you cherish such wicked thoughts ? Which, I ask,	5
is the easier ?—to say ' Your sins are forgiven ' ? or to say ' Get	
up, and walk about ' ? But, that you may know that the Son	6
of Man has power on earth to forgive sins"—then he said to the	
paralyzed man—"Get up, take up your bed, and return to your	
home." The man got up and went to his home. When	7, 8
the crowd saw this, they were awe-struck, and praised God for	
giving such power to men.	

- Call of Matthew.** As Jesus went along, he saw a man, called 9
Matthew, sitting in the tax-office, and said to
him :
" Follow me."
Matthew got up and followed him.
- Jesus blamed for his Companions.** And, later on, when he was at table in the 10
house, a number of tax-gatherers and outcasts
came in and took their places at table with
Jesus and his disciples. When the Pharisees saw this, they 11
said to his disciples :
" Why does your Teacher eat in the company of tax-
gatherers and outcasts ?"
On hearing this, Jesus said : 12
" It is not those who are in health that need a doctor, but
those who are ill. Go and learn what this means— 13
‘ I desire mercy, and not sacrifice ’ ;
for I did not come to call the religious, but the outcast."
- The Disciples blamed for not Fasting.** Then John's disciples came to Jesus, and asked : 14
" Why do we and the Pharisees fast while your
disciples do not ?"
Jesus answered : 15
" Can the bridegroom's friends mourn as long as the bride-
groom is with them ? But the days will come, when the bride-
groom will be parted from them, and they will fast then. No 16
man ever puts a piece of unshrunk cloth on an old garment ;
for such a patch tears away from the garment, and a worse
rent is made. Nor do people put new wine into old wine- 17
skins ; for, if they do, the skins burst, and the wine runs out,
and the skins are lost ; but they put new wine into fresh skins,
and so both are preserved."
- The Raising of the Daughter of Jæir.** While Jesus was saying this, a President of a 18
Synagogue came up and bowed to the ground
before him.
" My daughter," he said, " has just died ; but
come and place your hand on her, and she will be restored to
life."
So Jesus rose and followed him, and his disciples went 19
also. But meanwhile a woman, who had been suffer- 20
ing from hæmorrhage for twelve years, came up
behind and touched the tassel of his cloak.
Cure of an afflicted Woman. " If I only touch his cloak," she said to herself, 21
" I shall get well."
Turning and seeing her, Jesus said : 22
" Courage, Daughter ! your faith has delivered you." And
the woman was delivered from her malady from that very
hour. When Jesus reached the President's house, seeing 23

the flute-players, and a number of people all in confusion, he said:

"Go away, the little girl is not dead ; she is asleep." 24

They began to laugh at him ; but, when the people had been sent out, Jesus went in, and took the little girl's hand, and she rose. 25

The report of this spread through all that part of the country. 26

Cure of two blind Men. As Jesus was passing on from there, he was followed by two blind men, who kept calling out : 27

"Take pity on us, Son of David !" 28

When he had gone indoors, the blind men came up to him ; and Jesus asked them :

"Do you believe that I am able to do this?"

"Yes, Master !" they answered.

Upon that he touched their eyes, and said : 29

"It shall be according to your faith."

Then their eyes were opened. Jesus sternly cautioned them. 30

"See that no one knows of it," he said. But the men went out, and spread the news about him through all that part of the country. 31

Cure of a dumb Man. Just as they were going out, some people brought up to Jesus a dumb man who was possessed by a demon ; and, as soon as the demon had been driven out, the dumb man spoke. The people were astonished at this, and exclaimed : 32

"Nothing like this has ever been seen in Israel !"

But the Pharisees said : 34

"He drives out the demons by the help of the chief of the demons."

The Need for Workers. Jesus went round all the towns and the villages, teaching in their Synagogues, proclaiming the Good News of the Kingdom, and curing every kind of disease and every kind of sickness. 35

But, when he saw the crowds, his heart was moved with compassion for them, because they were distressed and harassed, 'like sheep without a shepherd' ; and he said to his disciples : 36

"The harvest is abundant, but the labourers are few. Therefore pray to the Owner of the harvest to send labourers to gather in his harvest." 38

The twelve Apostles. Calling his twelve Disciples to him, Jesus gave them authority over foul spirits, so that they could drive them out, as well as the power of curing every kind of disease and every kind of sickness. 1 10

The names of the twelve Apostles are these :

First Simon, also known as Peter, and his brother Andrew ; 2

James the son of Zebediah, and his brother John ;

Philip and Bartholomew ; 3

Thomas, and Matthew the tax-gatherer ;
 James the son of Alphaeus, and Thaddaeus ;
 Simon the Zealot, and Judas Iscariot—the Apostle who betrayed him. 4

The Mission of the twelve Apostles. These twelve Jesus sent out as his Messengers, after giving them these instructions— 5

“ Do not go to the Gentiles, nor enter any Samaritan town, but make your way rather to the lost sheep of Israel. And on your way proclaim that the Kingdom of Heaven is at hand. Cure the sick, raise the dead, make the lepers clean, drive out demons. You have received free of cost, give free of cost. Do not provide yourselves with gold, or silver, or pence in your purses ; not even with a bag for the journey, or a change of clothes, or sandals, or even a staff ; for the worker is worth his food. Whatever town or village you visit, find out who is worthy in that place, and remain there till you leave. As you enter the house, greet it. Then, if the house is worthy, let your blessing rest upon it, but, if it is unworthy, let your blessing return upon yourselves. If no one welcomes you, or listens to what you say, as you leave that house or that town, shake off its dust from your feet. I tell you, the doom of the land of Sodom and Gomorrah will be more bearable in the ‘ Day of Judgement ’ than the doom of that town. 6, 7 8 9 10 11 12, 13 14 15

Remember, I am sending you out as my Messengers like sheep among wolves. So be as wise as serpents, and as blameless as doves. Be on your guard against your fellow men, for they will betray you to courts of law, and scourge you in their Synagogues ; and you will be brought before governors and kings for my sake, that you may witness for me before them and the nations. Whenever they betray you, do not be anxious as to how you shall speak or what you shall say, for what you shall say will be given you at the moment ; for it will not be you who speak, but the Spirit of your Father that speaks within you. Brother will betray brother to death, and the father his child ; and children will turn against their parents, and cause them to be put to death ; and you will be hated by every one on account of my Name. Yet the man that endures to the end shall be saved. But, when they persecute you in one town, escape to the next ; for, I tell you, you will not have come to the end of the towns of Israel before the Son of Man comes. A scholar is not above his teacher, nor a servant above his master. It is enough for a scholar to be treated like his teacher, and a servant like his master. If the head of the house has been called Baal-zebub, how much more the members of his household ! Do not, therefore, be afraid of them. There is nothing concealed which will not be revealed, nor 16 17 18 19 20 21 22 23 24 25 26

anything hidden which will not become known. What I tell 27
 you in the dark, say again in the light; and what is whispered 28
 in your ear, proclaim upon the housetops. And do not be
 afraid of those who kill the body, but are unable to kill the
 soul; rather be afraid of him who is able to destroy both 29
 soul and body in the Pit. Are not two sparrows sold for a half-
 penny? Yet not one of them will fall to the ground without 30
 your Father's knowledge. While as for you, the very hairs of 31
 your head are all numbered. Do not, therefore, be afraid; you 32
 are of more value than many sparrows. Every one,
 therefore, who shall acknowledge me before his fellow men, I,
 too, will acknowledge before my Father who is in Heaven;
 but, if any one disowns me before his fellow men, I, too, will 33
 disown him before my Father who is in Heaven.

The Cost Do not imagine that I have come to bring 34
of Christ's peace upon the earth. I have come to bring, not
Service. peace, but the sword. For I have come to set— 35

'a man against his father, and a daughter against her 36
 mother, and a daughter-in-law against her mother-in-law. A
 man's enemies will be the members of his own household.'

He who loves father or mother more than me is not worthy 37
 of me; and he who loves son or daughter more than me is 38
 not worthy of me. And the man who does not take his cross 39
 and follow in my steps is not worthy of me. He who has
 found his life will lose it, while he who, for my sake, has lost
 his life shall find it.

He who welcomes you is welcoming me; and he who 40
 welcomes me is welcoming him who sent me as his Messenger.
 He who welcomes a Prophet, because he is a Prophet, shall 41
 receive a Prophet's reward; and he who welcomes a good
 man, because he is a good man, shall receive a good man's
 reward. And, if any one gives but a cup of cold water to one 42
 of these lowly ones because he is a disciple, I tell you that he
 shall assuredly not lose his reward."

After Jesus had finished giving directions to his twelve 1 11
 Disciples, he left that place in order to teach and preach in
 their towns.

The Baptist's Now John had heard in prison what the Christ 2
Message to was doing, and he sent a message by his disciples 3
Jesus. and asked—

"Are you 'The Coming One,' or are we to look for some
 one else?"

The answer of Jesus to the question was—

“Go and report to John what you hear and see—The blind recover their sight and the lame walk, the lepers are made clean and the deaf hear, the dead, too, are raised to life, and the Good News is told to the poor. And blessed is the man who finds no hindrance in me.”

**The
Testimony of
Jesus to
the Baptist.**

While these men were going back, Jesus began to say to the crowds with reference to John :
“What did you go out into the Wilderness to look at? A reed waving in the wind? If not, what did you go out to see? A man richly dressed? Why, those who wear rich things are to be found in the courts of kings! What, then, did you go for? To see a Prophet? Yes, I tell you, and far more than a Prophet. This is the man of whom Scripture says—

‘Behold, I am myself sending my Messenger before thy face,
And he shall prepare thy way before thee.’

I tell you, no one born of a woman has yet appeared who is greater than John the Baptist; and yet the lowliest in the Kingdom of Heaven is greater than he. From the time of John the Baptist to this very hour, the Kingdom of Heaven has been taken by force, and men using force have been seizing it. For the teaching of all the Prophets and of the Law continued till the time of John; and—if you are ready to accept it—John is himself the Elijah who was destined to come. Let him who has ears hear. But to what shall I compare the present generation? It is like little children sitting in the market-places and calling out to their playmates—

‘We have played the flute for you, but you have not danced;
We have wailed, but you have not mourned.’

For, when John came, neither eating nor drinking, men said ‘He has a demon in him’; and now that the Son of Man has come, eating and drinking, they are saying ‘Here is a glutton and a wine-drinker, a friend of tax-gatherers and outcasts!’ And yet Wisdom is vindicated by her actions.”

**The Doom of
the Towns of
Galilee.**

Then Jesus began to reproach the towns in which most of his miracles had been done, because they had not repented:

“Alas for you, Chorazin! Alas for you, Bethsaida! For, if the miracles which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. Yet, I tell you, the doom of Tyre and Sidon will be more bearable in the ‘Day of Judgement’ than yours. And you, Capernaum! Will you ‘exalt yourself to Heaven’? ‘You shall go down to the Place of Death.’ For, if the miracles

which have been done in you had been done in Sodom, it would have been standing to this day. Yet, I tell you, the doom of Sodom will be more bearable in the 'Day of Judgment' than yours." 24

**The
Child-like
Mind.**

At that same time Jesus uttered the words : 25

"I thank thee, Father, Lord of Heaven and earth, that, though thou hast hidden these things from the wise and learned, thou hast revealed them to the child-like ! Yes, Father, I thank thee that this has seemed good to thee. 26

Everything has been committed to me by my Father ; nor does any one fully know the Son, except the Father, or fully know the Father, except the Son and those to whom the Son may choose to reveal him. 27

**Jesus
invites the
Weary.**

Come to me, all you who toil and are burdened, and I will give you rest ! Take my yoke upon you, and learn from me, for I am gentle and lowly-minded, and 'you shall find rest for your souls' ; for my yoke is easy, and my burden is light." 28 29 30

**The Disciples
blamed for
not observing
the Law.**

About the same time Jesus walked through the corn-fields one Sabbath. His disciples were hungry, and began to pick some ears of wheat and eat them. But, when the Pharisees saw this, they said : 1 12

"Look ! your disciples are doing what it is not allowable to do on a Sabbath !"

"Have not you read," replied Jesus, "what David did, when he and his companions were hungry—how he went into the House of God, and how they ate the consecrated bread, though it was not allowable for him or his companions to eat it, but only for the priests ? And have not you read in the Law that, on the Sabbath, the priests in the Temple break the Sabbath and yet are not guilty ? Here, however, I tell you, there is something greater than the Temple ! And had you learnt the meaning of the words— 3 4 5 6 7

'I desire mercy, and not sacrifice,'

you would not have condemned those who are not guilty. For the Son of Man is lord of the Sabbath." 8

**Cure of
a Man with
a withered
Hand.**

Passing on, Jesus went into their Synagogue, and there he saw a man with a withered hand. Some people asked Jesus whether it was allowable to work a cure on the Sabbath—so that they might have a charge to bring against him. But Jesus said to them : 9 10 11

"Which of you, if he had only one sheep, and that sheep fell into a pit on the Sabbath, would not lay hold of it and pull it out? And how much more precious a man is than a sheep! Therefore it is allowable to do good on the Sabbath." Then he said to the man. 12 13

"Stretch out your hand."

The man stretched it out; and it had become as sound as the other. On coming out, the Pharisees plotted against Jesus, to put him to death. 14

Jesus, however, became aware of it, and went away from that place. A number of people followed him, and he cured them all; but he warned them not to make him known, in fulfilment of these words in the Prophet Isaiah— 15 16 17

'Behold! the Servant of my Choice,
My Beloved, in whom my heart delights!
I will breathe my spirit upon him,
And he shall announce a time of judgement to the Gentiles.
He shall not contend, nor cry aloud,
Neither shall any one hear his voice in the streets;
A bruised reed he will not break,
And a smouldering wick he will not quench,
Till he has brought the judgement to a victorious issue,
And on his name shall the Gentiles rest their hopes.' 18 19 20 21

Cure of a blind and dumb Man. Then some people brought to Jesus a possessed man, who was blind and dumb; and he cured him, so that the man who had been dumb both talked and saw. At this all the people were astounded. 22 23

"Is it possible that this is the son of David?" they exclaimed. But the Pharisees heard of it and said: 24

Jesus accused of Acting by the Help of Satan. "He drives out demons only by the help of Baal-zebub the chief of the demons." Jesus, however, was aware of what was passing in their minds, and said to them: 25

"Any kingdom divided against itself becomes a desolation, and any town or household divided against itself will not last. So, if Satan drives Satan out, he must be divided against himself; and how, then, can his kingdom last? And, if it is by Baal-zebub's help that I drive out demons, by whose help is it that your own sons drive them out? Therefore they shall themselves be your judges. But, if it is by the help of the Spirit of God that I drive out demons, then the Kingdom of God must already be upon you. How, again, can any one get into a strong man's house and carry off his goods, without first securing him? And not till then will he plunder his house. He who is not with me is against me, and he who does not help me to gather is scattering. Therefore, I tell you, men will be forgiven every sin and slander; but 26 27 28 29 30 31

slander against the Holy Spirit will not be forgiven. Whoever speaks against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in the present age, or in the age to come. 32

Words
a Test of
Character. You must assume either that both tree and fruit are good, or that both tree and fruit are worthless; since it is by its fruit that a tree is known. You brood of vipers! how can you, evil as you are, say anything good? For what fills the heart will rise to the lips. A good man, from his good stores, produces good things; while an evil man, from his evil stores, produces evil things. I tell you that for every careless thing that men say, they must answer on the 'Day of Judgement.' For it is by your words that you will be acquitted, and by your words that you will be condemned." 33 34 35 36 37

Warning
against seeking
Signs. At this point, some Teachers of the Law and Pharisees interposed. "Teacher," they said, "we want to see some sign from you." 38

"It is a wicked and unfaithful generation," answered Jesus, "that is asking for a sign, and no sign shall be given it except the sign of the Prophet Jonah. For, just as 'Jonah was inside the sea-monster three days and three nights,' so shall the Son of Man be three days and three nights in the heart of the earth. At the Judgement, the men of Nineveh will stand up with this generation, and will condemn it, because they repented at Jonah's proclamation; and here is more than a Jonah! At the Judgement the Queen of the South will rise up with the present generation, and will condemn it, because she came from the very ends of the earth to listen to the wisdom of Solomon; and here is more than a Solomon!" 39 40 41 42

Danger
of imperfect
Reformation. No sooner does a foul spirit leave a man, than it passes through places where there is no water, in search of rest, and does not find it. Then it says 'I will go back to the home which I left'; but, on coming there, it finds it unoccupied, and swept, and put in order. Then it goes and brings with it seven other spirits more wicked than itself, and they go in, and make their home there; and the last state of that man proves to be worse than the first. 43 44 45

The true
Brotherhood. While he was still speaking to the crowds, his mother and brothers were standing outside, asking to speak to him. Some one told him this, and Jesus replied: "Who is my mother? and who are my brothers?" Then, stretching out his hand towards his disciples, he said: 46 47, 48 49

“Here are my mother and my brothers ! For any one who does the will of my Father who is in Heaven is my brother and sister and mother.” 50

Parable of the Sower. That same day, when Jesus had left the house and was sitting by the Sea, such great crowds gathered round him, that he got into a boat, and sat in it, while all the people stood upon the beach. Then he told them many truths in parables. 1 **13**
2
3

“The sower,” he began, “went out to sow ; and, as he was sowing, some seed fell along the path, and the birds came and ate it up. Some fell on rocky places, where it had not much soil, and, having no depth of soil, sprang up at once. As soon as the sun had risen, it was scorched, and, having no root, withered away. Some, again, fell into the brambles ; but the brambles shot up and choked it. Some, however, fell on good soil, and yielded a return, sometimes one hundred, sometimes sixty, sometimes thirty fold. Let him who has ears hear.” 4
5
6
7
8
9

Afterwards his disciples came to him, and said : 10

“Why do you speak to them in parables ?”

“To you,” answered Jesus, “the knowledge of the hidden truths of the Kingdom of Heaven has been imparted, but not to those. For, to all who have, more will be given, and they shall have abundance ; but, from all who have nothing, even what they have will be taken away. That is why I speak to them in parables, because, though they have eyes, they do not see, and though they have ears, they do not hear or understand. And in them is being fulfilled that prophecy of Isaiah which says— 11
12
13
14

‘You will hear with your ears without ever understanding,
And, though you have eyes, you will see without ever perceiving,
For the mind of this nation has grown dense, 15
And their ears are dull of hearing,
Their eyes also have they closed ;
Lest some day they should perceive with their eyes,
And with their ears they should hear,
And in their mind they should understand, and should turn—
And I should heal them.’

But blessed are your eyes, for they see, and your ears, for they hear ; for I tell you that many Prophets and good men have longed for the sight of the things which you are seeing, yet never saw them, and to hear the things which you are hearing, yet never heard them. 16
17

Listen, then, yourselves to the parable of the Sower. When any one hears the Message of the Kingdom without under- 18, 19

standing it, the Evil One comes and snatches away what has been sown in his mind. This is the man meant by the seed which was sown along the path. By the seed which was sown on rocky places is meant the man who hears the Message, and at once accepts it joyfully ; but, as he has no root, he stands for only a short time ; and, when trouble or persecution arises on account of the Message, he falls away at once. By the seed which was sown among the brambles is meant the man who hears the Message, but the cares of life and the glamour of wealth completely choke the Message, so that it gives no return. But by the seed which was sown on the good ground is meant the man who hears the Message and understands it, and really yields a return, sometimes one hundred, sometimes sixty, sometimes thirty fold."

Parable of the Tares. Another parable which Jesus told them was this—

"The Kingdom of Heaven is compared to a man who sowed good seed in his field. But, while every one was asleep, his enemy came and sowed tares among the wheat, and then went away. So, when the blades of corn shot up, and came into ear, the tares made their appearance also. On this the owner's servants came to him, and said 'Was not it good seed that you sowed in your field? Where, then, do the tares in it come from?'

'An enemy has done this,' was his answer.

'Do you wish us, then,' they asked, 'to go and gather them together?'

'No,' said he, 'for fear that, while you are gathering the tares, you should root up the wheat as well. Let both grow side by side till harvest ; and then I shall say to the reapers, Gather the tares together first, and tie them in bundles for burning ; but bring all the wheat into my barn.'"

Parable of the Mustard Seed. Another parable which he told them was this—
"The Kingdom of Heaven is like a mustard-seed, which a man took and sowed in his field. This seed is smaller than all other seeds, but, when it has grown up, it is larger than the herbs and becomes a tree, so that 'the wild birds come and roost in its branches.'"

Parable of the Leaven. This was another parable which Jesus related—
"The Kingdom of Heaven is like some yeast which a woman took and covered up in three pecks of flour, until the whole had risen."

Of all this Jesus spoke to the crowd in parables ; indeed to them he used never to speak at all except in parables, in fulfilment of these words in the Prophet—

'I will speak to them in parables ;

I will utter things kept secret since the foundation of the world.'

**Parable
of the Tares
explained.**

Then Jesus left the crowd, and went into the house. Presently his disciples came to him, and said :

" Explain to us the parable of the tares in the field."

And he answered : " The sower of the good seed is the Son of Man. The field is the world. By the good seed is meant the People of the Kingdom. The tares are the wicked, and the enemy who sowed them is the Devil. The harvest-time is the close of the age, and the reapers are angels. And, just as the tares are gathered and burnt, so it will be at the close of the age. The Son of Man will send his angels, and they will gather from his kingdom all that hinders and those who live in sin, and ' will throw them into the fiery furnace,' where there will be weeping and grinding of teeth.

Then shall the righteous shine, like the sun, in the Kingdom of their Father. Let him who has ears hear.

**Parable
of the
Treasure.**

The Kingdom of Heaven is like a treasure hidden in a field, which a man found and hid again, and then, in his delight, went and sold everything that he had, and bought that field.

**Parable
of the Pearl.**

Again, the Kingdom of Heaven is like a merchant in search of choice pearls. Finding one of great value, he went and sold everything that he had, and bought it.

**Parable
of the Net.**

Or again, the Kingdom of Heaven is like a net which was cast into the sea, and caught fish of all kinds. When it was full, they hauled it up on the beach, and sat down and sorted the good fish into baskets, but threw the worthless ones away. So will it be at the close of the age. The angels will go out and separate the wicked from the righteous, and ' will throw them into the fiery furnace,' where there will be weeping and grinding of teeth.

**New
and old
Truths.**

Have you understood all this ? " Jesus asked.

" Yes," they answered.

Then he added :

" So every Teacher of the Law, who has received instruction about the Kingdom of Heaven, is like a householder who produces from his stores things both new and old."

**Jesus
teaches at
Nazareth.**

When Jesus had finished these parables, he withdrew from that place. Going to his own part of the country, he taught the people in their Synagogue in such a manner that they were deeply impressed.

" Where did he get this wisdom ? " they said, " and the miracles ? Is not he the carpenter's son ? Is not his mother called Mary, and his brothers James, and Joseph, and Simon, and Judas ? And his sisters, too—are not they all living among us ? Where, then did he get all this ? "

These things proved a hindrance to their believing in him ; 57
whereupon Jesus said :

“ A Prophet is not without honour, except in his own country
and in his own house.”

And he did not work many miracles there, because of their 58
want of faith.

The Death of At that time Prince Herod heard of the fame of 1 **14**
the Baptist. Jesus, and said to his attendants : 2

“ This must be John the Baptist ; he must be risen from
the dead, and that is why these miraculous powers are active
in him.”

For Herod had arrested John, put him in chains, and shut 3
him up in prison, to please Herodias, the wife of Herod's
brother Philip. For John had said to him ‘ You have no right 4
to be living with her.’ Yet, though Herod wanted to put him 5
to death, he was afraid of the people, because they looked on
John as a Prophet. But, when Herod's birthday came, the 6
daughter of Herodias danced before his guests, and so pleased
Herod, that he promised with an oath to give her whatever 7
she asked. Prompted by her mother, the girl said ‘ Give me 8
here, on a dish, the head of John the Baptist.’ The king was 9
distressed at this ; yet, on account of his oath and of the guests at
his table, he ordered it to be given her. He sent and beheaded 10
John in the prison ; and his head was brought on a dish and given 11
to the girl, and she took it to her mother. Then John's 12
disciples came, and took the body away, and buried it ; and
went and told Jesus.

Jesus feeds When Jesus heard of it, he retired privately in a 13
five thousand boat to a lonely spot. The people, however, heard
by the Lake of his going, and followed him in crowds from the
of Galilee. towns on foot. On getting out of the 14

boat, Jesus saw a great crowd, and his heart was moved at the
sight of them ; and he cured all the sick among them. In 15
the evening the disciples came up to him, and said :

“ This is a lonely spot, and the day is now far advanced ;
send the crowds away, that they may go to the villages, and
buy themselves food.”

But Jesus said : “ They need not go away, it is for you to 16
give them something to eat.”

“ We have nothing here,” they said, “ except five loaves and 17
two fishes.”

“ Bring them here to me,” was his reply. 18

Jesus ordered the people to take their seats on the grass ; and, 19
taking the five loaves and the two fishes, he looked up to
Heaven, and said the blessing, and, after he had broken the
loaves, gave them to his disciples ; and they gave them to the
crowds. Every one had sufficient to eat, and they picked up 20

enough of the broken pieces that were left to fill twelve baskets. The men who ate were about five thousand in number, without counting women and children. 21

Jesus walks on the Water. Immediately afterwards Jesus made the disciples get into a boat and cross over in advance of him, while he dismissed the crowds. After dismissing the crowds, he went up the hill by himself to pray; and, when evening fell, he was there alone. The boat was by this time some miles from shore, labouring in the waves, for the wind was against her. Three hours after midnight, however, Jesus came towards the disciples, walking on the water. But, when they saw him walking on the water, they were terrified. 22 23 24 25 26

"It is a ghost," they exclaimed, and cried out for fear. But Jesus at once spoke to them. 27

"Courage!" he said, "It is I; do not be afraid!"

"Master," Peter exclaimed, "if it is you, tell me to come to you on the water." 28

And Jesus said: "Come."

So Peter got down from the boat, and walked on the water, and went towards Jesus; but, when he felt the wind, he was frightened, and, beginning to sink, cried out: 29 30

"Master! Save me!"

Instantly Jesus stretched out his hand, and caught hold of him. 31

"O man of little faith!" he said, "Why did you falter?"

When they had got into the boat, the wind dropped. But the men in the boat threw themselves on their faces before him, and said: 32, 33

"You are indeed God's Son."

Jesus at Gennesaret. When they had crossed over, they landed at Gennesaret. But the people of that place, recognizing Jesus, sent out to the whole country round, and brought to him all who were ill, begging him merely to let them touch the tassel of his cloak; and all who touched were made perfectly well. 34 35 36

The Disciples blamed for neglecting Ceremonies. Then some Pharisees and Teachers of the Law came to Jesus, and said: 1 15

"How is it that your disciples break the traditions of our ancestors? For they do not wash their hands when they eat food." 2

His reply was:

"How is it that you on your side break God's commandments out of respect for your own traditions? For God said— 3 4

'Honour thy father and mother,'

and

'Let him who reviles his father or mother suffer death,'

but you say 'Whenever any one says to his father or mother 5
 "Whatever of mine might have been of service to you is 'Given
 to God,'" he is in no way bound to honour his father.' In this 6
 way you have nullified the words of God on account of your
 traditions. Hypocrites! It was well said by Isaiah when he 7
 prophesied about you—

'This is a people that honour me with their lips, 8
 While their hearts are far removed from me;
 But vainly do they worship me, 9
 For they teach but the precepts of men.'

Then Jesus called the people to him, and said: 10
 "Listen, and mark my words. It is not what enters a 11
 man's mouth that 'defiles' him, but what comes out from his
 mouth—that does defile him!"

On this his disciples came up to him, and said: 12
 "Do you know that the Pharisees were shocked on hearing
 what you said?"

"Every plant," Jesus replied, "that my heavenly Father has 13
 not planted will be rooted up. Let them be; they are but 14
 blind guides; and, if one blind man guides another, both of
 them will fall into a ditch."

Upon this, Peter said to Jesus: 15

"Explain this saying to us."

"What, do even you understand nothing yet?" Jesus ex- 16
 claimed. "Do not you see that whatever goes into the mouth 17
 passes into the stomach, and is afterwards expelled? But the 18
 things that come out from the mouth proceed from the heart,
 and it is these that defile a man. For out of the heart proceed 19
 evil thoughts—murder, adultery, unchastity, theft, perjury,
 slander. These are the things that defile a man; but eating 20
 with unwashed hands does not defile a man."

On going away from that place, Jesus retired to 21
 the country round Tyre and Sidon. There, 22
 a Canaanite woman of that district came out
 and began calling to Jesus:

"Take pity on me, Master, Son of David; my daughter is
 grievously possessed by a demon."
 But Jesus did not answer her a word; and his disciples came 23
 up and begged him to send her away.

"She keeps calling out after us," they said.

"I was not sent," replied Jesus, "to any one except the lost 24
 sheep of Israel."

But the woman came, and, bowing to the ground before him, 25
 said:

"Master, help me

"It is not fair," replied Jesus, "to take the children's food and throw it to dogs." 26

"Yes, Master," she said, "for even dogs do feed on the scraps that fall from their owners' table." 27

"Your faith is great," was his reply to the woman; "it shall be as you wish!" 28

And her daughter was cured that very hour.

Jesus cures many Persons. On leaving that place, Jesus went to the shore of the Sea of Galilee; and then went up the hill, and sat down. Great crowds of people came to him, bringing with them those who were lame, crippled, blind, or dumb, and many others. They put them down at his feet, and he cured them; and the crowd were astonished, when they saw the dumb talking, the cripples made sound, the lame walking about, and the blind with their sight restored; and they praised the God of Israel. 29 30 31

Jesus feeds four thousand. Afterwards Jesus called his disciples to him, and said: 32

"My heart is moved at the sight of all these people, for they have already been with me three days and they have nothing to eat; and I am unwilling to send them away hungry, for fear that they should break down on the way."

"Where can we," his disciples asked, "in a lonely place find enough bread for such a crowd as this?" 33

"How many loaves have you?" said Jesus. 34

"Seven," they answered, "and a few small fish."

Telling the crowd to sit down on the ground, Jesus took the seven loaves and the fish, and, after saying the thanksgiving, broke them, and gave them to the disciples; and the disciples gave them to the crowds. Every one had sufficient to eat, and they picked up seven baskets full of the broken pieces left. The men who ate were four thousand in number, without counting women and children. Then, after dismissing the crowds, Jesus got into the boat, and went to the neighbourhood of Magadan. 35, 36 37 38 39

Signs of the Times. Here the Pharisees and Sadducees came up, and, to test Jesus, requested him to show them some sign from the heavens. But Jesus answered: 1 16 2

["In the evening you say 'It will be fine weather, for the sky is as red as fire.' But in the morning you say 'To-day it will be stormy, for the sky is as red as fire and threatening.' You learn to read the sky; yet you are unable to read the signs of the times!"] A wicked and unfaithful generation is asking for a sign, but no sign shall be given it except the sign of Jonah. 3 4

So he left them and went away.

Warning against the Teaching of the Pharisees.	Now the disciples had crossed to the opposite shore, and had forgotten to take any bread. Presently Jesus said to them :	5
	“ Take care and be on your guard against the leaven of the Pharisees and Sadducees.”	6
	But the disciples began talking among themselves about their having brought no bread. On noticing this, Jesus said :	7
	“ Why are you talking among yourselves about your being short of bread, O men of little faith ? Do not you yet see, nor remember the five loaves for the five thousand, and how many baskets you took away ? Nor yet the seven loaves for the four thousand, and how many basketfuls you took away ? How is it that you do not see that I was not speaking about bread ? Be on your guard against the leaven of the Pharisees and Sadducees.”	8
	Then they understood that he had told them to be on their guard, not against the leaven of bread, but against the teaching of the Pharisees and Sadducees.	9
		10
		11
		12
Peter's Confession of the Christ.	On coming into the neighbourhood of Caesarea Philippi, Jesus asked his disciples this question—	13
	“ Who do people say that the Son of Man is ? ”	
	“ Some say John the Baptist,” they answered, “ others, however, say that he is Elijah, while others again say Jeremiah, or one of the Prophets.”	14
	“ But you,” he said, “ who do you say that I am ? ”	15
	And to this Simon Peter answered : “ You are the Christ, the Son of the Living God.”	16
	“ Blessed are you, Simon, Son of Jonah,” Jesus replied.	17
	“ For no human being has revealed this to you, but my Father who is in Heaven. Yes, and I say to you, Your name is ‘ Peter ’—a Rock, and on this rock I will build my Church, and the Powers of the Place of Death shall not prevail over it. I will give you the keys of the Kingdom of Heaven. Whatever you forbid on earth will be held in Heaven to be forbidden, and whatever you allow on earth will be held in Heaven to be allowed.”	18
	Then he charged his disciples not to tell any one that he was the Christ.	19
		20

Jesus foretells his Death.	At that time Jesus Christ began to explain to his disciples that he must go to Jerusalem, and undergo much suffering at the hands of the Councillors, and Chief Priests, and Teachers of the Law, and be put to death, and rise on the third day. But Peter took Jesus aside, and began to rebuke him.	21
		22

"Master," he said, "please God that shall never be your fate!"

Jesus, however, turning to Peter, said :

"Out of my way, Satan ! You are a hindrance to me ; for you look at things, not as God does, but as man does."

**A Call
to renounce
Self.**

Then Jesus said to his disciples :

"If any man wishes to walk in my steps, let him renounce self, and take up his cross, and follow me. For whoever wishes to save his life will lose it, and whoever, for my sake, loses his life shall find it. What good will it do a man to gain the whole world, if he forfeits his life ? or what will a man give that is of equal value with his life ? For the Son of Man is to come in his Father's Glory, with his angels, and then he 'will give to every man what his actions deserve.' I tell you, some of those who are standing here will not know death till they have seen the Son of Man coming into his Kingdom."

**The
Transfigura-
tion.**

Six days later, Jesus took with him Peter, and the brothers James and John, and led them up a high mountain alone. There his appearance was transformed before their eyes ; his face shone like the sun, and his clothes became as white as the light. And all at once Moses and Elijah appeared to them, talking with Jesus.

"Master," exclaimed Peter, interposing, "it is good to be here ; if you wish, I will make three tents here, one for you, one for Moses, and one for Elijah."

While he was still speaking, a bright cloud enveloped them, and there was a voice from the cloud which said—

"This is my Son, the Beloved, in whom I delight ; him you must hear."

The disciples, on hearing this, fell on their faces, greatly afraid. But Jesus came and touched them, saying as he did so :

"Rise up, and do not be afraid."

When they raised their eyes, they saw no one but Jesus himself alone.

As they were going down the mountain side, Jesus gave them this warning—"Do not speak of this vision to any one, until the Son of Man has risen from the dead."

**A Question
about Elijah.**

"How is it," his disciples asked, "that our Teachers of the Law say that Elijah has to come first ?"

"Elijah indeed does come," Jesus replied, "and will restore everything ; and I tell you that Elijah has already come, and people have not recognized him, but have treated him just as

they pleased. In the same way, too, the Son of Man is destined to undergo suffering at men's hands."
 Then the disciples understood that it was of John the Baptist 13
 that he had spoken to them.

Cure of an epileptic Boy. When they came to the crowd, a man came up 14
 to Jesus, and, kneeling down before him, said :
 "Master, take pity on my son, for he is 15
 epileptic and suffers terribly ; indeed, he often falls into the fire
 and into the water ; I brought him to your disciples, but they 16
 could not cure him."

The Power of Faith. "O faithless and perverse generation !" Jesus 17
 exclaimed, "how long must I be among you ?
 how long must I have patience with you ? Bring the boy
 here to me."

Then Jesus rebuked the demon, and it came out of the boy ; 18
 and he was cured from that very hour. Afterwards the 19
 disciples came up to Jesus, and asked him privately : "Why
 was it that we could not drive it out ?"

"Because you have so little faith," he answered ; "for, I 20
 tell you, if your faith were only like a mustard-seed, you
 could say to this mountain 'Move from this place to that !'
 and it would be moved ; and nothing would be impossible
 to you."

Jesus, a second time, foretells his Death. While Jesus and his disciples were together in 22
 Galilee, he said to them :
 "The Son of Man is destined to be betrayed into 23
 the hands of his fellow-men, and they will put
 him to death, but on the third day he will rise."
 And the disciples were greatly distressed.

A Question about the Temple-rate. After they had reached Capernaum, the collec- 24
 tors of the Temple-rate came up to Peter, and
 said :

"Does not your Master pay the Temple-rate ?"

"Yes," answered Peter. 25

But, on going into the house, before he could speak, Jesus
 said :

"What do you think, Simon ? From whom do earthly
 kings take taxes or tribute ? From their sons, or from
 others ?"

"From others," answered Peter. 26

"Well then," continued Jesus, "their sons go free. Still, 27
 that we may not shock them, go and throw a line into the
 Sea ; take the first fish that rises, open its mouth, and you

will find in it a piece of money. Take that, and give it to the collectors for both of us."

On Humility. On the same occasion the disciples came to Jesus, and asked him : 1 **18**
 "Who is really the greatest in the Kingdom of Heaven?"
 Jesus called a little child to him, and placed it in the middle of them, and then said : 2
 "I tell you, unless you change and become like little children, you will not enter the Kingdom of Heaven at all. 3
 Therefore, any one who will humble himself like this child— 4
 that man shall be the greatest in the Kingdom of Heaven. And 5
 any one who, for the sake of my Name, welcomes even one 6
 little child like this, is welcoming me. But, if any one puts a 6
 snare in the way of one of these lowly ones who
Against hindering Others. believe in me, it would be best for him to be sunk 7
 in the depths of the sea with a great millstone 7
 hung round his neck. Alas for the world because of 7
 such snares ! There cannot but be snares ; yet alas for the 7
 man who is answerable for the snare !
 If your hand or your foot is a snare to you, cut it off, and 8
 throw it away. It would be better for you to enter the Life 8
 maimed or lame, than to have both hands, or both feet, and 8
 be thrown into the aeonian fire. If your eye is a snare to you, 9
 take it out, and throw it away. It would be better for you to 9
 enter the Life with only one eye, than to have both eyes and 9
 be thrown into the fiery Pit.
 Beware of despising one of these lowly ones, for in Heaven, 10
 I tell you, their angels always see the face of my Father 10
 who is in Heaven. What think you ? If a man owns a 12
 hundred sheep, and one of them strays, will he 12
Parable of the lost Sheep. not leave the ninety-nine on the hills, and go and 13
 search for the one that is straying ? And, if he 13
 succeeds in finding it, I tell you that he rejoices more over that 13
 one sheep than over the ninety-nine which did not stray. So, 14
 too, it is the will of my Father who is in Heaven that not one 14
 of these lowly ones should be lost.
On dealing with Wrong-doers. If your Brother does wrong, go to him and 15
 convince him of his fault when you and he are 15
 alone. If he listens to you, you have won your 15
 Brother. But, if he does not listen to you, take with you one 16
 or two others, so that 'on the evidence of two or three 16
 witnesses, every word may be put beyond dispute.' If he 17
 refuses to listen to them, speak to the Church ; and, if he also 17
 refuses to listen to the Church, treat him as you would a 17
 Gentile or a tax-gatherer.
 I tell you, all that you forbid on earth will be held in 18
 Heaven to be forbidden, and all that you allow on earth will 18

be held in Heaven to be allowed. Again, I tell you 19
 that, if but two of you on earth agree as to what
 they shall pray for, whatever it be, it will be
 granted them by my Father who is in Heaven.
 For where two or three have come together in my Name, I 20
 am present with them."

**Encourage-
ment to
united Prayer.** Then Peter came up, and said to Jesus : 21
 "Master, how often am I to forgive my Brother
 when he wrongs me? As many as seven
 times?"

But Jesus answered : 22
 "Not seven times, but 'seventy times seven.' And there- 23
 fore the Kingdom of Heaven may be compared to a king who
 wished to settle accounts with his servants. When he had begun 24
 to do so, one of them was brought to him who owed him six
 million pounds ; and, as he could not pay, his master ordered 25
 him to be sold towards the payment of the debt, together with his
 wife, and his children, and everything that he had. Thereupon 26
 the servant threw himself down on the ground before him and
 said 'Have patience with me, and I will pay you all.' The 27
 master was moved with compassion ; and he let him go, and
 forgave him the debt. But, on going out, that same servant 28
 came upon one of his fellow-servants who owed him ten
 pounds. Seizing him by the throat, he said 'Pay what you owe
 me.' Thereupon his fellow-servant threw himself on the 29
 ground, and begged for mercy. 'Have patience with me,' he
 said, 'and I will pay you.' But the other would not, but went 30
 and put him in prison till he should pay his debt. When his 31
 fellow-servants saw what had happened, they were greatly
 distressed, and went to their master and laid the whole
 matter before him. Upon that the master sent for the servant, 32
 and said to him 'You wicked servant ! When you begged
 me for mercy, I forgave you the whole of that debt. Ought 33
 not you, also, to have shown mercy to your fellow-servant, just
 as I showed mercy to you?' Then his master, in anger, 34
 handed him over to the gaolers, until he should pay the whole
 of his debt. So, also, will my heavenly Father do to you, 35
 unless each one of you forgives his Brother from his heart."

IV.—THE JOURNEY TO JERUSALEM.

**A Question
about
Divorce.** At the conclusion of this teaching, Jesus with- 1 19
 drew from Galilee, and went into that district of
 Judaea which is on the other side of the Jordan.
 Great crowds followed him, and he cured them there. 2

Presently some Pharisees came up to him, and, to test him, said : "Has a man the right to divorce his wife for every cause ?" 3

"Have not you read," replied Jesus, "that at the beginning the Creator 'made them male and female,' and said— 4 5

'For this reason a man shall leave his father and mother, and be united to his wife, and the man and his wife shall become one'?

So that they are no longer two, but one. What God himself, then, has yoked together man must not separate." 6

"Why, then," they said, "did Moses direct that a man should 'serve his wife with a notice of separation and divorce her'?" 7

"Moses, owing to the hardness of your hearts," answered Jesus, "permitted you to divorce your wives, but that was not so at the beginning. But I tell you that any one who divorces his wife, except on the ground of her unchastity, and marries another woman, is guilty of adultery." 8 9

"If that," said the disciples, "is the position of a man with regard to his wife, it is better not to marry." 10

"It is not every one," replied Jesus, "who can accept this teaching, but only those who have been enabled to do so. Some men, it is true, have from birth been disabled for marriage, while others have been disabled by their fellow men, and others again have disabled themselves for the sake of the Kingdom of Heaven. Let him accept it who can." 11 12

Jesus blesses little Children. Then some little children were brought to Jesus, for him to place his hands on them, and pray ; but the disciples found fault with those who had brought them. Jesus, however, said : 13 14

"Let the little children come to me, and do not hinder them, for it is to the childlike that the Kingdom of Heaven belongs."

So he placed his hands on them, and then went on his way. 15

The Responsibilities of Wealth. And a man came up to Jesus, and said : 16
"Teacher, what good thing must I do to obtain Immortal Life?"

"Why ask me about goodness?" answered Jesus. "There is but One who is good. If you want to enter the Life, keep the commandments." 17

"What commandments?" asked the man. 18

"These," answered Jesus :—

"Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not say what is false about others. Honour thy father and thy mother.' 19

And

'Thou shalt love thy neighbour as thou dost thyself."

"I have observed all these," said the young man. "What is still wanting in me?" 20

"If you wish to be perfect," answered Jesus, "go and sell your property, and give to the poor, and you shall have wealth in Heaven; then come and follow me." 21

On hearing these words, the young man went away distressed, for he had great possessions. 22

At this, Jesus said to his disciples: 23

"I tell you that a rich man will find it hard to enter the Kingdom of Heaven! I say again, it is easier for a camel to get through a needle's eye than for a rich man to enter the Kingdom of Heaven!" 24

On hearing this, the disciples exclaimed in great astonishment: 25

"Who then can possibly be saved?"

But Jesus looked at them, and said: 26

"With men this is impossible, but with God everything is possible."

Then Peter turned and said to Jesus:

"But we—we left everything, and followed you; what, then, shall we have?" 27

"I tell you," answered Jesus, "that at the New Creation, 'when the Son of Man takes his seat on his throne of glory,' you who followed me shall be seated upon twelve thrones, as judges of the twelve tribes of Israel. Every one who has left houses, or brothers, or sisters, or father, or mother, or children, or land, on account of my Name, will receive many times as much, and will 'gain Immortal Life.' But many who are first now will then be last, and those who are last will be first." 28
29
30

For the Kingdom of Heaven is like an employer who went out in the early morning to hire labourers for his vineyard. He agreed with the labourers to pay them two shillings a day, and sent them into his vineyard. On going out again, about nine o'clock, he saw some others standing in the market-place, doing nothing. 'You also may go into my vineyard,' he said, 'and I will pay you what is fair.' So the men went. Going out again about mid-day and about three o'clock, he did as before. When he went out about five, he found some other men standing there, and said to them 'Why have you been standing here all day long, doing nothing?' 1 20
2
3
4
5
6

'Because no one has hired us,' they answered. 7

'You also may go into my vineyard,' he said.

In the evening the owner of the vineyard said to his steward 'Call the labourers, and pay them their wages, beginning with the last, and ending with the first.' Now when those who had been hired about five o'clock went up, they received two shillings each. So, when the first went up, they thought 8
9
10

that they would receive more, but they also received two shillings each; on which they began to grumble at their employer. 11

'These last,' they said, 'have done only one hour's work, and yet you have put them on the same footing with us, who have borne the brunt of the day's work, and the heat.' 12

'My friend,' was his reply to one of them, 'I am not treating you unfairly. Did not you agree with me for two shillings? 13

Take what belongs to you, and go. I choose to give to this last man the same as to you. Have not I the right to do as I 14

choose with what is mine? Are you envious because I am liberal?' 15
So those who are last will be first, and the first last." 16

Jesus, a third time, foretells his Death. When Jesus was on the point of going up to Jerusalem, he gathered the twelve disciples round him by themselves, and said to them as they were on their way: 17

"Listen! We are going up to Jerusalem; and there the Son of Man will be betrayed to the Chief Priests and Teachers of the Law, and they will condemn him to death, and give him up to the Gentiles for them to mock, and to scourge, and to crucify; and on the third day he will rise." 18 19

The Request of the Mother of James and John. Then the mother of Zebediah's sons came to him with her sons, bowing to the ground, and begging a favour. 20

"What is it that you want?" he asked. 21

"I want you to say," she replied, "that in your Kingdom these two sons of mine may sit, one on your right, and the other on your left."

"You do not know what you are asking," was Jesus' answer. 22
"Can you drink the cup that I am to drink?"

"Yes," they exclaimed, "we can."

"You shall indeed drink my cup," he said, "but as to a seat at my right and at my left—that is not mine to give, but it is for those for whom it has been prepared by my Father." 23

On hearing of this, the ten others were very indignant about the two brothers. Jesus, however, called the ten to him, and said: 24 25

The Dignity of Service. "The rulers of the Gentiles lord it over them as you know, and their great men oppress them. Among you it is not so. No, whoever wants to become great among you must be your servant, and whoever wants to take the first place among you, must be your slave; just as the 26, 27 28

Son of Man came, not to be served, but to serve, and to give his life as a ransom for many."

Cure of two blind Men. As they were going out of Jericho, a great crowd followed him. Two blind men who were sitting by the road-side, hearing that Jesus was passing, called out :
 "Take pity on us, Master, Son of David !"
 The crowd told them to be quiet ; but the men only called out the louder :
 "Take pity on us, Master, Son of David !"
 Then Jesus stopped and called them.
 "What do you want me to do for you ?" he said.
 "Master," they replied, "we want our eyes to be opened."
 So Jesus, moved with compassion, touched their eyes, and immediately they recovered their sight, and followed him.

V. —THE LAST DAYS.

Jesus enters Jerusalem. When they had almost reached Jerusalem, having come as far as Bethphage, on the Mount of Olives, Jesus sent on two disciples.
 "Go to the village facing you," he said, "and you will immediately find an ass tethered, with a foal by her side ; untie her, and lead her here for me. And, if any one says anything to you, you are to say this—'The Master wants them' ; and he will send them at once."
 This happened in fulfilment of these words in the Prophet—
 'Say to the daughter of Zion—
 "Behold, thy King is coming to thee,
 Gentle, and riding on an ass,
 And on the foal of a beast of burden."'
 So the disciples went and did as Jesus had directed them. They led the ass and the foal back, and, when they had put their cloaks on them, he seated himself upon them. The immense crowd of people spread their cloaks in the road, while some cut branches off the trees, and spread them on the road. The crowds that led the way, as well as those that followed behind, kept shouting :
 "God save the Son of David !
 Blessed is He who comes in the name of the Lord !
 God save him from on high !"
 When he had entered Jerusalem, the whole city was stirred, and asked—"Who is this ?", to which the crowd replied—
 "This is the Prophet Jesus from Nazareth in Galilee."

⁵ Isa. 62. 11 ; Zech. 9, 9. ⁹ Ps. 118. 25-26 ; Ps. 148. 1.

Jesus in the Temple. Jesus went into the Temple Courts, and drove out all those who were buying and selling there. He overturned the tables of the money-changers, and the seats of the pigeon-dealers, and said to them : 12 13

“ Scripture says—

‘ My House shall be called a House of Prayer ’ ;

but you are making it ‘ a den of robbers. ’ ”

While he was still in the Temple Courts, some blind and some lame people came up to him, and he cured them. But, when the Chief Priests and the Teachers of the Law saw the wonderful things that Jesus did, and the boys who were calling out in the Temple Courts “ God save the Son of David ! ”, they were indignant, and said to him : 14 15 16

“ Do you hear what these boys are saying ? ”

“ Yes,” answered Jesus ; “ but did you never read the words—

‘ Out of the mouths of babes and sucklings thou hast called forth perfect praise ’ ? ”

Then he left them, and went out of the city to Bethany, and spent the night there. 17

The fruitless Fig Tree. The next morning, in returning to the city, Jesus became hungry ; and, noticing a solitary fig tree by the road-side, he went up to it, but found nothing on it but leaves. So he said to it : 18 19

“ Never again shall fruit be gathered off you.”

And suddenly the fig tree withered up. When the disciples saw this, they exclaimed in astonishment : 20

“ How suddenly the fig tree withered up ! ”

“ I tell you,” replied Jesus, “ if you have faith, without ever a doubt, you will do not only what has been done to the fig tree, but, even if you should say to this hill ‘ Be lifted up and hurled into the sea ! ’, it would be done. And whatever you ask for in your prayers will, if you have faith, be granted you.” 21 22

Jesus and the Chief Priests. After Jesus had come into the Temple Courts, the Chief Priests and the Councillors of the Nation came up to him as he was teaching, and said : 23

“ What authority have you to do these things ? Who gave you this authority ? ”

“ I, too,” said Jesus in reply, “ will ask you one question ; if you will give me an answer to it, then I, also, will tell you what authority I have to act as I do. It is about John’s baptism. What was its origin ? divine or human ? ” 24 25

But they began arguing among themselves :

“ If we say ‘ divine,’ he will say to us ‘ Why then did not you

believe him?' But if we say 'human,' we are afraid of the people, for every one regards John as a Prophet." 26

So the answer they gave Jesus was—"We do not know." 27

"Then I," he said, "refuse to tell you what authority I have to do these things. What do you think of this? There 28

Parable of the two Sons. was a man who had two sons. He went to the elder and said 'Go and work in the vineyard to-day, my son.'

'Yes, sir,' he answered; but he did not go. Then the father went to the second son, and said the same. 'I will not,' he answered; but afterwards he was sorry and went. Which of the two sons did as his father wished?" 29, 30 31

"The second," they said.

"I tell you," added Jesus, "that tax-gatherers and prostitutes are going into the Kingdom of God before you. For when John came to you, walking in the path of righteousness, you did not believe him, but tax-gatherers and prostitutes did; and yet you, though you saw this, even then were not sorry, nor did you believe him. 32

Parable of the wicked Tenants. Listen to another parable. A man, who was an employer, once planted a vineyard, put a fence round it, dug a winepress in it, built a tower, and then let it out to tenants and went abroad. When the time for the vintage drew near, he sent his servants to the tenants, to receive his share of the produce. But the tenants seized his servants, beat one, killed another, and stoned a third. A second time the owner sent some servants, a larger number than before, and the tenants treated them in the same way. As a last resource he sent his son to them. 'They will respect my son,' he said. But the tenants, on seeing his son, said to each other 'Here is the heir! Come, let us kill him, and get his inheritance.' So they seized him, and threw him outside the vineyard, and killed him. Now, when the owner of the vineyard comes, what will he do to those tenants?" 33 34 35 36 37 38 39 40

"Miserable wretches!" they exclaimed, "he will put them to a miserable death, and he will let out the vineyard to other tenants, who will pay him his share of the produce at the proper times." 41

Then Jesus added: "Have you never read in the Scriptures?— 42

'The very stone which the builders despised—
Has now itself become the corner-stone;
This corner-stone has come from the Lord,
And is marvellous in our eyes.'

And that, I tell you, is why the Kingdom of God will be taken from you, and given to a nation that does produce 43

the fruit of the Kingdom. Yes, and he who falls on this stone will be dashed to pieces, while any one on whom it falls—it will scatter him as dust.” 44

After listening to these parables, the Chief Priests and the Pharisees saw that it was about them that he was speaking; yet, although eager to arrest him, they were afraid of the crowds, who regarded him as a Prophet. 45 46

Once more Jesus spoke to them in parables. 1

22

**Parable
of the
Marriage
Feast.**

“The Kingdom of Heaven,” he said, “may be compared to a king who gave a banquet in honour of his son’s wedding. He sent his servants to call those who had been invited to the banquet, but they were unwilling to come. A second time he sent some servants, with orders to say to those who had been invited ‘I have prepared my breakfast, my cattle and fat beasts are killed and everything is ready; come to the banquet.’ They, however, took no notice, but went off, one to his farm, another to his business; while the rest, seizing his servants, ill-treated them and killed them. The king, in anger, sent his troops, put those murderers to death, and set their city on fire. Then he said to his servants ‘The banquet is prepared, but those who were invited were not worthy. So go to the cross-roads, and invite every one you find to the banquet.’ The servants went out into the roads and collected all the people whom they found, whether bad or good; and the bridal-hall was filled with guests. But, when the king went in to see his guests, he noticed there a man who had not put on a wedding-robe. So he said to him ‘My friend, how is it that you came in here without a wedding-robe?’ The man was speechless. Then the king said to the attendants ‘Tie him hand and foot, and ‘put him out into the darkness’ outside, where there will be weeping and grinding of teeth.’ For many are called, but few chosen.” 2 3 4 5 6 7 8 9 10 11 12 13 14

**A Question
about
Tribute.**

Then the Pharisees went away and conferred together as to how they might lay a snare for Jesus in the course of conversation. They sent their disciples, with the Herodians, to say to him: 15 16

“Teacher, we know that you are an honest man, and that you teach the Way of God honestly, and are not afraid of any one; for you pay no regard to a man’s position. Tell us, then, what you think. Are we right in paying taxes to the Emperor, or not?” 17

Perceiving their malice, Jesus answered: 18

“Why are you testing me, you hypocrites? Show me the coin with which the tax is paid.” 19

And, when they had brought him a florin, he asked: 20

“Whose head and title are these?”

"The Emperor's," they answered: on which he said to them: 21

"Then pay to the Emperor what belongs to the Emperor, and to God what belongs to God."

They wondered at his answer, and left him alone and went away. 22

A Question about the Resurrection. That same day some Sadducees came up to Jesus, maintaining that there is no resurrection. Their question was this:— 23

"Teacher, Moses said— 24

'Should a man die without children, the man's brother shall become the husband of the widow, and raise a family for his brother.'

Now we had living among us seven brothers; of whom the eldest married and died, and, as he had no family, left his wife for his brother. The same thing happened to the second and the third brothers, and indeed to all the seven. The woman herself died last of all. At the resurrection, then, whose wife will she be out of the seven, all of them having had her?" 25 26 27 28

"Your mistake," replied Jesus, "is due to your ignorance of the Scriptures, and of the power of God. For at the resurrection there is no marrying or being married, but all who rise are as angels in Heaven. As to the resurrection of the dead, have you not read these words of God— 29 30 31

'I am the God of Abraham, and the God of Isaac, and the God of Jacob'?

He is not the God of dead men, but of living."

The crowds, who had been listening to him, were greatly struck with his teaching. 32 33

The Great Commandment. When the Pharisees heard that Jesus had silenced the Sadducees, they collected together. Then one of them, a Student of the Law, to test him, asked this question— 34 35

"Teacher, what is the great commandment in the Law?" His answer was: 36 37

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

This is the great first commandment. The second, which is like it, is this— 38, 39

'Thou shalt love thy neighbour as thou dost thyself.'

On these two commandments hang all the Law and the Prophets." 40

Christ the Son of David. Before the Pharisees separated, Jesus put this question to them— 41
 “What do you think about the Christ? Whose son is he?” 42
 “David’s,” they said.
 “How is it, then,” Jesus replied, “that David, speaking under inspiration, calls him ‘lord,’ in the passage— 43
 ‘The Lord said to my lord: “Sit at my right hand, Until I put thy enemies beneath thy feet”?’ 44
 Since, then, David calls him ‘lord,’ how is he David’s son?” 45
 No one could say a word in answer; nor did any one after that day venture to question him further. 46

Then Jesus, speaking to the crowds and to his disciples, said: 1 **23**

Warnings against the Teachers of the Law. “The Teachers of the Law and the Pharisees now occupy the chair of Moses. Therefore practise and lay to heart everything that they tell you, but do not follow their example, for they preach but do not practise. While they make up heavy loads and pile them on other men’s shoulders, they decline, themselves, to lift a finger to move them. All their actions are done to attract attention. They widen their phylacteries, and increase the size of their tassels, and like to have the place of honour at dinner, and the best seats in the Synagogues, and to be greeted in the markets with respect, and to be called ‘Rabbi’ by everybody. But do not you allow yourselves to be called ‘Rabbi,’ for you have only one Teacher, and you yourselves are all Brothers. And do not call any one on the earth your ‘Father,’ for you have only one Father, the heavenly Father. Nor must you allow yourselves to be called ‘Leaders,’ for you have only one Leader, the Christ. The man who would be the greatest among you must be your servant. Who-ever shall exalt himself will be humbled, and whoever shall humble himself will be exalted. 2 3 4 5 6 7 8 9 10 11 12

Jesus denounces the Pharisees. But alas for you, Teachers of the Law and Pharisees, hypocrites that you are! You turn the key of the Kingdom of Heaven in men’s faces. For you do not go in yourselves, nor yet allow those who try to go in to do so. Alas for you, Teachers of the Law and Pharisees, hypocrites that you are! You scour land and sea to make a single convert, and, when he is gained, you make him twice as deserving of the Pit as you are yourselves. Alas for you, you blind guides! You say ‘If any one swears by the Temple, his oath counts for nothing; but, if any one swears by the gold of the Temple, his 14 15 16

oath is binding on him'! Fools that you are and blind! 17
 Which is the more important? the gold? or the Temple
 which has given sacredness to the gold? You say, too, 18
 'If any one swears by the altar, his oath counts for nothing,
 but, if any one swears by the offering placed on it, his oath
 is binding on him'! Blind indeed! Which is the more 19
 important? the offering? or the altar which gives sacred-
 ness to the offering? Therefore a man, swearing by the 20
 altar, swears by it and by all that is on it, and a man, 21
 swearing by the Temple, swears by it and by him who
 dwells in it, while a man, swearing by Heaven, swears by 22
 the throne of God, and by him who sits upon it. Alas 23
 for you, Teachers of the Law and Pharisees, hypocrites that
 you are! You pay tithes on mint, fennel, and caraway-seed,
 and have neglected the weightier matters of the Law—justice,
 mercy, and good faith. These last you ought to have put
 into practice, without neglecting the first. You blind guides, 24
 to strain out a gnat and to swallow a camel! Alas for 25
 you, Teachers of the Law and Pharisees, hypocrites that you
 are! You clean the outside of the cup and of the dish, but
 inside they are filled with the results of greed and self-
 indulgence. You blind Pharisee! First clean the inside of 26
 the cup and the dish, so that the outside may become clean
 as well. Alas for you, Teachers of the Law and 27
 Pharisees, hypocrites that you are! You are like white-washed
 tombs, which indeed look fair outside, while inside they
 are filled with dead men's bones and all kinds of filth. It 28
 is the same with you. Outwardly, and to others, you have
 the look of religious men, but inwardly you are full of hypo-
 crisy and sin. Alas for you, Teachers of the Law and 29
 Pharisees, hypocrites that you are! You build the tombs
 of the Prophets, and decorate the monuments of religious
 men, and say 'Had we been living in the days of our ances- 30
 tors, we should have taken no part in their murder of the
 Prophets!' By doing this you are furnishing evidence against 31
 yourselves that you are true children of the men who murdered
 the Prophets. Fill up the measure of your ancestors' guilt. 32
 You serpents and brood of vipers! How can you escape being 33
 sentenced to the Pit? That is why I send you Prophets, wise 34
 men, and Teachers of the Law, some of whom you will crucify
 and kill, and some of whom you will scourge in your Syna-
 gogues, and persecute from town to town; in order that upon 35
 your heads may fall every drop of innocent 'blood spilt on earth,'
 from the blood of innocent Abel down to that of Zechariah,
 Barachiah's son, whom you murdered between the Temple
 and the altar. All this, I tell you, will come home 36
 to the present generation.
 Jesus laments the fate of Jerusalem. Jerusalem! Jerusalem! she who slays the 37

Prophets and stones the messengers sent to her——Oh, how often have I wished to gather your children round me, as a hen gathers her brood under her wings, and you would not come! Verily, your House is left to you desolate! For 38 39 nevermore, I tell you, shall you see me, until you say—

‘Blessed is He who comes in the Name of the Lord!’”

Jesus foretells the Destruction of the Temple and the End of the Age. Leaving the Temple Courts, Jesus was walking 1 24 away, when his disciples came up to draw his attention to the Temple buildings.
 “Do you see all these things?” was his 2 answer. “I tell you, not a single stone will be left here upon another, which will not be thrown down.”
 So, while Jesus was sitting on the Mount of Olives, his dis- 3 ciples came up to him privately and said: “Tell us when this will be, and what will be the sign of your Coming, and of the close of the age.”
 Jesus replied to them as follows: 4
 “See that no one leads you astray; for many will take 5 my name, and come saying ‘I am the Christ,’ and will lead many astray. And you will hear of wars and rumours of 6 wars; take care not to be alarmed, for such things must occur; but the end is not yet here. For ‘nation will rise 7 against nation and kingdom against kingdom,’ and there will be famines and earthquakes in various places. All this, how- 8 ever, will be but the beginning of the birth-pangs! When 9 that time comes, they will give you up to persecution, and will put you to death, and you will be hated by all nations on account of my Name. And then many will fall away, 10 and will betray one another, and hate one another. Many 11 false Prophets, also, will appear and lead many astray; and, 12 owing to the increase of wickedness, the love of most will grow cold. Yet the man that endures to the end shall be 13 saved. And this Good News of the Kingdom shall be pro- 14 claimed throughout the world as a witness to all nations; and then will come the end. As soon, then, as you see 15 ‘the Foul Desecration’, mentioned by the Prophet Daniel, standing in the Holy Place,” (the reader must consider what this means) “then those of you who are in Judaea must 16 take refuge in the mountains; and a man on the house-top 17 must not go down to get the things that are in his house; nor must one who is on his farm turn back to get his cloak. 18 And alas for the women that are with child, and for those that 19 are nursing infants in those days! Pray, too, that your flight 20

may not take place in winter, nor on a Sabbath ; for that will be 'a time of great distress, the like of which has not occurred from the beginning of the world down to the present time'—no, nor ever will again. And, had not those days been limited, not a single soul would escape ; but for the sake of 'God's People' a limit will be put to them. And, at that time, if any one should say to you 'Look ! here is the Christ !' or 'Here he is !', do not believe it ; for false Christs and false Prophets will arise, and will display great signs and marvels, so that, were it possible, even God's People would be led astray. Remember, I have told you beforehand. Therefore, if people say to you 'He is in the Wilderness !', do not go out there ; or 'He is in an inner room !', do not believe it ; for, just as lightning will start from the east and flash across to the west, so will it be with the Coming of the Son of Man. Wherever a dead body lies, 'there will the vultures flock.' Immediately after the distress of those days, 'the sun will be darkened, the moon will not give her light, the stars will fall from the heavens,' and 'the forces of the heavens will be convulsed.' Then will appear the sign of the Son of Man in the heavens ; and all the peoples of the earth will mourn, when they see the 'Son of Man coming on the clouds of the heavens,' with power and great glory ; and he will send his angels, with a great trumpet, and they will gather his People round him from the four winds, from one end of heaven to the other.

The Need for Watchfulness. Learn the lesson taught by the fig tree. As soon as its branches are full of sap, and it is bursting into leaf, you know that summer is near. And so may you, as soon as you see all these things, know that he is at your doors. I tell you, even the present generation will not pass away, till all these things have taken place. The heavens and the earth will pass away, but my words shall never pass away. But about that Day and Hour, no one knows—not even the angels of Heaven, nor yet the Son—but only the Father himself. For, just as in the days of Noah, so will it be at the Coming of the Son of Man. In those days before the flood they went on eating and drinking, marrying and being married, up to the very day on which Noah entered the ark, taking no notice till the flood came and swept them one and all away ; and so will it be at the Coming of the Son of Man. At that time, of two men on a farm one will be taken and one left ; of two women grinding with the hand-mill one will be taken and one left. Therefore watch ; for you cannot be sure on what day your Master is coming. But this you do know, that, had the owner of the house known at what time of night the thief

²¹ Dan. 12. 1. ²² Enoch 1. 1. ²⁴ Deut. 13. 1. ²⁸ Isa. 34. 15. ²⁹ Dan. 12. 1 ; Isa. 13. 10 ; 34. 4. ³⁰⁻³¹ Zech. 12. 12 ; Dan. 7. 13 ; Isa. 27. 13 ; Zech. 2. 6 Deut. 30. 4 ; 28. 64. ³⁸⁻³⁹ Gen. 7. 7.

was coming, he would have been on the watch, and would not have allowed his house to be broken into. Therefore, do you also prepare, since it is just when you are least expecting him that the Son of Man will come. Who, then, is

that trustworthy, careful servant, who has been placed by his master over his household, to give them their food at the proper time? Happy will that

Parable of the good and bad Servants. servant be whom his master, when he comes home, shall find doing this. I tell you that his master will put him in charge of the whole of his property. But, should he be a bad servant, and say to himself 'My master is a long time in coming,' and begin to beat his fellow-servants, and eat and drink with drunkards, that servant's master will come on a day when he does not expect him, and at an hour of which he is unaware, and will flog him severely, and assign him his place among the hypocrites, where there will be weeping and grinding of teeth.

Parable of the ten Bridesmaids Then the Kingdom of Heaven will be like ten bridesmaids who took their lamps and went out to meet the bridegroom. Five of them were foolish, and five were prudent. The foolish ones took their lamps, but took no oil with them; while the prudent ones, besides taking their lamps, took oil in their jars. As the bridegroom was late in coming, they all became drowsy, and slept. But at midnight a shout was raised—'The Bridegroom is coming! Come out to meet him!' Then all the bridesmaids awoke and trimmed their lamps. And the foolish ones said to the prudent 'Give us some of your oil; our lamps are going out.' But the prudent ones answered 'No, for fear that there will not be enough for you and for us. Go instead to those who sell it, and buy for yourselves.' But while they were on their way to buy it, the bridegroom came; and the bridesmaids who were ready went in with him to the banquet, and the door was shut. Afterwards the other bridesmaids came. 'Sir, Sir,' they said, 'open the door to us!' But the bridegroom answered 'I tell you, I do not know you.' Therefore watch, since you know neither the Day nor the Hour.

Parable of the Talents. For it is as though a man, going on his travels, called his servants, and gave his property into their charge. He gave three thousand pounds to one, twelve hundred to another, and six hundred to a third, in proportion to the ability of each. Then he set out on his travels. The man who had received the three thousand pounds went at once and traded with it, and made another three thousand. So, too, the man who had received the twelve hundred pounds made another twelve hundred. But the man who had received the six hundred went and dug a hole in the ground, and hid his master's money. After a long

time the master of those servants returned, and settled accounts with them. The man who had received the three thousand pounds came up and brought three thousand more. 'Sir,' he said, 'you entrusted me with three thousand pounds; look, I have made another three thousand!'

'Well done, good, trustworthy servant!' said his master. 'You have been trustworthy with a small sum; now I will place a large one in your hands; come and share your master's joy!' Then the one who had received the twelve hundred pounds came up and said 'Sir, you entrusted me with twelve hundred pounds; look, I have made another twelve hundred!'

'Well done, good, trustworthy servant!' said his master. 'You have been trustworthy with a small sum; now I will place a large one in your hands; come and share your master's joy!'

The man who had received the six hundred pounds came up, too, and said 'Sir, I knew that you were a hard man; you reap where you have not sown, and gather up where you have not winnowed; and, in my fear, I went and hid your money in the ground; look, here is what belongs to you!'

'You lazy, worthless servant!' was his Master's reply. 'You knew that I reap where I have not sown, and gather up where I have not winnowed? Then you ought to have placed my money in the hands of bankers, and I, on my return, should have received my money, with interest. Therefore,' he continued, 'take away from him the six hundred pounds, and give it to the one who has the six thousand. For, to him who has, more will be given, and he shall have abundance; but, as for him who has nothing, even what he has will be taken away from him. As for the useless servant, 'put him out into the darkness' outside, where there will be weeping and grinding of teeth.'

The Great Judgement. When the Son of Man has come in his glory and all the angels with him, then he 'will take his seat on his throne of glory'; and all the nations will be gathered before him, and he will separate the people—just as a shepherd separates sheep from goats—placing the sheep on his right hand, and the goats on his left. Then the King will say to those on his right 'Come, you who are blessed by my Father, enter upon possession of the Kingdom prepared for you ever since the beginning of the world. For, when I was hungry, you gave me food; when I was thirsty, you gave me drink; when I was a stranger, you took me to your homes; when I was naked, you clothed me; when I fell ill, you visited me; and when I was in prison, you came to me.'

Then the Righteous will answer 'Lord, when did we see you hungry, and feed you? or thirsty, and give you drink? When did we see you a stranger, and take you to our homes? or

³⁰ Enoch 10, 4. ³¹ Zech. 14, 5; Enoch 62, 5.

naked, and clothe you? When did we see you ill, or in prison, and come to you?' 39

And the King will reply 'I tell you, as often as you did it to one of these my Brothers, however lowly, you did it to me.' Then he will say to those on his left 'Go from my presence, accursed, into the 'aeonian fire which has been prepared for the Devil and his angels.' For, when I was hungry, you gave me no food; when I was thirsty, you gave me no drink; when I was a stranger, you did not take me to your homes; when I was naked, you did not clothe me; and, when I was ill and in prison, you did not visit me.' 40 41 42 43

Then they, in their turn, will answer 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or ill, or in prison, and did not supply your wants?' 44

And then he will reply 'I tell you, as often as you failed to do it to one of these, however lowly, you failed to do it to me.' 45

And these last will go away 'into aeonian punishment,' but the righteous 'into aeonian life.'" 46

**The Plot
against
Jesus.**

When Jesus had finished all this teaching, he said to his disciples: 1 26

"You know that in two days' time the Festival of the Passover will be here; and that the Son of Man is to be given up to be crucified." 2

Then the Chief Priests and the Councillors of the Nation met in the house of the High Priest, who was called Caiaphas, and plotted together to arrest Jesus by stealth and put him to death; but they said: "Not during the Festival, for fear of causing a riot." 3 4 5

**Jesus
anointed by
a Woman
at Bethany.**

After Jesus had reached Bethany, and while he was in the house of Simon the leper, a woman came up to him with an alabaster jar of very costly perfume, and poured the perfume upon his head as he was at table. The disciples were indignant at seeing this. 6 7 8

"What is this waste for?" they exclaimed. "It could have been sold for a large sum, and the money given to poor people." 9

"Why are you troubling the woman?" Jesus said, when he noticed it. "For this is a beautiful deed that she has done to me. You always have the poor with you, but you will not always have me. In pouring this perfume on my body, she has done it for my burying. I tell you, wherever, in the whole world, this Good News is proclaimed, what this woman has done will be told in memory of her." 10 11 12 13

Judas agrees to betray Jesus. It was then that one of the Twelve, named Judas Iscariot, made his way to the Chief Priests, and said "What are you willing to give me, if I betray Jesus to you?" The Priests 'weighed him out thirty pieces of silver' as payment. So from that time Judas looked for an opportunity to betray Jesus. 14 15 16

The Passover. On the first day of the Festival of the Unleavened Bread, the disciples came up to Jesus, and said: "Where do you wish us to make preparations for you to eat the Passover?" "Go into the city to a certain man," he answered, "and say to him 'The Teacher says—My time is near. I will keep the Passover with my disciples at your house.'" The disciples did as Jesus directed them, and prepared the Passover. 17 18 19

In the evening Jesus took his place with the twelve disciples, and, while they were eating, he said: 20 21

"I tell you that one of you will betray me."

In great grief they began to say to him, one by one: 22

"Can it be I, Master?"

"The one who dipped his bread beside me in the dish," replied Jesus, "is the one who will betray me. True, the Son of Man must go, as Scripture says of him, yet alas for that man by whom the Son of Man is being betrayed! For that man 'it would be better never to have been born!'" 23 24

And Judas, who was betraying him, turned to him and said: 25

"Can it be I, Rabbi?"

"It is," answered Jesus.

The 'Lord's Supper.' While they were eating, Jesus took some bread, and, after saying the blessing, broke it and, as he gave it to his disciples, said: 26

"Take it and eat it; this is my body."

Then he took a cup, and, after saying the thanksgiving, gave it to them, with the words: 27

"Drink from it, all of you; for this is my Covenant-blood, which is poured out for many for the forgiveness of sins. And I tell you that I shall never, after this, drink of this juice of the grape, until that day when I shall drink it new with you in the Kingdom of my Father." 28 29

Peter's Fall foretold. They then sang a hymn, and went out to the Mount of Olives. 30

Then Jesus said to them:

"Even you will all fall away from me to-night. Scripture says— 31

'I will strike down the shepherd, and the sheep of the flock will be scattered.'

But, after I have risen, I shall go before you into Galilee." 32

"If every one else falls away from you," Peter answered, "I shall never fall away!" 33

"I tell you," replied Jesus, "that this very night, before the cock crows, you will disown me three times!" 34

"Even if I must die with you," Peter exclaimed, "I shall never disown you!" 35

All the disciples spoke in the same way.

Jesus in Gethsemane. Then Jesus came with them to a garden called Gethsemane, and he said to his disciples: 36

"Sit down here while I go and pray yonder."

Taking with him Peter and the two sons of Zebediah, he began to show signs of sadness and deep distress of mind. 37

"I am sad at heart," he said, "sad even to death; wait here, and watch with me." 38

Going on a little further, he threw himself on his face in prayer. 39

"My Father," he said, "if it is possible, let me be spared this cup; only, not as I will, but as thou willest."

Then he came to his disciples, and found them asleep. 40

"What!" he said to Peter, "could none of you watch with me for one hour? Watch and pray, that you may not fall into temptation. True, the spirit is eager, but human nature is weak." 41

Again, a second time, he went away, and prayed. 42

"My Father," he said, "if I cannot be spared this cup, but must drink it, thy will be done!"

And coming back again he found them asleep, for their eyes were heavy. So he left them, and went away again, and 43

prayed a third time, again saying the same words. 44

Then he came to the disciples, and said: 45

"Sleep on now, and rest yourselves. Hark! my time is close at hand, and the Son of Man is being betrayed into the hands of wicked men. Up, and let us be going. Look! my betrayer is close at hand." 46

The Arrest of Jesus. And, while he was still speaking, Judas, who was one of the Twelve, came in sight; and with him was a great crowd of people, with swords and clubs, sent from the Chief Priests and Councillors of the Nation. Now the betrayer had arranged a signal with them. 47

"The man whom I kiss," he had said, "will be the one; arrest him." 48

So he went up to Jesus at once, and exclaimed: "Welcome, Rabbi!" and kissed him; on which Jesus said to him: 49

"Friend, do what you have come for."

Thereupon the men went up, seized Jesus, and arrested him. 50

Suddenly one of those who were with Jesus stretched out his hand, and drew his sword, and striking the High Priest's servant, cut off his ear. 51

"Sheathe your sword," Jesus said, "for all who draw the sword will be put to the sword. Do you think that I cannot ask my Father for help, when he would at once send to my aid more than twelve legions of angels? But in that case how would the Scriptures be fulfilled, which say that this must be?" 52
53

Jesus at the same time said to the crowds : 54
55

"Have you come out, as if after a robber, with swords and clubs, to take me? I have sat teaching day after day in the Temple Courts, and yet you did not arrest me." 56
The whole of this occurred in fulfilment of the Prophetic Scriptures.

Then the disciples all forsook him and fled.

Those who had arrested Jesus took him to 57
Jesus before the High Priest. Caiaphas, the High Priest, where the Teachers of the Law and the Councillors had assembled. 58
Peter followed him at a distance as far as the court-yard of the High Priest, and went in and sat down among the police-officers, to see the end. Meanwhile the Chief Priests and the whole of the High Council were trying to get such false evidence against Jesus, as would warrant putting him to death, but they 59
60
did not find any, although many came forward with false evidence. Later on, however, two men came forward and 61
said :

"This man said 'I am able to destroy the Temple of God, and to build it in three days.'" 62
Then the High Priest stood up, and said to Jesus :

"Have you no answer? What is this evidence which these men are giving against you?" 63
But Jesus remained silent. On this the High Priest said to him :

"I adjure you, by the Living God, to tell us whether you are the Christ, the Son of God."

"It is true," Jesus answered; "moreover I tell you all that hereafter you shall 'see the Son of Man sitting on the right hand of the Almighty, and coming on the clouds of the heavens.'" 64

Then the High Priest tore his robes. 65

"This is blasphemy!" he exclaimed. "Why do we want any more witnesses? You have just heard his blasphemy! What is your decision?" 66

They answered :

"He deserves death." 67
Then they spat in his face, and struck him, while others dealt blows at him, saying as they did so : 68

"Now play the Prophet for us, you Christ! Who was it that struck you?"

Peter disowns Jesus. Peter, meanwhile, was sitting outside in the court-yard; and a maidservant came up to him, and exclaimed:

"Why, you were with Jesus the Galilean!" But Peter denied it before them all.

"I do not know what you mean," he replied. When he had gone out into the gateway, another maid saw him, and said to those who were there:

"This man was with Jesus of Nazareth!" Again he denied it with an oath:

"I do not know the man!" But soon afterwards those who were standing by came up and said to Peter:

"You also are certainly one of them; why, your very way of speaking proves it!" Then Peter began to swear, with most solemn imprecations:

"I do not know the man." At that moment a cock crowed; and Peter remembered the words which Jesus had said—"Before a cock has crowed, you will disown me three times"; and he went outside, and wept bitterly.

The End of Judas. At daybreak all the Chief Priests and the Councillors of the Nation consulted together against Jesus, to bring about his death. They put him in chains and led him away, and gave him up to the Roman Governor, Pilate.

Then Judas, who betrayed him, seeing that Jesus was condemned, repented of what he had done, and returned the thirty pieces of silver to the Chief Priests and Councillors.

"I did wrong in betraying a good man to his death," he said.

"What has that to do with us?" they replied. "You must see to that yourself."

Judas flung down the pieces of silver in the Temple, and left; and went away and hanged himself. The Chief Priests took the pieces of silver, but they said:

"We must not put them into the Temple treasury, because they are blood-money."

So, after consultation, they bought with them the 'Potter's Field' for a burial-ground for foreigners; and that is why that field is called the 'Field of Blood' to this very day. Then it was that these words spoken by the Prophet Jeremiah were fulfilled—

'They took the thirty pieces of silver, the price of him who was valued, whom some of the people of Israel valued, and gave them for the Potter's field, as the Lord commanded me.'

**Jesus before
the Roman
Governor.**

Meanwhile Jesus was brought before the Roman Governor. 11
"Are you the King of the Jews?" asked the Governor.

"It is true," answered Jesus. 12
While charges were being brought against him by the Chief Priests and Councillors, Jesus made no reply. Then Pilate 13
said to him :

"Do not you hear how many accusations they are making against you?" 14
Yet Jesus made no reply—not even a single word ; at which the Governor was greatly astonished. Now, at the 15
Feast, the Governor was accustomed to grant the people the release of any one prisoner whom they might choose. At that 16
time they had a notorious prisoner called Barabbas. So, when the people had collected, Pilate said to them : 17

"Which do you wish me to release for you? Barabbas? or Jesus who is called 'Christ'?" 18
For he knew that it was out of jealousy that they had given Jesus up to him. While he was still on the Bench, 19
his wife sent this message to him—

"Do not have anything to do with that good man, for I have been very unhappy to-day in a dream on account of him." 20
But the Chief Priests and the Councillors persuaded the crowds to ask for Barabbas, and to kill Jesus. The Governor, how- 21
ever, said to them :

"Which of these two do you wish me to release for you?" 22
"Barabbas," they answered.
"What then," Pilate asked, "shall I do with Jesus who is called 'Christ'?" 22

"Let him be crucified," they all replied. 23
"Why, what harm has he done?" he asked.
But they kept shouting furiously : "Let him be crucified!" 24
When Pilate saw that his efforts were unavailing, but that, on the contrary, a riot was beginning, he took some water, and washed his hands in the sight of the crowd, saying as he did so :

"I am not answerable for this bloodshed ; you must see to it yourselves." 25
And all the people answered :

"His blood be on our heads and on our children's !" 26
Then Pilate released Barabbas to them ; but Jesus he scourged, and gave him up to be crucified. 26

**The
Crucifixion
of Jesus.**

After that, the Governor's soldiers took Jesus with them into the Government House, and gathered the whole garrison round him. They stripped him, and put on him a red military cloak, and, having twisted some thorns into a crown, put it on his head, and a rod in 27
28
29

his right hand, and then, going down on their knees before him, they mocked him.

“Long life to you, King of the Jews!” they said.

They spat at him and, taking the rod, kept striking him on the head; and, when they had left off mocking him, they took off the military cloak, and put his own clothes on him, and led him away to be crucified. 30 31

As they were on their way out, they came upon a man from Cyrene of the name of Simon; and they compelled him to go with them to carry the cross. On reaching a place named Golgotha (a place named from its likeness to a skull), they gave him some wine to drink which had been mixed with gall; but, after tasting it, Jesus refused to drink it. When they had crucified him, they divided his clothes among them by casting lots. Then they sat down, and kept watch over him there. Above his head they fixed the accusation against him written out— 32 33 34 35 36 37

‘THIS IS JESUS THE KING OF THE JEWS.’

At the same time two robbers were crucified with him, one on the right, the other on the left. The passers-by railed at him, shaking their heads as they said: 38 39 40

“You who ‘destroy the Temple and build one in three days,’ save yourself! If you are God’s Son, come down from the cross!”

In the same way the Chief Priests, with the Teachers of the Law and Councillors, said in mockery: 41

“He saved others, but he cannot save himself! He is the ‘King of Israel’! Let him come down from the cross now, and we will believe in him. He has trusted in God; if God wants him, let him deliver him now; for he said ‘I am God’s Son.’” Even the robbers, who were crucified with him, reviled him in the same way. 42 43 44

The Death of Jesus. After mid-day a darkness came over all the country, lasting till three in the afternoon. And about three Jesus called out loudly: 45 46

“Eloi, Eloi, lema sabachthani”—that is to say, ‘O my God, my God, why hast thou forsaken me?’

Some of those standing by heard this, and said: 47

“The man is calling for Elijah!”

One of them immediately ran and took a sponge, and, filling it with common wine, put it on the end of a rod, and offered it to him to drink. But the rest said: 48 49

“Wait and let us see if Elijah is coming to save him.”

[However another man took a spear, and pierced his side; and water and blood flowed from it.] But Jesus, uttering another loud cry, gave up his spirit. Suddenly the 50 51

34 Ps. 69. 21. 35 Ps. 22. 18. 39 Ps. 22. 7. 43 Ps. 22. 8. 46 Ps. 22. 1.
48 Ps. 69. 21.

Temple curtain was torn in two from top to bottom, the earth shook, the rocks were torn asunder, the tombs opened, and the bodies of many of God's People who had fallen asleep rose, and they, leaving their tombs, went, after the resurrection of Jesus, into the Holy City, and appeared to many people. 52 53

The Roman Captain, and the men with him who were watching Jesus, on seeing the earthquake and all that was happening, became greatly frightened and exclaimed: 54

"This must indeed have been God's Son!"

There were many women there, watching from a distance, who had accompanied Jesus from Galilee and had been attending on him. Among them were Mary of Magdala, Mary the mother of James and Joseph, and the mother of Zebediah's sons. 55 56

The Burial of Jesus.

When evening had fallen, there came a rich man belonging to Ramah, named Joseph, who had himself become a disciple of Jesus. He went to see Pilate, and asked for the body of Jesus; upon which Pilate ordered it to be given him. So Joseph took the body, and wrapped it in a clean linen sheet, and laid it in his newly-made tomb which he had cut in the rock; and, before he left, he rolled a great stone against the entrance of the tomb. Mary of Magdala and the other Mary remained behind, sitting in front of the grave. 57 58 59 60 61

The next day—that is, the day following the Preparation-Day—the Chief Priests and Pharisees came in a body to Pilate, and said: 62 63

"Sir, we remember that, during his lifetime, that impostor said 'I shall rise after three days.' So order the tomb to be made secure till the third day. Otherwise his disciples may come and steal him, and then say to the people 'He has risen from the dead,' when the latest imposture will be worse than the first." 64

"You may have a guard," was Pilate's reply; "go and make the tomb as secure as you can." 65

So they went and made the tomb secure, by sealing the stone, in presence of the guard. 66

VI.—THE RISEN LIFE.

The Resurrection of Jesus.

After the Sabbath, as the first day of the week began to dawn, Mary of Magdala and the other Mary had gone to look at the grave, when suddenly a great earthquake occurred. For an angel of the Lord descended from Heaven, and came and rolled away the stone, and seated himself upon it. His appearance was as 1 2 3

dazzling as lightning, and his clothing was as white as snow ;
and, in their terror of him, the men on guard trembled violently
and became like dead men. But the angel, addressing the
women, said :

“ You need not be afraid. I know that it is Jesus, who was
crucified, for whom you are looking. He is not here ; for he
has risen, as he said he would. Come, and see the place
where he was lying ; and then go quickly and say to his
disciples ‘ He has risen from the dead, and is going before
you into Galilee ; there you will see him.’ Remember, I
have told you.”

On this they left the tomb quickly, in awe and great joy, and ran
to tell the news to the disciples. Suddenly Jesus met them.

“ Welcome !” he said.

The women went up to him, and clasped his feet, bowing to
the ground before him. Then Jesus said to them :

“ Do not be afraid ; go and tell my brothers to set out for
Galilee, and they shall see me there.”

While they were still on their way, some of the guard came
into the city, and reported to the Chief Priests everything that
had happened. So they and the Councillors met and, after
holding a consultation, gave a large sum of money to the
soldiers, and told them to say that his disciples came in the
night, and stole him while they were asleep ; “ and should
this matter come before the Governor,” they added, “ we will
satisfy him, and see that you have nothing to fear.”

So the soldiers took the money, and did as they were
instructed. And this story has been current among the
Jews from that day to this.

Jesus The eleven disciples went to Galilee, to the
appears to the mountain where Jesus told them to meet him ;
Apostles. and, when they saw him, they bowed to the
ground before him ; although some felt doubtful.

Then Jesus came up, and spoke to them thus :

“ All authority in heaven and on the earth has been given to
me. Therefore go and make disciples of all the nations,
baptizing them into the Faith of the Father, the Son, and the
Holy Spirit, and teaching them to lay to heart all the com-
mands that I have given you ; and, remember, I myself am
with you every day until the close of the age.”