

The
Twentieth Century
New Testament

J. Augustus Ross

THE
TWENTIETH CENTURY
NEW TESTAMENT

A TRANSLATION INTO
MODERN ENGLISH

Made from the Original Greek

(Westcott & Hort's Text)

REVISED EDITION

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PREFACE.

**A Translation
into
Modern
English.**

ENGLISH-SPEAKING people of to-day have not, until quite recently, had the opportunity of reading the Bible in the English of their own time. Though in the course of the last hundred years the Bible has been translated into the vernacular of most countries, the language of our Bible remains the English of three hundred years ago.

This translation of the New Testament is an endeavour to do for the English nation what has been done already for the people of almost all other countries—to enable Englishmen to read the most important part of their Bible in that form of their own language which they themselves use. It had its origin in the recognition of the fact that the English of the Authorized Version (closely followed in that of the Revised Version), though widely valued for its antique charm, is in many passages difficult, or even quite unintelligible to the modern reader. The retention, too, of a form of English no longer in common use is liable to give the impression that the contents of the Bible have little to do with the life of to-day. The Greek used by the New Testament writers was not the Classical Greek of some centuries earlier, but the form of the language spoken in their own day. Moreover the writers represent those whose utterances they record as using the words and phrases of every-day life.

We believe that the New Testament will be better understood by modern readers if presented in a modern form; and that a translation of it, which presents the original in an exalted literary and antiquated dress, cannot, despite its 'aroma' and the tender memories that have gathered around it, really make the New Testament for the reader of to-day the living reality that it was to its first readers. In this respect the present translation differs altogether in its aim from that of the Revised Version of 1881. No attempt is made in that Version to translate the original into the language of our own time. Its authors state in their preface:

"We have faithfully adhered to the rule that the alterations to be introduced should be expressed, as far as possible, in the language of the Authorized Version, or of the Versions that preceded it."

Our constant effort, on the contrary, has been to exclude all words

and phrases not used in current English. We have, however, followed the modern practice of using an older phraseology in the rendering of poetical passages, and of quotations from the Old Testament, and in the language of prayer.

Neither a Revision nor a Paraphrase. The translation of 1611, known as the "Authorized Version," was the outcome of many successive revisions of the translation completed by Tyndale in 1534, which was, at least to some extent, founded on that completed by Wycliffe about 1380. Further, the last named translation was not made from the original Greek, but from the Latin Version, known as the Vulgate. The present translation is not a revision of any previous one, but is made directly from the Greek. Nor is it a paraphrase. A paraphrase might be useful as a help to the interpretation of the New Testament, but it would not be the New Testament itself. Yet, on the other hand, our work is more than a verbal translation. No purely verbal rendering can ever adequately represent the thoughts conveyed in the idioms of another language. In this translation, not only has every word been carefully weighed, but also the emphasis placed upon every word, and the effort has been made to give the exact force and meaning in idiomatic modern English.

The Greek Text. Since the publication of the Authorized Version of 1611, more than 1,500 manuscripts of the whole or of parts of the New Testament have been discovered or have become accessible, and among them are the three oldest and most important. The Greek text here translated, that of Westcott and Hort, is mainly founded on the oldest manuscripts, and may be said to represent that form of the text of the New Testament which was generally in use in the Church at the end of the Third Century.

Parallel Passages. A large amount of time and care has been expended upon those passages of the gospels which record the same, or similar, events or discourses, in order to show the remarkable similarities, and the no less remarkable divergences, which abound in them. Such passages are common in the first three gospels, while in the fourth they are more numerous than is generally supposed. Dr. Westcott writes :

"The English reader has a right to expect that he will find in the Revision which is placed in his hands a faithful indication of the verbal agreement or difference between the several narratives."

In addition to such help as that referred to by Dr. Westcott, the English reader should now be able, to some extent, to study the origins of the gospels, and to discern their relation to a common source. Great advances have been made in the study of this subject since the issue of the Authorized and even of the Revised Version. There are still, however, minute points where such an indication as that required by Dr. Westcott seems impossible.

Quotations and "Borrowed Phrases." The numerous and important quotations from the Old Testament are in this translation set out in modern form; but minor quotations (*i.e.*, those not specially introduced as quotations) from the Old Testament, the Apocrypha, the Book of Enoch, and other sources, are placed between single inverted commas; while, at the foot of the pages, references are given to some of the vast number of places, in which the writers consciously or unconsciously borrow the phraseology of the Old Testament. This will enable the reader to see how familiar the writers were with the very words and phrases of the Septuagint Version of the Old Testament, and how insensibly it influenced them in describing the events of their own day.

Proper Names. The names of persons and places we have, as a rule, left in the forms with which English readers have been made familiar by the Authorized and Revised Versions, except where a change in the spelling seemed likely to show the correct pronunciation.

Measures, Coins, and Titles. We have attempted to give measures of space and time, the values of coins, and also official titles in their nearest English equivalents.

Bracketed Passages. A few passages, numbering fourteen in all, will be found placed between square brackets. These are judged by Westcott and Hort "not to have originally formed part of the work in which they occur," but to be "stray relics from the Apostolic or sub-Apostolic age." The three most important of these will be found at pages 39 and 210.

Order of the Books. The order, in which the Books and Letters of the New Testament appear in this translation, is due to the desire not to inconvenience a reader, familiar with the old order, more than is necessary, but, at the same time, to make an advance in the direction of such a chronological arrangement, as modern research has rendered possible. Three main divisions have been adopted suggested by the character of the books—Historical Books, Letters, and an Apocalypse; and, in the sub-divisions, the Letters have been grouped under the names of those writers to whom they have been traditionally attributed. Within these sub-divisions the Books and Letters stand in a probable chronological arrangement.

It is certain that our translation will not be acceptable to those who regard any attempt to re-translate the New Testament as undesirable, if not dangerous. It is, nevertheless, hoped that, by this modern translation, the New Testament may become a living reality to many by whom the Authorized Version, with all its acknowledged beauties, is but imperfectly understood or never read.

In this hope, we now commend this translation, which has been undertaken as a labour of love, to the good-will of all English-speaking people, and to the blessing of Almighty God.

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September, 1904.

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NOTE.

The 'Tentative Edition' of this Translation was issued in three parts between 1898 and 1901. In that Edition we endeavoured to discover what was practicable in a modern translation of the New Testament, before issuing a permanent edition. This Revision of our Translation, rendered necessary by the large demand for our 'Tentative Edition' in every part of the English-speaking world, amounts practically to a careful re-translation made in the light of experience derived from our previous attempts, and of the many valuable criticisms that have been received.

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THE HISTORICAL BOOKS.

THE GOOD NEWS—

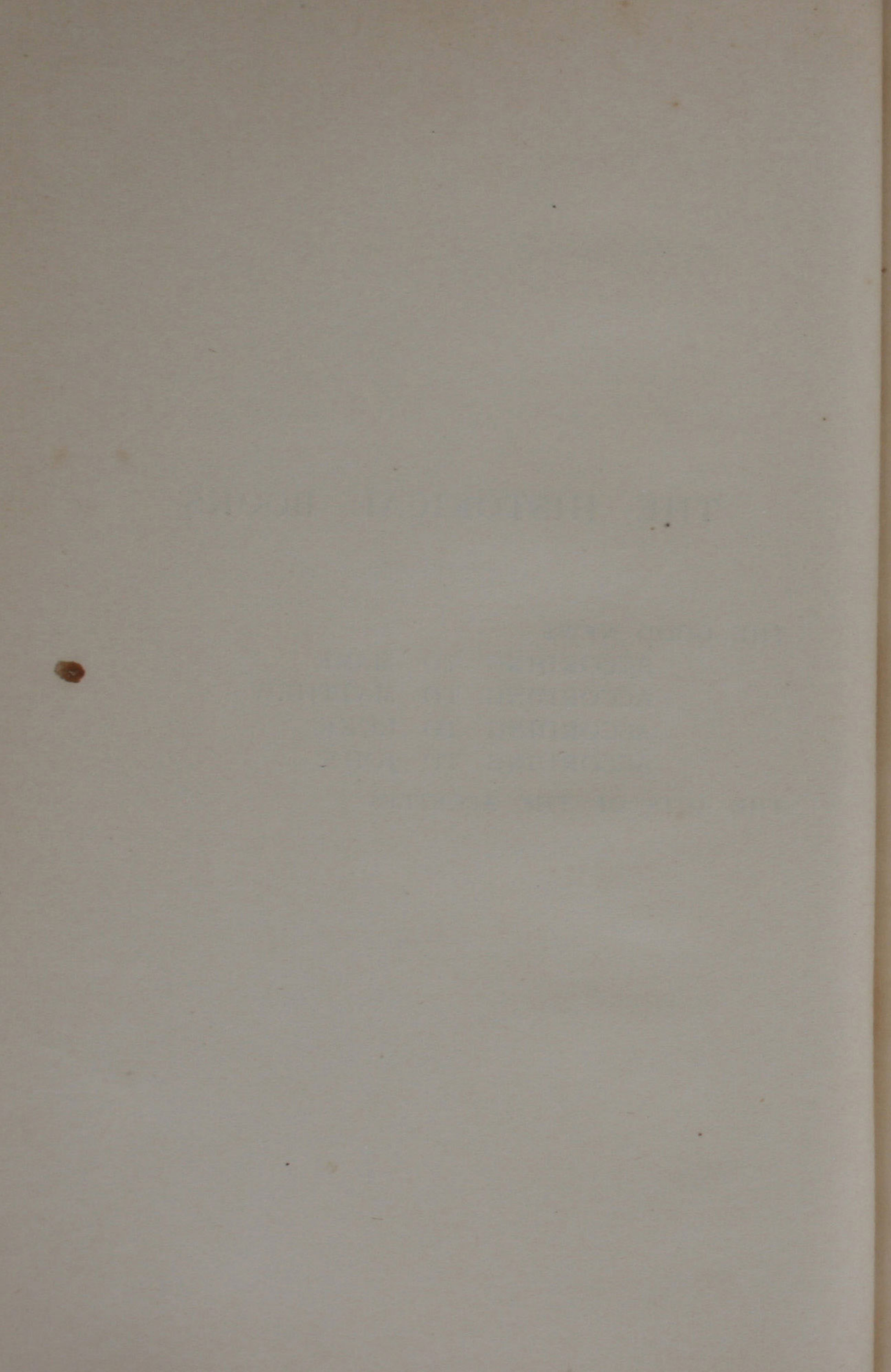
ACCORDING TO MARK.

ACCORDING TO MATTHEW.

ACCORDING TO LUKE.

ACCORDING TO JOHN.

THE ACTS OF THE APOSTLES.



ACCORDING TO MARK.

‘THE GOSPEL ACCORDING TO ST. MARK’.

COMPILED AT AN UNCERTAIN DATE LATER
THAN 55 A.D.

THIS gospel contains “the earliest and the simplest picture of the ministry of Jesus,” but tells nothing of his birth or early life. It appears to be the work of the John Mark who is mentioned more than once in the New Testament, and to have been compiled from information gathered from the Apostle Peter (whose convert Mark is supposed to have been), as well as from other sources, both written and oral. Of these sources it is plain that the compilers of ‘The Gospels according to St. Matthew and St. Luke’ also availed themselves, as well as, in all probability, of a draft of this gospel. It is evident from the writer’s habit of translating Aramaic words, and using Latin expressions, that his Life of Jesus was intended for readers of the Western World; a view confirmed by many interesting traditions of the Western Church. From the absence of much of the Teaching of Jesus given in ‘The Gospels according to St. Matthew and St. Luke,’ it has been inferred that this was not available in a connected form for the compiler of the present gospel.

ACCORDING TO MARK.

The beginning of the Good News about Jesus Christ.

I 1

I.—THE PREPARATION.

**The Baptist
and his
Message.**

It is said in the Prophet Isaiah—

2

‘Behold! I send my Messenger before thy face;
He shall prepare thy way.’

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

3

And in fulfilment of this, John the Baptizer appeared in the
Wilderness, proclaiming a baptism upon repentance, for the
forgiveness of sins. The whole of Judaea, as well as all the
inhabitants of Jerusalem, went out to him; and they were
baptized by him in the river Jordan, confessing their sins.
John was clad in clothing of camels’ hair, with a belt of leather
round his waist, and lived on locusts and wild honey; and he
proclaimed—

4

5

6

7

“There is coming after me one more powerful than I, and
I am not fit even to stoop down and unfasten his sandals. I
have baptized you with water, but he will baptize you with
the Holy Spirit.”

8

**The
Baptism of
Jesus.**

Now about that time Jesus came from Naza-
areth in Galilee, and was baptized by John in the
Jordan. And just as he was coming up out of
the water, he saw the heavens rent apart, and the Spirit, like
a dove, descending upon him, and from the heavens came
a voice—

9

10

11

“Thou art my Son, the Beloved; in thee I delight.”

**The
Temptation
of Jesus.**

Immediately afterwards the Spirit drove Jesus
out into the Wilderness; and he was there in the
Wilderness forty days, tempted by Satan, and
among the wild beasts, while the angels ministered to him.

12

13

¹Ps. 2. 2. ²⁻³Mal. 3. 1; Isa. 40. 3. ⁶2 Kings 1. 8. ⁷Ps. 118. 26. ¹¹Ps. 2. 7;
Isa. 42. 1.

II.—THE WORK IN GALILEE.

Jesus begins his Work. After John had been committed to prison, Jesus went to Galilee, proclaiming the Good News of God— 14

“The time has come, and the Kingdom of God is at hand; repent, and believe the Good News.” 15

The first Disciples. As Jesus was going along the shore of the Sea of Galilee, he saw Simon and his brother Andrew casting a net in the Sea, for they were fishermen. 16

“Come and follow me,” Jesus said, “and I will set you to fish for men.” 17

They left their nets at once, and followed him. Going on a little further, he saw James, Zebediah’s son, and his brother John, who also were in their boat mending the nets. Jesus at once called them, and they left their father Zebediah in the boat with the crew, and went after him. 18, 19 20

Cure of a possessed Man. And they walked into Capernaum. On the next Sabbath Jesus went into the Synagogue and began to teach. The people were amazed at his teaching, for he taught them like one who had authority, and not like the Teachers of the Law. Now there was in their Synagogue at the time a man under the power of a foul spirit, who called out: 21 22 23

“What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!” 24

But Jesus rebuked the spirit: 25

“Be silent! come out from him.”

The foul spirit threw the man into a fit, and with a loud cry came out from him. And they were all so amazed that they kept asking: 26 27

“What is this? Strange teaching indeed! He gives his commands with authority even to the foul spirits, and they obey him!”

And the fame of Jesus spread at once in all directions, through the whole neighbourhood of Galilee. 28

Cure of Peter’s Mother-in-law and of many others. As soon as they had come out from the Synagogue, they went, with James and John, into the house of Simon and Andrew. Now Simon’s mother-in-law was lying ill with fever, and they at once told Jesus about her. Jesus went up to her and, grasping her hand, raised her up; the fever left her, and she began to wait upon them. 29 30 31

In the evening, after sunset, the people brought to Jesus 32

all who were ill or possessed by demons ; and the whole city was gathered round the door. Jesus cured many who were ill with various diseases, and drove out many demons, and would not permit them to speak, because they knew him to be the Christ. 33 34

Jesus retires for Prayer. In the morning, long before daylight, Jesus rose and went out, and, going to a lonely spot, there began to pray. But Simon and his companions hastened after him ; and, when they found him, they exclaimed : 35 36 37

“ Every one is looking for you ! ”

But Jesus said to them : 38

“ Let us go somewhere else, into the country towns near, that I may make my proclamation in them also ; for that was why I came.”

And he went about making his proclamation in their Synagogues all through Galilee, and driving out the demons. 39

Cure of a Leper. One day a leper came to Jesus and, falling on his knees, begged him for help. 40

“ If only you are willing,” he said, “ you are able to make me clean.”

Moved with compassion, Jesus stretched out his hand and touched him, saying as he did so : 41

“ I am willing ; become clean.”

Instantly the leprosy left the man, and he became clean ; and then Jesus, after sternly warning him, immediately sent him away, and said to him : 42, 43 44

“ Be careful not to say anything to any one ; but go and show yourself to the Priest, and make the offerings for your cleansing directed by Moses, as evidence of your cure.”

The man, however, went away, and began to speak about it publicly, and to spread the story so widely, that Jesus could no longer go openly into a town, but stayed outside in lonely places ; and people came to him from every direction. 45

Cure of a paralyzed Man. Some days later, when Jesus came back to Capernaum, the news spread that he was in a house there ; and so many people collected together, that after a while there was no room for them even round the door ; and he began to tell them his Message. 1 2

And some people came bringing to him a paralyzed man, who was being carried by four bearers. Being, however, unable to get him near to Jesus, owing to the crowd, they removed the roofing below which Jesus was ; and, when they had made an opening, they let down the mat on which the paralyzed man was lying. When Jesus saw their faith, he said to the man : 3 4 5

“ Child, your sins are forgiven.”

But some of the Teachers of the Law who were sitting there 6
were debating in their minds :

“Why does this man speak like this? He is blaspheming! 7
Who can forgive sins except God?”

Jesus, at once intuitively aware that they were debating with 8
themselves in this way, said to them :

“Why are you debating in your minds about this? Which 9
is easier?—to say to the paralyzed man ‘Your sins are for-
given’? or to say ‘Get up, and take up your mat, and walk
about’? But that you may know that the Son of Man has 10
power to forgive sins on earth”—here he said to the para-
lyzed man—“To you I say, Get up, take up your mat, and 11
return to your home.”

The man got up, and immediately took up his mat, and went 12
out before them all; at which they were amazed, and, as they
praised God, they said :

“We have never seen anything like this!”

Call of Jesus went out again to the Sea; and 13
Levi. all the people came to him, and he taught
them. As he went along, he saw Levi, the son of 14
Alphaeus, sitting in the tax-office, and said to him: “Follow me.”
Levi got up and followed him.

And later on he was in his house at table, and a number of 15
tax-gatherers and outcasts took their places at table with Jesus
and his disciples; for many of them were following him. When 16
the Teachers of the Law belonging to the party of the Pharisees
saw that he was eating in the company of such people, they
said to his disciples :

“He is eating in the company of tax-gatherers and out-
casts!”

Hearing this, Jesus said :

“It is not those who are in health that need a doctor, but 17
those who are ill. I did not come to call the religious, but
the outcast.”

Now John’s disciples and the Pharisees were 18
The Disciples keeping a fast, and people came and asked Jesus:
blamed for “Why is it that John’s disciples and the
not observing disciples of the Pharisees fast, while yours do
the Law. not?”

Jesus answered :

“Can the bridegroom’s friends fast, while the bridegroom 19
is with them? As long as they have the bridegroom with
them, they cannot fast. But the days will come, when the 20
bridegroom will be parted from them, and they will fast
then—when that day comes. No man ever sews a piece of 21
unshrunk cloth on an old garment; if he does, the patch tears
away from it—the new from the old—and a worse rent is

made. And no man ever puts new wine into old wine-skins ; 22
if he does, the wine will burst the skins, and both the wine and
the skins are lost. But new wine is put into fresh skins."

One Sabbath, as Jesus was walking through the corn- 23
fields, his disciples began to pick the ears of wheat as they
went along.

"Look !" the Pharisees said to him, "why are they doing 24
what is not allowed on the Sabbath?"

"Have you never read," answered Jesus, "what David did 25
when he was in want and hungry, he and his companions—
how he went into the House of God, in the time of Abiathar 26
the High Priest, and ate 'the consecrated bread,' which only
the priests are allowed to eat, and gave some to his comrades
as well?"

Then Jesus added : 27

"The Sabbath was made for man, and not man for the 28
Sabbath ; so the Son of Man is lord even of the Sabbath."

On another occasion Jesus went into a Syna- 1 3
gogue, where there was a man whose hand was
withered. And they watched Jesus closely, to 2
see if he would cure the man on the Sabbath, so
that they might have a charge to bring against him.

"Stand out in the middle," Jesus said to the man with 3
the withered hand ; and to the people he said : 4

"Is it allowable to do good on the Sabbath—or harm? to
save a life, or destroy it?"

As they remained silent, Jesus looked round at them in anger, 5
grieving at the hardness of their hearts, and said to the man :

"Stretch out your hand."
The man stretched it out ; and his hand had become 6
sound. Immediately on leaving the Synagogue, the
Pharisees and the Herodians united in laying a plot against
Jesus, to put him to death.

Cures by 7
the
Lake-side. Then Jesus went away with his disciples to
the Sea, followed by a great number of people
from Galilee. And a great number, hearing of 8
all that he was doing, came to him from Judaea, from
Jerusalem, from Edom, from beyond the Jordan, and from
the country round Tyre and Sidon. So Jesus told his dis- 9
ciples to keep a small boat close by, for fear the crowd should
crush him. For he had cured many of them, and so people 10
kept crowding upon him, that all who were afflicted might
touch him. The foul spirits, too, whenever they caught sight 11
of him, flung themselves down before him, and screamed out :

"You are the Son of God" !
But he repeatedly warned them not to make him known. 12

The twelve Apostles.

And Jesus made his way up the hill, and called those whom he wished; and they went to him. And he appointed twelve—whom he also named ‘Apostles’—that they might be with him, and that he might send them out as his Messengers, to preach, and with power to drive out demons. So he appointed the Twelve—Peter (which was the name that Jesus gave to Simon), James, the son of Zebediah, and his brother John (to whom he gave the name of Boanerges, which means the Thunderers), Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Zealot, and Judas Iscariot, the man that betrayed him.

Jesus and his Relations.

Jesus went into a house; and again a crowd collected, so that they were not able even to eat their food. When his relations heard of it, they went to take charge of him, for they said that he was out of his mind. And the Teachers of the Law, who had come down from Jerusalem, said: “He has Baal-zebub in him, and he drives the demons out by the help of Baal-zebub, their chief.”

Jesus accused of Acting by the Help of Satan.

So Jesus called them to him, and answered them in parables: “How can Satan drive out Satan? When a kingdom is divided against itself, it cannot last; and when a household is divided against itself, it will not be able to last. So, if Satan is in revolt against himself and is divided, he cannot last—his end has come! No man who has got into a strong man’s house can carry off his goods, without first securing him; and not till then will he plunder his house. I tell you that men will be forgiven everything—their sins, and all the slanders that they utter; but whoever slanders the Holy Spirit remains unforgiven to the end; he has to answer for an enduring sin.” This was said in reply to the charge that he had a foul spirit in him.

The true Brotherhood.

And his mother and his brothers came, and stood outside, and sent to ask him to come to them. There was a crowd sitting round Jesus, and some of them said to him:

“Look, your mother and your brothers are outside, asking for you.”

“Who is my mother? and my brothers?” was his reply. Then he looked around on the people sitting in a circle round him, and said:

“Here are my mother and my brothers! Whoever does the will of God is my brother and sister and mother.”

Parable of the Sower.

Jesus again began to teach by the Sea; and, as an immense crowd was gathering round him, he got into a boat, and sat in it on the Sea, while all

the people were on the shore at the water's edge. Then 2
he taught them many truths in parables ; and in the course
of his teaching he said to them :

" Listen ! The sower went out to sow ; and presently, as he 3, 4
was sowing, some of the seed fell along the path ; and the
birds came, and ate it up. Some fell on rocky ground, where 5
it had not much soil, and, having no depth of soil, sprang up
at once ; but, when the sun rose, it was scorched, and, having no 6
root, withered away. Some of the seed fell among brambles ; 7
but the brambles shot up and completely choked it, and it
yielded no return. Some fell into good soil, and, shooting up 8
and growing, yielded a return, amounting to thirty, sixty, and
even a hundred fold."

And Jesus said : 9

" Let any one who has ears to hear with hear.

Afterwards, when he was alone, his followers and the 10
Twelve asked him about his parables ; and he said : 11

" To you the hidden truth of the Kingdom of God has been
imparted ; but to those who are outside it all teaching takes
the form of parables, that—

' Though they have eyes, they may see without perceiving ; 12
And though they have ears, they may hear without understanding ;
Lest some day they should turn and be forgiven.'

You do not know the meaning of this parable !" he went 13
on ; " then how will you understand all the other para-
bles ? The sower sows the Message. The people meant 14, 15
by the seed that falls along the path are these—where the Message
is sown, but, as soon as they have heard it, Satan immediately
comes and carries away the Message that has been sown in
them. So, too, those meant by the seed sown on the rocky 16
places are the people who, when they have heard the Mes-
sage, at once accept it joyfully ; but, as they have no root, they 17
stand only for a short time ; and so, when trouble or persecu-
tion arises on account of the Message, they fall away at once.
Those meant by the seed sown among the brambles are 18
different ; they are the people who hear the Message, but 19
the cares of life, and the glamour of wealth, and cravings
for many other things come in and completely choke the
Message, so that it gives no return. But the people meant 20
by the seed sown on the good ground are those who hear
the Message, and welcome it, and yield a return, thirty,
sixty, and even a hundred fold."

And Jesus said to them : 21
Lesson from
a Lamp.

" Is a lamp brought to be put under the corn-
measure or under the couch, instead of being put on the lamp-
stand ? Nothing is hidden unless it is some day to come to 22
light, nor was anything ever kept hidden but that it should

some day come into the light of day. Let all who have ears to hear with hear. Take care what you listen to," said Jesus. "The measure you mete will be meted out to you, and more will be added for you. For, to those who have, more will be given; while, from those who have nothing, even what they have will be taken away." 23 24 25

Parable of the Seed growing unobserved. Jesus also said: "This is what the Kingdom of God is like—like a man who has scattered seed on the ground, and then sleeps by night and rises by day, while the seed is shooting up and growing—he knows not how. The ground bears the crop of itself—first the blade, then the ear, and then the full grain in the ear; but, as soon as the crop is ready, immediately he 'puts in the sickle because harvest has come.'" 26 27 28 29

Parable of the Mustard Seed. Jesus also said: "To what can we liken the Kingdom of God? or by what can we illustrate it? Perhaps by the growth of a mustard-seed. This seed, when sown in the ground, though it is smaller than all other seeds, yet, when sown, shoots up, and becomes larger than any other herb, and puts out great branches, so that even 'the wild birds can roost in its shelter.'" 30 31 32

With many such parables Jesus used to speak to the people of his Message, as far as they were able to receive it; and to them he never used to speak except in parables; but in private to his own disciples he explained everything. 33 34

Jesus stills a Storm. In the evening of the same day, Jesus said to them: 35

"Let us go across."

So, leaving the crowd behind, they took him with them, just as he was, in the boat; and there were other boats with him. A violent squall came on, and the waves kept dashing into the boat, so that the boat was actually filling. Jesus was in the stern asleep upon the cushion; and the disciples roused him and cried: 36 37 38

"Teacher! is it nothing to you that we are lost?" Jesus rose and rebuked the wind, and said to the sea: "Hush! Be still!" 39

Then the wind dropped, and a great calm followed.

"Why are you so timid?" he exclaimed. "Have you no faith yet?" 40

But they were struck with great awe, and said to one another: 41

"Who can this be that even the wind and the sea obey him?"

Cure of a Madman. And they came to the other side of the Sea—the country of the Gerasenes; and, as soon as Jesus had got out of the boat, he met a man coming out of 1 5 2

the tombs, who was under the power of a foul spirit, and who made his home in the tombs. No one had ever been able to secure him, even with a chain ; for, though he had many times been left secured with fetters and chains, he had snapped the chains and broken the fetters to pieces, and no one could master him. Night and day alike, he was continually shrieking in the tombs and among the hills, and cutting himself with stones. Catching sight of Jesus from a distance, he ran and bowed to the ground before him, shrieking out in a loud voice :

“What do you want with me, Jesus, Son of the Most High God ? For God’s sake do not torment me !”

For Jesus had said :

“Come out from the man, you foul spirit.”

And he asked him : “What is your name ?”

“My name,” he said, “is Legion, for there are many of us ;” and he begged Jesus again and again not to send them away out of that country. There was a large drove of

pigs close by, feeding on the hill-side. And the spirits begged Jesus :

“Send us into the pigs, that we may take possession of them.”

Jesus gave them leave. They came out, and entered into the pigs ; and the drove—about two thousand in number—rushed down the steep slope into the Sea and were drowned in the Sea. On this the men who tended them ran away,

and carried the news to the town, and to the country round ; and the people went to see what had happened. When they came to Jesus, they found the possessed man sitting there, clothed and in his right mind—the very man who had had the ‘Legion’ in him—and they were awe-struck. Then those who had seen it related to them all that had happened to the possessed man, as well as about the pigs ; upon which they began to beg Jesus to leave their neighbourhood. As

Jesus was getting into the boat, the possessed man begged him to let him stay with him. But Jesus refused.

“Go back to your home, to your own people,” he said, “and tell them of all that the Lord has done for you, and how he took pity on you.”

So the man went, and began to proclaim in the district of the Ten Towns all that Jesus had done for him ; and every one was amazed.

The Raising of the Daughter of Jaecirus. By the time Jesus had re-crossed in the boat to the opposite shore, a great number of people had gathered to meet him, and were standing by the Sea. And one of the Presidents of the

Synagogue, whose name was Jaecirus, came and, as soon as he saw Jesus, threw himself at his feet with repeated entreaties.

“My little daughter,” he said, “is at the point of death ; I

beg you to come and place your hands on her, that her life may be spared."

So Jesus went with him.

**Cure of
an afflicted
Woman.**

A great number of people followed Jesus, and kept pressing round him. Meanwhile a woman who for twelve years had suffered from haemorrhage, and undergone much at the hands of many doctors, (spending all she had without obtaining any relief, but, on the contrary, growing worse), heard about Jesus, came behind in the crowd, and touched his cloak. 24 25 26 27

"If I can only touch his clothes," she said, "I shall get well!" 28

At once the mischief was stopped, and she felt in herself that she was cured of her complaint. Jesus at once became aware of the power that had gone out from him, and, turning round in the crowd, he said: 29 30

"Who touched my clothes?"

"You see the people pressing round you," exclaimed his disciples, "and yet you say 'Who touched me?'" 31

But Jesus looked about to see who had done it. Then the woman, in fear and trembling, knowing what had happened to her, came and threw herself down before him, and told him the whole truth. 32, 33

"Daughter," he said, "your faith has delivered you. Go, and peace be with you; be free from your complaint." 34

Before he had finished speaking, some people from the house of the President of the Synagogue came and said: 35

"Your daughter is dead! Why should you trouble the Teacher further?"

But Jesus, overhearing what they were saying, said to the President of the Synagogue: 36

"Do not be afraid; only have faith."

And he allowed no one to accompany him, except Peter, James, and John, the brother of James. Presently they reached the President's house, where Jesus saw a scene of confusion—people weeping and wailing incessantly. 37 38

"Why this confusion and weeping?" he said on entering. "The little child is not dead; she is asleep." 39

They began to laugh at him; but he sent them all out, and then, with the child's father and mother and his companions, went into the room where she was lying. Taking her hand, Jesus said to her: 40 41

"Taleitha, koum!"—which means 'Little girl, I am speaking to you—Rise!'

The little girl stood up at once, and began to walk about; for she was twelve years old. And, as soon as they saw it, they were overwhelmed with amazement; but Jesus repeatedly cautioned them not to let any one know of it, and told them to give her something to eat. 42 43

**Jesus
teaches at
Nazareth.**

On leaving that place, Jesus, followed by his disciples, went to his own part of the country. When the Sabbath came, he began to teach in the Synagogue; and the people, as they listened, were deeply impressed.

"Where did he get this?" they said, "and what is this wisdom that has been given him? and these miracles which he is doing? Is not he the carpenter, the son of Mary, and the brother of James, and Joses, and Judas, and Simon? And are not his sisters, too, living here among us?"

This proved a hindrance to their believing in him; on which Jesus said:

"A Prophet is not without honour, except in his own country, and among his own relations, and in his own home." And he could not work any miracle there, beyond placing his hands upon a few infirm persons, and curing them; and he wondered at the want of faith shown by the people.

**The Mission
of the twelve
Apostles.**

Jesus went round the villages, one after another, teaching. He called the Twelve to him, and began to send them out as his Messengers, two and two, and gave them authority over foul spirits. He instructed them to take nothing but a staff for the journey—not even bread, or a bag, or pence in their purse; but they were to wear sandals, and not to put on a second coat.

"Whenever you go to stay at a house," he said, "remain there till you leave that place; and if a place does not welcome you, or listen to you, as you go out of it shake off the dust that is on the soles of your feet, as a protest against them." So they set out, and proclaimed the need of repentance. They drove out many demons, and anointed with oil many who were infirm, and cured them.

**The Death of
the Baptist.**

Now King Herod heard of Jesus; for his name had become well known. People were saying—"John the Baptizer must have risen from the dead, and that is why these miraculous powers are active in him." Others again said—"He is Elijah," and others—"He is a Prophet, like one of the great Prophets." But when Herod heard of him, he said—"The man whom I beheaded—John—he must be risen!"

For Herod himself had sent and arrested John, and put him in prison, in chains, to please Herodias, the wife of his brother Philip, because Herod had married her. For John had said to Herod—"You have no right to be living with your brother's wife." So Herodias was incensed against John, and wanted to put him to death, but was unable to do so, because Herod stood in fear of John, knowing him to be an upright and holy man, and protected him. He had listened to John, but still

remained much perplexed, and yet he found pleasure in listening to him. A suitable opportunity, however, occurred when Herod, on his birthday, gave a dinner to his high officials, and his generals, and the foremost men in Galilee. And when his daughter—that is, the daughter of Herodias—came in and danced, she delighted Herod and those who were dining with him. ‘Ask me for whatever you like,’ the King said to the girl, ‘and I will give it to you’; and he swore to her that he would give her whatever she asked him—up to half his kingdom. The girl went out, and said to her mother ‘What must I ask for?’ ‘The head of John the Baptizer,’ answered her mother. So she went in as quickly as possible to the King, and made her request. ‘I want you,’ she said, ‘to give me at once, on a dish, the head of John the Baptist.’ The King was much distressed; yet, on account of his oath and of the guests at his table, he did not like to refuse her. He immediately despatched one of his bodyguard, with orders to bring John’s head. The man went and beheaded John in the prison, and, bringing his head on a dish, gave it to the girl, and the girl gave it to her mother. When John’s disciples heard of it, they came and took his body away, and laid it in a tomb.

The Return of the Apostles. When the Apostles came back to Jesus, they told him all that they had done and all that they had taught.

“Come by yourselves privately to some lonely spot,” he said, “and rest for a while”—for there were so many people coming and going that they had not time even to eat. So they set off privately in their boat for a lonely spot. And many people saw them going, and recognised them, and from all the towns they flocked together to the place on foot, and got there before them.

On getting out of the boat, Jesus saw a great crowd, and his heart was moved at the sight of them, because they were ‘like sheep without a shepherd’; and he began to teach them many things.

Jesus feeds five thousand by the Lake of Galilee.

When it grew late, his disciples came up to him, and said: “This is a lonely spot, and it is already late. Send the people away, so that they may go to the farms and villages around and buy themselves something to eat.”

But Jesus answered: “It is for you to give them something to eat.”

“Are we to go and buy twenty pounds’ worth of bread,” they asked, “to give them to eat?”

“How many loaves have you?” he asked; “go, and see.” When they had found out, they told him: “Five, and two fishes.” Jesus directed them to make all the people take their

seats on the green grass, in parties ; and they sat down 40
in groups—in hundreds, and in fifties. Taking the five 41
loaves and the two fishes, Jesus looked up to Heaven, and
said the blessing ; he broke the loaves into pieces, and gave
them to his disciples for them to serve out to the people, and
he divided the two fishes also among them all. Every one 42
had sufficient to eat ; and they picked up enough broken 43
pieces to fill twelve baskets, as well as some of the fish. The 44
men who ate the bread were five thousand in number.

Jesus Immediately afterwards Jesus made his dis- 45
walks on the ciples get into the boat, and cross over in advance,
Water. in the direction of Bethsaida, while he himself was
dismissing the crowd. After he had taken leave of the people, 46
he went away up the hill to pray. When evening fell, the 47
boat was out in the middle of the Sea, and Jesus on the shore
alone. Seeing them labouring at the oars—for the wind was 48
against them—about three hours after midnight Jesus came
towards them, walking on the water, intending to join them.
But, when they saw him walking on the water, they thought 49
it was a ghost, and cried out ; for all of them saw him, and 50
were terrified. But Jesus at once spoke to them.

“ Courage ! ” he said, “ it is I ; do not be afraid ! ”
Then he got into the boat with them, and the wind dropped. 51
The disciples were utterly amazed, for they had not under- 52
stood about the loaves, their minds being slow to learn.

Jesus at When they had crossed over, they landed at 53
Gennesaret. Gennesaret, and moored the boat. But they had 54
no sooner left her than the people, recognizing Jesus, hurried 55
over the whole country-side, and began to carry about upon
mats those who were ill, wherever they heard he was. So 56
wherever he went—to villages, or towns, or farms—they would
lay their sick in the market-places, begging him to let them
touch only the tassel of his cloak ; and all who touched
were made well.

The Disciples One day the Pharisees and some of the Teachers 1 **7**
blamed of the Law who had come from Jerusalem gathered
for neglecting round Jesus. They had noticed that some of his 2
Ceremonies. disciples ate their food with their hands ‘ defiled,’
by which they meant unwashed. (For the Pharisees, and 3
indeed all strict Jews, will not eat without first scrupulously
washing their hands, holding in this to the traditions of their 4
ancestors. When they come from market, they will not eat
without first sprinkling themselves ; and there are many other
customs which they have inherited and hold to, such as the 5
ceremonial washing of cups, and jugs, and copper pans). So
the Pharisees and the Teachers of the Law asked Jesus this
question—

"How is it that your disciples do not follow the traditions of our ancestors, but eat their food with defiled hands?"

His answer was :

"It was well said by Isaiah when he prophesied about you hypocrites in the words—

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

You neglect God's commandments and hold to the traditions of men. Wisely do you set aside God's commandments," he exclaimed, "to keep your own traditions! For while Moses said

'Honour thy father and thy mother,'

and

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

you say 'If a man says to his father or mother "Whatever of mine might have been of service to you is Korban"' (which means 'Given to God')—why, then you do not allow him to do anything further for his father or mother! In this way you nullify the words of God by your traditions, which you hand down; and you do many similar things."

Then Jesus called the people to him again, and said :

"Listen to me, all of you, and mark my words. There is nothing external to a man, which by going into him can 'defile' him; but the things that come out from a man are the things that defile him."

When Jesus went indoors, away from the crowd, his disciples began questioning him about this saying.

"What, do even you understand so little?" exclaimed Jesus.

"Do not you see that there is nothing external to a man, which by going into a man, can 'defile' him, because it does not pass into his heart, but into his stomach, and is afterwards got rid of?"—in saying this Jesus pronounced all food 'clean.'

"It is what comes out from a man," he added, "that defiles him, for it is from within, out of the hearts of men, that there come evil thoughts—unchastity, theft, murder, adultery, greed, wickedness, deceit, lewdness, envy, slander, haughtiness, folly; all these wicked things come from within, and do defile a man."

**Cure of a
Syrian Girl
near Tyre.**

On leaving that place, Jesus went to the district of Tyre and Sidon. And he went into a house, and did not wish any one to know it, but could not escape notice. For a woman, whose little daughter had a foul spirit in her, heard of him immediately, and came and threw herself at his feet—the woman was a foreigner, a native of Syrian Phoenicia—and she begged him to drive the demon out of her daughter.

"Let the children be satisfied first," answered Jesus. 27
 "For it is not fair to take the children's food, and throw it to dogs."

"Yes, Master," she replied; "even the dogs under the table 28
 do feed on the children's crumbs."

"For saying that," he answered, "you may go. The 29
 demon has gone out of your daughter."

The woman went home, and found the child lying on her bed, 30
 and the demon gone.

**Cure
 of a deaf
 Mute.**

On returning from the district of Tyre, Jesus 31
 went, by way of Sidon, to the Sea of Galilee, across
 the district of the Ten Towns. Some 32

people brought to him a man who was deaf and almost
 dumb, and they begged Jesus to place his hand on him.
 Jesus took him aside from the crowd quietly, put his fingers 33
 into the man's ears, and touched his tongue with saliva.

Then, looking up to Heaven, he sighed, and said to the man: 34

"Ephphatha!" which means 'Be opened.'

The man's ears were opened, the string of his tongue was 35
 freed, and he began to talk plainly. Jesus insisted upon their 36

not telling any one; but the more he insisted, the more per-
 severingly they made it known, and a profound impression 37
 was made upon the people.

"He has done everything well!" they exclaimed. "He
 makes even the deaf hear and the dumb speak!"

**Jesus feeds
 four thousand.**

About that time, when there was again a great 1 **8**
 crowd of people who had nothing to eat, Jesus
 called his disciples to him, and said:

"My heart is moved at the sight of all these people, for they 2
 have already been with me three days and they have nothing
 to eat; and if I send them away to their homes hungry, they 3
 will break down on the way; and some of them have come a
 long distance."

"Where will it be possible," his disciples answered, "to get 4
 sufficient bread for these people in this lonely place?"

"How many loaves have you?" he asked. 5

"Seven," they answered.

Jesus told the crowd to sit down upon the ground. Then he 6
 took the seven loaves, and, after saying the thanksgiving,
 broke them, and gave them to his disciples to serve out; and
 they served them out to the crowd. They had also a few 7
 small fish; and, after he had said the blessing, he told the
 disciples to serve out these as well. The people had sufficient 8
 to eat, and they picked up seven baskets full of the broken
 pieces that were left. There were about four thousand people. 9

Then Jesus dismissed them. Immediately afterwards, 10
 getting into the boat with his disciples, Jesus went to the
 district of Dalmanutha.

**Warning
against the
Teaching
of the
Pharisees.**

Here the Pharisees came out, and began to argue with Jesus, asking him for some sign from the heavens, to test him. Sighing deeply, Jesus said :

“Why does this generation ask for a sign? I tell you, no sign shall be given it.”

So he left them to themselves, and, getting into the boat again, went away to the opposite shore.

Now the disciples had forgotten to take any bread with them, one loaf being all that they had in the boat. So Jesus gave them this warning.

“Take care,” he said, “beware of the leaven of the Pharisees and the leaven of Herod.”

They began talking to one another about their being short of bread. And, noticing this, Jesus said to them :

“Why are you talking about your being short of bread? Do not you yet see or understand? Are your minds still so slow of comprehension? ‘Though you have eyes, do you not see? and though you have ears, do you not hear?’ Do not you remember, when I broke up the five loaves for the five thousand, how many baskets of broken pieces you picked up?”

“Twelve,” they said.

“And when the seven for the four thousand, how many basketfuls of broken pieces did you pick up?”

“Seven,” they said.

“Do not you understand now?” he repeated.

They came to Bethsaida. There some people brought a blind man to Jesus, and begged him to touch him. Taking the blind man’s hand, Jesus led him to the outskirts of the village, and, when he had put saliva on the man’s eyes, he placed his hands on him, and asked him : “Do you see anything?” The man looked up, and said :

“I see the people, for, as they walk about, they look to me like trees.”

Then Jesus again placed his hands on the man’s eyes ; and the man saw clearly, his sight was restored, and he saw everything with perfect distinctness. Jesus sent him to his home, and said : “Do not go even into the village.”

**Peter’s
Confession
of
The Christ.**

Afterwards Jesus and his disciples went into the villages round Caesarea Philippi ; and on the way he asked his disciples this question—

“Who do people say that I am?”

“John the Baptist,” they answered, “but others say Elijah, while others say one of the Prophets.”

“But you,” he asked, “who do you say that I am?”

To this Peter replied :

“ You are the Christ.”

On which Jesus charged them not to say this about him to anyone. 30

**Jesus
foretells his
Death.**

Then he began to teach them that the Son of 31
Man must undergo much suffering, and that he
must be rejected by the Councillors, and the Chief
Priests, and the Teachers of the Law, and be put to death,
and rise again after three days. This statement he made 32
openly. But Peter took Jesus aside, and began to rebuke him.
Jesus, however, turning round and seeing his disciples, 33
rebuked Peter.

“ Out of my sight, Satan !” he exclaimed. “ For you look
at things, not as God does, but as man does.”

**A Call
to renounce
Self.**

Calling the people and his disciples to him, 34
Jesus said :
“ If any man wishes to walk in my steps, let
him renounce self, take up his cross, and follow me. For 35
whoever wishes to save his life will lose it, and whoever, for
my sake and for the sake of the Good News, will lose his life
shall save it. What good is it to a man to gain the whole 36
world and forfeit his life ? For what could a man give that is 37
of equal value with his life ? Whoever is ashamed of me and of 38
my teaching, in this unfaithful and wicked generation, of him
will the Son of Man be ashamed, when he comes in his
Father’s Glory with the holy angels. I tell you,” he added, 1
“ that some of those who are standing here will not know death,
till they have seen the Kingdom of God come in power.” 9

**The
Transfigura-
tion.**

Six days later, Jesus took with him Peter, 2
James, and John, and led them up a high moun-
tain alone by themselves. There his appearance
was transformed before their eyes, and his clothes became 3
of a more dazzling white than any bleacher in the world could
make them. And Elijah appeared to them, in company 4
with Moses ; and they were talking with Jesus.

“ Rabbi,” said Peter, interposing, “ it is good to be here ; 5
let us make three tents, one for you, one for Moses, and one
for Elijah.” For he did not know what to say, because they 6
were much afraid. Then a cloud came down and enveloped 7
them ; and from the cloud there came a voice—

“ This is my Son, the Beloved ; him you must hear.” 8
And suddenly, on looking round, they saw that there was now
no one with them but Jesus alone. As they were going 9

**A Question
about Elijah.**

down the mountain-side, Jesus cautioned them not
to relate what they had seen to any one, till after
the Son of Man should have risen again from the
dead. They seized upon these words and discussed with one 10
another what this ‘ rising from the dead ’ meant.

"How is it," they asked Jesus, "that our Teachers of the Law say that Elijah has to come first?" 11

"Elijah does indeed come first," answered Jesus, "and re-establish everything; and does not Scripture speak, with regard to the Son of Man, of his undergoing much suffering and being utterly despised? But I tell you that Elijah has come, and people have treated him just as they pleased, as Scripture says of him." 12 13

**Cure of
an epileptic
Boy.** When they came to the other disciples, they saw a great crowd round them, and some Teachers of the Law arguing with them. But, as soon as they saw Jesus, all the people, in great astonishment, ran up and greeted him. 14 15

"What are you arguing about with them?" Jesus asked. 16

"Teacher," answered a man in the crowd, "I brought my son to see you, as he has a dumb spirit in him; and, wherever it seizes him, it dashes him down; he foams at the mouth and grinds his teeth, and he is pining away. I asked your disciples to drive the spirit out, but they failed." 17 18

"O faithless generation!" exclaimed Jesus. "How long must I be with you? how long must I have patience with you? Bring the boy to me." 19

They brought him to Jesus; but no sooner did the boy see him than the spirit threw him into convulsions; and he fell on the ground, and rolled about, foaming at the mouth. 20

"How long has he been like this?" Jesus asked the boy's father. 21

"From his childhood," he answered; "and it has often thrown him into fire and into water to put an end to his life; but, if you can possibly do anything, take pity on us, and help us!" 22

"Why say 'possibly'?" Jesus replied. "Everything is possible for one who has faith." 23

The boy's father immediately cried out: 24

"I have faith; help my want of faith!"

But, when Jesus saw that a crowd was quickly collecting, he rebuked the foul spirit: 25

"Deaf and dumb spirit, it is I who command you. Come out from him and never enter him again."

With a loud cry the spirit threw the boy into repeated convulsions, and then came out from him. The boy looked like a 26

corpse, so that most of them said that he was dead. But Jesus 27

took his hand, and lifted him; and he stood up. When Jesus 28

had gone indoors, his disciples asked him privately:

"Why could not we drive it out?"

"A spirit of this kind," he said, "can be driven out only by prayer." 29

Jesus, a second time, foretells his Death. Leaving that place, Jesus and his disciples went on their way through Galilee; but he did not wish any one to know it, for he was instructing his disciples, and telling them—

“The Son of Man is being betrayed into the hands of his fellow men, and they will put him to death, but, when he has been put to death, he will rise again after three days.” But the disciples did not understand his meaning, and were afraid to question him.

Jesus teaches at Capernaum. They came to Capernaum. When Jesus had gone into the house, he asked them: “What were you discussing on the way?”

On Humility. But they were silent; for on the way they had been arguing with one another which was the greatest. Sitting down, Jesus called the Twelve and said:

“If any one wishes to be first, he must be last of all, and servant of all.”

Then Jesus took a little child, and placed it in the middle of them. Folding it in his arms, he said to them:

“Any one who, for the sake of my Name, welcomes even a little child like this is welcoming me, and any one who welcomes me is welcoming not me, but him who sent me as his Messenger.”

On Toleration. “Teacher,” said John, “we saw a man driving out demons by using your name, and we tried to prevent him, because he did not follow us.”

“None of you must prevent the man,” answered Jesus, “for no one will use my name in working a miracle, and yet find it easy to speak evil of me. He who is not against us is for us. If any one gives you a cup of water because you belong to Christ, I tell you, he shall assuredly not lose

his reward. And, if any one puts a snare in the way of one of these lowly ones who believe in me, it would be far better for him if he had

Against hindering Others. been thrown into the sea with a great millstone round his neck. If your hand proves a snare to you, cut it off. It would be better for you to enter the Life maimed, than to have both your hands and go into the Pit, into the inextinguishable fire. If your foot proves a snare to you, cut it off. It would be better for you to enter the Life lame, than to have both your feet and be thrown into the Pit. If your eye proves a snare to you, tear it out. It would be better for you to enter the Kingdom of God with only one eye, than to have both eyes and be thrown into the Pit, where ‘their worm does not die, and the fire is not put out.’ For it is by fire that every one will be salted. Salt is good, but, if the salt should lose its saltiness, what will you use to season it? You must have salt in yourselves, and live at peace with one another.”

III. THE JOURNEY TO JERUSALEM.

- A Question about Divorce.** On leaving that place, Jesus went into the district of Judaea on the other side of the Jordan. Crowds gathered about him again ; and again, as usual, he began teaching them. Presently some Pharisees came up and, to test him, asked :
 “ Has a husband the right to divorce his wife ? ”
 “ What direction did Moses give you ? ” replied Jesus.
 “ Moses,” they said, “ permitted a man to ‘ draw up in writing a notice of separation and divorce his wife. ’ ”
 “ It was owing to the hardness of your hearts,” said Jesus, “ that Moses gave you this direction ; but, at the beginning of the Creation, God ‘ made them male and female. ’ ”
 “ For this reason a man shall leave his father and mother, 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.”
 When they were indoors, the disciples asked him again about this, and he said :
 “ Any one who divorces his wife and marries another woman is guilty of adultery against his wife ; and, if the woman divorces her husband and marries another man, she is guilty of adultery.”
- Jesus blesses little Children.** Some of the people were bringing little children to Jesus, for him to touch them ; but the disciples found fault with those who had brought them. When, however, Jesus saw this, he was indignant.
 “ Let the little children come to me,” he said, “ do not hinder them ; for it is to the childlike that the Kingdom of God belongs. I tell you, unless a man receives the Kingdom of God like a child, he will not enter it at all.”
 Then he folded the children in his arms, and, placing his hands on them, gave them his blessing.
- The Responsibilities of Wealth.** And, as Jesus was resuming his journey, a man came running up to him, and threw himself on his knees before him.
 “ Good Teacher,” he asked, “ what must I do to gain Immortal Life ? ”
 “ Why do you call me good ? ” answered Jesus. “ No one is good but God. You know the commandments—
 ‘ Do not kill. Do not commit adultery. Do not steal. Do not say what is false about others. Do not cheat. Honour thy father and thy mother. ’ ”

"Teacher," he replied, "I have observed all these from my childhood." 20

Jesus looked at the man, and his heart went out to him, and he said : 21

"There is still one thing wanting in you ; go and sell all that you have, and give to the poor, and you shall have wealth in Heaven ; then come and follow me."

But the man's face clouded at these words, and he went away distressed, for he had great possessions. 22

Then Jesus looked round, and said to his disciples : 23

"How hard it will be for men of wealth to enter the Kingdom of God !"

The disciples were amazed at his words. But Jesus said again : 24

"My children, how hard a thing it is to enter the Kingdom of God ! It is easier for a camel to get through a needle's eye, than for a rich man to enter the Kingdom of God." 25

"Then who can be saved ?" they exclaimed in the greatest astonishment. 26

Jesus looked at them, and answered : 27

"With men it is impossible, but not with God ; for everything is possible with God."

"But we," began Peter, "we left everything and have followed you." 28

"I tell you," said Jesus, "there is no one who has left house, or brothers, or sisters, or mother, or father, or children, or land, on my account and on account of the Good News, who will not receive a hundred times as much, even now in the present—houses, and brothers, and sisters, and mothers, and children, and land—though not without persecutions, and, in the age that is coming, Immortal Life. But many who are first now will then be last, and the last will be first." 29 30 31

**Jesus,
a third time,
foretells
his Death.** One day, when they were on their way, going up to Jerusalem, Jesus was walking in front of the Apostles, who were filled with misgivings ; while those who were following behind were alarmed. 32

Gathering the Twelve round him once more, Jesus began to tell them what was about to happen to him.

"Listen !" he said. "We are going up to Jerusalem ; and there the Son of Man will be betrayed to the Chief Priests and the Teachers of the Law, and they will condemn him to death, and they will give him up to the Gentiles, who will mock him, spit upon him, and scourge him, and put him to death ; and after three days he will rise again." 33 34

- The Request of James and John.** James and John, the two sons of Zebediah, went to Jesus, and said : 35
 “Teacher, we want you to do for us whatever we ask.”
 “What do you want me to do for you?” he asked. 36
 “Grant us this,” they answered, “to sit, one on your right, and the other on your left, when you come in glory.” 37
 “You do not know what you are asking,” Jesus said to them. “Can you drink the cup that I am to drink? or receive the baptism that I am to receive?” 38
 “Yes,” they answered, “we can.” 39
 “You shall indeed drink the cup that I am to drink,” Jesus said, “and receive the baptism that I am to receive, but as to a seat at my right or at my left—that is not mine to give, but it is for those for whom it has been prepared.” 40
The Dignity of Service. On hearing of this, the ten others were at first very indignant about James and John. But Jesus called the ten to him, and said : 41
 “Those who are regarded as ruling among the Gentiles lord it over them, as you know, and their great men oppress them. But 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 the servant of all ; for even the Son of Man came, not to be served, but to serve, and to give his life as a ransom for many.” 42
 43
 44
 45
 They came to Jericho. When Jesus 46
Cure of blind Bartimaeus. was going out of the town with his disciples and a large crowd, Bartimaeus, the son of Timaeus, a blind beggar, was sitting by the road-side. Hearing that it was Jesus of Nazareth, he began to call out : 47
 “Jesus, Son of David, take pity on me.”
 Many of the people kept telling him to be quiet ; but the man continued to call out all the louder : 48
 “Son of David, take pity on me.”
 Then Jesus stopped. “Call him,” he said. 49
 So they called the blind man.
 “Courage !” they exclaimed. “Get up ; he is calling you.”
 The man threw off his cloak, sprang up, and came to Jesus. 50
 “What do you want me to do for you ?” said Jesus, addressing him. 51
 “Rabboni,” the blind man answered, “I want to recover my sight.”
 “You may go,” Jesus said ; “your faith has delivered you.” 52
 Immediately he recovered his sight, and began to follow Jesus along the road.

IV.—THE LAST DAYS.

Jesus enters Jerusalem. When they had almost reached Jerusalem, as far 1 **11**
as Bethphage and Bethany, near the Mount of Olives, Jesus sent on two of his disciples.

"Go to the village facing you," he said; "and, as soon as 2
you get there, you will find a foal tethered, which no one
has ever ridden; untie it, and bring it. And, if any one says to 3
you 'Why are you doing that?', say 'The Master wants it,
and will be sure to send it back here at once.'"

The two disciples went, and, finding a foal tethered outside a 4
door in the street, they untied it. Some of the by-standers said 5
to them: "What are you doing, untying the foal?" and the two 6
disciples answered as Jesus had told them; and they allowed
them to go. Then they brought the foal to Jesus, and, when 7
they had laid their cloaks on it, he seated himself upon it.
Many of the people spread their cloaks on the road, while 8
some strewed boughs which they had cut from the fields;
and those who led the way, as well as those who followed, 9
kept shouting:

"God save him!

Blessed is He who comes in the name of the Lord!"

Blessed is the coming Kingdom of our father David! 10

'God save him from on high!'"

Jesus entered Jerusalem, and went into the Temple Courts; 11
and, after looking round at everything, as it was already late,
he went out to Bethany with the Twelve.

The fruitless Fig Tree. The next day, after they had left Bethany, Jesus 12
became hungry; and, noticing a fig-tree at a 13
distance in leaf, he went to it to see if by any
chance he could find something on it; but, on coming up to
it, he found nothing but leaves, for it was not the season for
figs. So, addressing the tree, he exclaimed: 14

"May no man ever again eat of your fruit!"

And his disciples heard what he said.

Jesus in the Temple. They came to Jerusalem. Jesus went 15
into the Temple Courts, and began to drive out
those who were buying and selling there. He
overturned the tables of the money-changers, and the seats of
the pigeon-dealers, and would not allow any one to carry any- 16
thing across the Temple Courts. Then he began to teach. 17

"Does not Scripture say," he asked,

"My House shall be called a House of Prayer for all the
nations'?"

But you have made it 'a den of robbers.'"

Now the Chief Priests and the Teachers of the Law heard this, 18

and began to look for some way of putting Jesus to death ; for they were afraid of him, since all the people were greatly impressed by his teaching. As soon as evening fell, 19
Jesus and his disciples went out of the city.

As they passed by early in the morning, they noticed that 20
the fig-tree was withered up from the very roots. Then Peter 21
recollected what had occurred.

“Look, Rabbi,” he exclaimed, “the fig-tree which you doomed is withered up !”

“Have faith in God !” replied Jesus. “I tell you that if 22, 23
any one should say to this hill ‘Be lifted up and hurled into the sea !’, without ever a doubt in his mind, but in the faith that what he says will be done, he would find that it would be. And therefore I say to you ‘Have faith that whatever you ask 24
for in prayer is already granted you, and you will find that it will be.’ And, whenever you stand up to pray, forgive any 25
grievance that you have against any one, that your Father who is in Heaven also may forgive you your offences.”

They came to Jerusalem again. While 27
Jesus and the Chief Priests. Jesus was walking about in the Temple Courts, the Chief Priests, the Teachers of the Law, and the Councillors came up to him.

“What authority have you to do these things ?” they said. 28
“Who gave you the authority to do them ?”

“I will put one question to you,” said Jesus. “Answer me 29
that, and then I will tell you what authority I have to act as I do. It is about John’s baptism. Was it of divine or human 30
origin ? Answer me that.”

They began arguing together : 31

“If we say ‘divine,’ he will say ‘Why then did not you believe him ?’ Yet can we say ‘human’ ?”—— 32

They were afraid of the people, for every one regarded John as undoubtedly a Prophet. So their answer to Jesus was——“We 33
do not know.”

“Then I,” replied Jesus, “refuse to tell you what authority I have to do these things.”

And Jesus began to speak to them in parables : I 12

Parable of the wicked Tenants.

“A man once planted a vineyard, put a fence round it, dug a wine-press, built a tower, and then let it out to tenants and went abroad. At the proper time 2
he sent a servant to the tenants, to receive from them a share of the produce of the vintage ; but they seized him, and beat him, 3
and sent him away empty-handed. A second time the owner 4
sent a servant to them ; this man, too, the tenants struck on the head, and insulted. He sent another, but him they killed ; 5
and so with many others—some they beat and some they killed. He had still one son, who was very dear to him ; and 6

him he sent to them last of all. 'They will respect my son,' he said. But those tenants said to one another 'Here is the heir! Come, let us kill him, and his inheritance will be ours.' So they seized him, and killed him, and threw his body outside the vineyard. What will the owner of the vineyard do? He will come and put the tenants to death, and he will let the vineyard to others. Have you never read this passage of Scripture?—

'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.'"

After this his enemies were eager to arrest him, but they were afraid of the crowd; for they saw that it was at them that he had aimed the parable. So they let him alone, and went away.

A Question about Tribute. Afterwards they sent to Jesus some of the Pharisees and of the Herodians, to set a trap for him in the course of conversation. These men came to him and said:

"Teacher, we know that you are an honest man, and are not afraid of any one, for you pay no regard to a man's position, but teach the Way of God honestly; are we right in paying taxes to the Emperor, or not? Should we pay, or should we not pay?"

Knowing their hypocrisy, Jesus said to them:

"Why are you testing me? Bring me a florin to look at." And, when they had brought it, he asked:

"Whose head and title are these?"

"The Emperor's," they said; and Jesus replied:

"Pay to the Emperor what belongs to the Emperor, and to God what belongs to God."

And they wondered at him.

A Question about the Resurrection. Next came some Sadducees—the men who maintain that there is no resurrection. Their question was this—

"Teacher, in our Scriptures Moses decreed that, should a man's brother die, leaving a widow but no child, the man should take the widow as his wife, and raise up a family for his brother. There were once seven brothers; of whom the eldest took a wife, but died and left no family; and the second took her, and died without family; and so did the third. All the seven died and left no family. The woman herself died last of all. At the resurrection whose wife will she be, all seven brothers having had her as their wife?"

"Is not the reason of your mistake," answered Jesus, "your 24
ignorance of the Scriptures and of the power of God? When 25
men rise from the dead, there is no marrying or being
married; but they are as angels in Heaven. As to the dead, 26
and the fact that they rise, have you never read in the Book
of Moses, in the passage about the Bush, how God spoke to
him thus—

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

He is not God of dead men, but of living. You are 27
greatly mistaken."

The Great Then came up one of the Teachers of the Law 28
Command- who had heard their discussions. Knowing that
ment. Jesus had answered them wisely, he asked him
this question:

"What is the first of all the commandments?"

"The first," answered Jesus, "is— 29

'Hear, O Israel; the Lord our God is the one Lord; and 30
thou shalt love the Lord thy God with all thy heart, and with
all thy soul, and with all thy mind, and with all thy strength.'

The second is this— 31

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

There is no commandment greater than these."

"Wisely answered, Teacher!" exclaimed the Teacher of the 32
Law. "It is true, as you say, that 'there is one God,' and
that 'there is no other besides him'; and to 'love him with 33
all one's heart, and with all one's understanding, and with
all one's strength,' and to 'love one's neighbour as one loves
oneself' is far beyond all 'burnt-offerings and sacrifices.'" 34
Seeing that he had answered with discernment, Jesus said to
him:

"You are not far from the Kingdom of God."

After that no one ventured to question him further.

Christ While Jesus was teaching in the Temple 35
the Son of Courts, he asked:
David.

"How is it that the Teachers of the Law say 36
that the Christ is to be David's son? David said himself,
speaking under the inspiration of the Holy Spirit—

'The Lord said to my lord: "Sit at my right hand,
Until I put thy enemies beneath thy feet."'

David himself calls him 'lord,' how comes it, then, that he 37
is to be his son?"

²⁶ Exod. 3. 2—6. ^{29—30} Deut. 6. 4, 5. ³¹ Lev. 19. 18. ³² Deut. 6. 4, 5.
³³ Deut. 4. 39; Lev. 19. 18; 1 Sam. 15. 22. ³⁶ Ps. 110. 1.

**Warnings
against the
Teachers of
the Law.**

The mass of the people listened to Jesus with delight. In the course of his teaching, 38
Jesus said :

“See that you are on your guard against the Teachers of the Law, who delight to walk about in long robes, and to be greeted in the streets with respect, and to have the best seats in the Synagogues, and places of honour at dinner. They are the men that rob widows of their homes, and make a pretence of saying long prayers. Their sentence will be all the heavier.” 39 40

**The Widow's
Offering.**

Then Jesus sat down opposite the chests for the Temple offerings, and watched how the people put money into them. Many rich people were putting in large sums ; but one poor widow came and put in two farthings, which make a half-penny. On this, calling his disciples to him, Jesus said : 41 42 43

“I tell you that this poor widow has put in more than all the others who were putting money into the chests ; for every one else put in something from what he had to spare, while she, in her need, put in all she had—everything that she had to live on.” 44

**Jesus
foretells the
Destruction
of the Temple
and the End
of the Age.**

As Jesus was walking out of the Temple Courts, one of his disciples said to him : 1 **13**

“Teacher, look what fine stones and buildings these are !”

“Do you see these great buildings ?” asked Jesus. “Not a single stone will be left here upon another, which shall not be thrown down.” 2

When Jesus had sat down on the Mount of Olives, facing the Temple, Peter, James, John, and Andrew questioned him privately : “Tell us when this will be, and what will be the sign when all this is drawing to its close.” Then Jesus began : 3 4 5

“See that no one leads you astray. Many will take my name, and come saying ‘I am He’, and will lead many astray. And, when you hear of wars and rumours of wars, do not be alarmed ; such things must occur ; but the end is not yet. For ‘nation will rise against nation, and kingdom against kingdom’ ; there will be earthquakes in various places ; there will be famines. This will be but the beginning of the birth-pangs. See to yourselves ! They will betray you to courts of law ; and you will be taken to Synagogues and beaten ; and you will be brought up before governors and kings for my sake, that you may bear witness before them. But the Good News must first be proclaimed to every nation. When- ever they betray you and hand you over for trial, do not be anxious beforehand as to what you shall say, but say whatever is given you at the moment ; for it will not be you who 6 7 8 9 10 11

speak, but the Holy Spirit. Brother will betray brother 12
 to death, and the father his child; and children will turn
 against their parents, and cause them to be put to death; and 13
 you will be hated by every one on account of my Name. Yet
 the man that endures to the end shall be saved. As 14
 soon, however, as you see 'the Foul Desecration' standing
 where he ought not" (the reader must consider what this
 means) "then those of you who are in Judaea must take refuge
 in the mountains; and a man on the house-top must not go 15
 down, or go in to get anything out of his house; nor must 16
 one who is on his farm turn back to get his cloak. And alas 17
 for the women that are with child, and for those that are nurs-
 ing infants in those days! Pray, too, that this may not occur in 18
 winter. For those days will be a time of distress, the like of 19
 which has not occurred from the beginning of God's creation
 until now—and never will again. And, had not the Lord put 20
 a limit to those days, not a single soul would escape; but,
 for the sake of God's own chosen People, he did limit
 them. And at that time if any one should say to you 21
 'Look, here is the Christ!' 'Look, there he is!', do not 22
 believe it; for false Christs and false Prophets will arise, and
 display signs and marvels, to lead astray, were it possible,
 even God's People. But see that you are on your guard! I 23
 have told you all this beforehand. In those days, after 24
 that time of distress, 'the sun will be darkened, the moon
 will not give her light, the stars will be falling from the 25
 heavens,' and 'the forces that are in the heavens will be
 convulsed.' Then will be seen the 'Son of Man coming in 26
 clouds' with great power and glory; and then he will send 27
 the angels, and gather his People from the four winds, from
 one end of the world to the other.

Learn the lesson taught by the fig-tree. As 28
 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 these things hap- 29
 pening, know that he is at your doors. I tell you that even 30
 the present generation will not pass away, until all these
 things have taken place. The heavens and the earth will pass 31
 away, but my words will not pass away. But about 32
 'That Day,' or 'The Hour,' no one knows—not even the angels
 in Heaven, nor yet the Son—but only the Father. See 33
 that you are on the watch; for you do not know when the
 time will be. It is like a man going on a journey, who leaves 34
 his home, puts his servants in charge—each having his special
 duty—and orders the porter to watch. Therefore watch, for 35
 you cannot be sure when the Master of the house is coming—

12 Mic. 7. 6.
 24 Isa. 13. 10.
 Deut. 28. 64.

14 Dan. 12. 11.
 25 Isa. 34. 4.

16 Gen. 19. 26.
 26 Dan. 7. 13.

19 Dan. 12. 1.
 27 Deut. 30. 4; Zech. 2. 6;

22 Deut. 13. 1.

whether in the evening, at midnight, at daybreak, or in the morning—lest he should come suddenly and find you asleep. 36
And what I say to you I say to all—Watch !” 37

**The Plot
against
Jesus.**

It was now two days before the Festival of the 1 14
Passover and the Unleavened Bread. The
Chief Priests and the Teachers of the Law were
looking for an opportunity to arrest Jesus by stealth, and
to put him to death ; for they said : “ Not during the Festival, 2
for fear of a riot.”

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

When Jesus was still at Bethany, in the house 3
of Simon the leper, while he was at table, a
woman came with an alabaster jar of choice
spikenard perfume of great value. She broke
the jar, and poured the perfume on his head. Some of those 4
who were present said to one another indignantly :

“ Why has the perfume been wasted like this ? This per- 5
fume could have been sold for more than thirty pounds, and
the money given to the poor.”

“ Let her alone,” said Jesus, as they began to find fault with 6
her, “ why are you troubling her ? This is a beautiful deed
that she has done for me. You always have the poor with you, 7
and whenever you wish you can do good to them ; but you
will not always have me. She has done what she could ; she 8
has perfumed my body beforehand for my burial. And I tell you, 9
wherever, in the whole world, the Good News is proclaimed,
what this woman has done will be told in memory of her.”

**Judas agrees
to betray
Jesus.**

After this, Judas Iscariot, one of the Twelve, 10
went to the Chief Priests, to betray Jesus to
them. They were glad to hear what he said, 11
and promised to pay him. So he looked for a way to betray
Jesus opportunely.

**The
Passover.**

On the first day of the Festival of the Un- 12
leavened Bread, when it was customary to kill
the Passover lambs, his disciples said to Jesus :

“ Where do you wish us to go and make preparations for
your eating the Passover ? ”

Jesus sent forward two of his disciples and said to them : 13

“ Go into the city, and there a man carrying a pitcher of water
will meet you ; follow him ; and, wherever he goes in, say to 14
the owner of the house ‘ The Teacher says—Where is my
room where I am to eat the Passover with my disciples ? ’ He 15
will himself show you a large upstairs room, set out ready ;
and there make preparations for us.”

So the disciples set out and went into the city, and found 16
everything just as Jesus had told them ; and they prepared
the Passover.

In the evening he went there with the Twelve, and, when they had taken their places and were eating, Jesus said : 17, 18

"I tell you that one of you is going to betray me—one who is eating with me."

They were grieved at this, and began to say to him, one after another : 19

"Can it be I?"

"It is one of you Twelve," said Jesus, "the one who is dipping his bread beside me into the dish. 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!'" 20 21

The 'Lord's Supper.' While they were eating, Jesus took some bread, and, after saying the blessing, broke it, and gave it to them, and said : 22

"Take it; this is my body."

Then he took a cup, and, after saying the thanksgiving, gave it to them, and they all drank from it. 23

"This is my Covenant-blood," he said, "which is poured out on behalf of many. I tell you that I shall never again drink of the juice of the grape, until that day when I shall drink it new in the Kingdom of God." 24 25

They then sang a hymn, and went out up the Mount of Olives. 26

Peter's Fall foretold. Presently Jesus said to them : 27

"All of you will fall away; for Scripture says—

'I will strike down the Shepherd, and the sheep will be scattered.'

Yet, after I have risen, I shall go before you into Galilee." 28

"Even if every one else falls away," said Peter, "yet I shall not." 29

"I tell you," answered Jesus, "that you yourself to-day—yes, this very night—before the cock crows twice, will disown me three times." 30

But Peter vehemently protested : 31

"Even if I must die with you, I shall never disown you!" And they all said the same.

Jesus in Gethsemane. Presently they came to a garden known as Gethsemane, and Jesus said to his disciples "Sit down here while I pray." 32

He took with him Peter, James, and John, and began to show signs of great dismay and deep distress of mind. 33

"I am sad at heart," he said, "sad even to death; wait here, and watch." 34

Going on a little further, he threw himself on the ground, and began to pray that, if it were possible, he might be spared that hour. 35 36

"Abba, Father," he said, "all things are possible to thee; take away this cup from me; yet, not what I will, but what thou wilt."

Then he came and found the three Apostles asleep. 37

"Simon," he said to Peter, "are you asleep? Could not you watch for one hour? Watch and pray," he said to them all, "that you may not fall into temptation. True, the spirit is eager, but human nature is weak." 38

Again he went away, and prayed in the same words; and coming back again he found them asleep, for their eyes were heavy; and they did not know what to say to him. A third time he came, and said to them: 39, 40

"Sleep on now, and rest yourselves. Enough! My time has come. Hark! 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." 41

And just then, while he was still speaking, 43
The Arrest of Jesus. Judas, who was one of the Twelve, came up; and with him a crowd of people, with swords and clubs, sent by the Chief Priests, the Teachers of the Law, and the Councillors. Now the betrayer had arranged a signal with them. 44

"The man whom I kiss," he had said, "will be the one; arrest him and take him away safely."

As soon as Judas came, he went up to Jesus at once, and said: 45
 "Rabbi!" and kissed him. Then the men seized Jesus, 46
 and arrested him. One of those who were standing by 47
 drew his sword, and struck at the High Priest's servant, and cut off his ear. But Jesus interposed, and said to the men: 48

"Have you come out, as if after a robber, with swords and clubs, to take me? I have been among you day after day in the Temple Courts teaching, and yet you did not arrest me; but this is in fulfilment of the Scriptures." 49

And all the Apostles forsook him, and fled. One young man did indeed follow him, wrapped only in a linen sheet. They tried to arrest him; but he left the sheet in their hands, and fled naked. 50, 51

Then they took Jesus to the High Priest; and 53
Jesus before the High Priest. all the Chief Priests, the Councillors, and the Teachers of the Law assembled. Peter, who had followed Jesus at a distance into the court-yard of the High Priest, was sitting there among the police-officers, warming himself at the blaze of the fire. Meanwhile the Chief Priests and the whole of the High Council were trying to get such evidence against Jesus as would warrant his being put to death, but they could not find any; for, though there were many who gave false evidence against him, yet their evidence did not 54 55 56

agree. Presently some men stood up, and gave this false evidence against him— 57

“We ourselves heard him say ‘I will destroy this Temple made with hands, and in three days build another made without hands.’” 58

Yet not even on that point did their evidence agree. Then the High Priest stood forward, and questioned Jesus. 59, 60

“Have you no answer to make?” he asked. “What is this evidence which these men are giving against you?”

But Jesus remained silent, and made no answer. A second time the High Priest questioned him. 61

“Are you,” he asked, “the Christ, the Son of the Blessed One?”

“I am,” replied Jesus, “and you shall all see the Son of Man sitting on the right hand of the Almighty; and ‘coming in the clouds of heaven’.” 62

At this the High Priest tore his vestments. 63

“Why do we want any more witnesses?” he exclaimed.

“You heard his blasphemy? What is your verdict?” 64

They all condemned him, declaring that he deserved death. 65

Some of those present began to spit at him, and to blindfold his eyes, and strike him, saying, as they did so, “Now play the Prophet!” and even the police-officers received him with blows.

Peter disowns While Peter was in the court-yard down below, 66

Jesus. one of the High Priest’s maidservants came up; and, seeing Peter warming himself, she looked closely at him, and exclaimed: 67

“Why, you were with Jesus, the Nazarene!”

But Peter denied it. 68

“I do not know or understand what you mean,” he replied. Then he went out into the porch; and there the maidservant, on seeing him, began to say again to the by-standers: 69

“This is one of them!”

But Peter again denied it. Soon afterwards the by-standers again said to him: 70

“You certainly are one of them; why, you are a Galilean!”

But he began to swear with the most solemn imprecations: 71

“I do not know the man you are speaking about.”

At that moment, for the second time, a cock crowed; and Peter remembered the words that Jesus had said to him—‘Before a cock has crowed twice, you will disown me three times’; and, as he thought of it, he began to weep. 72

Jesus before the Roman Governor. As soon as it was daylight, the Chief Priests, after holding a consultation with the Councillors and Teachers of the Law—that is to say, the I 15

whole High Council—put Jesus in chains, and took him away, and gave him up to Pilate.

“Are you the King of the Jews?” asked Pilate. 2

“It is true,” replied Jesus.

Then the Chief Priests brought a number of charges against him; upon which Pilate questioned Jesus again. 3 4

“Have you no reply to make?” he asked. “Listen, how many charges they are bringing against you.”

But Jesus still made no reply whatever; at which Pilate was astonished. 5 6

Now, at the Feast, Pilate used to grant the people the release of any one prisoner whom they might ask for. A man called Barabbas was in prison, with the rioters who had committed murder during a riot. So, when the crowd went up and began to ask Pilate to follow his usual custom, he answered: 7 8 9

“Do you want me to release the ‘King of the Jews’ for you?” For he was aware that it was out of jealousy that the Chief Priests had given Jesus up to him. But the Chief Priests incited the crowd to get Barabbas released instead. Pilate, however, spoke to them again: 10 11 12

“What shall I do then with the man whom you call the ‘King of the Jews’?”

Again they shouted: “Crucify him!” 13

“Why, what harm has he done?” Pilate kept saying to them. 14

But they shouted furiously: “Crucify him!”

And Pilate, wishing to satisfy the crowd, released Barabbas to them, and, after scourging Jesus, gave him up to be crucified. 15

The soldiers then took Jesus away into the court-yard—that is the Government House—and they called the whole garrison together. They dressed him in a purple robe, and, having twisted a crown of thorns, put it on him, and then began to salute him. 16 17 18

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

And they kept striking him on the head with a rod, spitting at him, and bowing to the ground before him—going down on their knees; and, when they had left off mocking him, they took off the purple robe, and put his own clothes on him. 19 20 21

And they led Jesus out to crucify him; and they compelled a passer-by, Simon from Cyrene, who was on his way in from the country, the father of Alexander and Rufus, to go with them to carry his cross. They brought Jesus to the place which was known as Golgotha—a name which means ‘Place of a Skull.’ There they offered him drugged wine; but Jesus refused it. Then they crucified him, and divided his clothes among them, casting lots for them, to settle what each should take. It was nine in 22 23 24 25

**The
Crucifixion
of Jesus.**

the morning when they crucified him. The words of the charge against him, written up over his head, ran thus— 26

‘THE KING OF THE JEWS.’

And with him they crucified two robbers, one on the right, and the other on the left. The passers-by railed at him, shaking their heads, as they said : 27 29

“Ah ! you who ‘destroy the Temple and build one in three days,’ come down from the cross and save yourself !” 30

In the same way the Chief Priests, with the Teachers of the Law, said to one another in mockery : 31

“He saved others, but he cannot save himself ! Let the Christ, the ‘King of Israel,’ come down from the cross now, that we may see it and believe.” 32

Even the men who had been crucified with Jesus reviled him.

The Death of Jesus. At midday, a darkness came over the whole country, lasting till three in the afternoon. And, at three, Jesus called out loudly : 33 34

“‘Eloi, Eloi, lama sabachthani?’” which means ‘My God, my God, why hast thou forsaken me?’

Some of those standing round heard this, and said : 35

“Listen ! He is calling for Elijah !”

And a man ran, and, soaking a sponge in common wine, put it on the end of a rod, and offered it to him to drink, saying as he did so : 36

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

But Jesus, giving a loud cry, expired. The Temple curtain was torn in two from top to bottom. 37, 38

The Roman Officer, who was standing facing Jesus, on seeing the way in which he expired, exclaimed : 39

“This man must indeed have been ‘God’s Son’ !”

There were some women also watching from a distance, among them being Mary of Magdala, Mary the mother of James the Little and of Joseph, and Salome—all of whom used to accompany Jesus when he was in Galilee, and attend on him—besides many other women who had come up with him to Jerusalem. 40 41

The Burial of Jesus. The evening had already fallen, when, as it was the Preparation Day—the day before the Sabbath—Joseph from Ramah, a Councillor of good position, who was himself living in expectation of the Kingdom of God, came and ventured to go in to see Pilate, and to ask for the body of Jesus. But Pilate was surprised to hear that he had already died. So he sent for the Officer, and asked if he were already dead ; and on learning from the Officer that it was so, he gave the corpse 42 43 44 45

to Joseph. Joseph, having bought a linen sheet, took Jesus down, and wound the sheet round him, and laid him in a tomb which had been cut out of the rock ; and then rolled a stone up against the entrance of the tomb. Mary of Magdala and Mary, the mother of Joseph, were watching to see where he was laid.

V.—THE RISEN LIFE ANNOUNCED.

The Resurrection of Jesus. When the Sabbath was over, Mary of Magdala, Mary the mother of James, and Salome bought some spices, so that they might go and anoint the body of Jesus. And very early on the first day of the week they went to the tomb, after sunrise. They were saying to one another :
 “ Who will roll away the stone for us from the entrance of the tomb ? ”
 But, on looking up, they saw that the stone had already been rolled back ; it was a very large one. Going into the tomb, they saw a young man sitting on their right, in a white robe, and they were dismayed. But he said to them :
 “ Do not be dismayed ; you are looking for Jesus, the Nazarene, who has been crucified ; he has risen, he is not here ! Look ! Here is the place where they laid him. But go, and say to his disciples and to Peter ‘ He is going before you into Galilee ; there you will see him, as he told you. ’ ”
 They went out, and fled from the tomb, for they were trembling and bewildered ; and they did not say a word to any one, for they were frightened ; * * * * *

A LATE APPENDIX.

(Inserted in some manuscripts from an ancient source).

[After his rising again, early on the first day of the week, Jesus appeared first of all to Mary of Magdala, from whom he had driven out seven demons. She went and told the news to those who had been with him and who were now in sorrow and tears ; yet even they, when they heard that he was alive and had been seen by her, did not believe it. Afterwards, altered in appearance, he made himself known to two of them, as they were walking, on their way into the country. They also went and told the rest, but they did not believe even them. Later on, he made himself known to the Eleven themselves as they were at a meal, and reproached them with their want of faith and their stubbornness, because

they did not believe those who had seen him after he had risen from the dead. Then he said to them:

“Go into all the world, and proclaim the Good News to all creation. He who believes and is baptized shall be saved; but he who refuses to believe will be condemned. Moreover these signs shall attend those who believe. In my Name they shall drive out demons; they shall speak with ‘tongues’; they shall take up serpents in their hands; and, if they drink any poison, it shall not hurt them; they will place their hands on sick people and they shall recover.”

So the Lord Jesus, after he had spoken to them, was taken up into Heaven, and sat at the right hand of God. But they set out, and made the proclamation everywhere, the Lord working with them, and confirming the Message by the signs which attended it.]

ANOTHER APPENDIX.

[But all that had been enjoined on them they reported briefly to Peter and his companions. Afterwards Jesus himself sent out by them, from east to west, the sacred and imperishable proclamation of eternal Salvation.]

¹⁹ 2 Kings 2. 11; Ps. 110. 1.

ACCORDING TO MATTHEW.

‘THE GOSPEL ACCORDING TO ST. MATTHEW’.

COMPILED AT AN UNCERTAIN DATE LATER
THAN 60 A.D.

THIS gospel, in common with the ‘The Gospel according to St. Luke,’ incorporates the greater part of the record of the ministry of Jesus given in ‘The Gospel according to St. Mark.’ It is probable that the compiler was able to make use of the same sources as St. Mark had at his disposal, and perhaps even of St. Mark’s gospel itself. Beyond this, he was able to add to that record a very important collection of the Sayings of Jesus from some source of which the compiler of ‘The Gospel according to St. Luke’ was also able to avail himself. The gospel, in its present form, begins with a preface giving an account of the birth of Jesus, and concludes with an appendix giving an account of his resurrection. These are evidently from sources other than those from which the body of the work was derived.

The standpoint of the compiler of this gospel is clearly that of a Jew writing primarily for converts from Judaism, one marked feature being the prominence given to the fulfilment of Jewish prophecy.

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, 7
Solomon of Rehoboam,
Rehoboam of Abijah,
Abijah of Asa, 8
Asa of Jehoshaphat,
Jehoshaphat of Jehoram,
Jehoram of Uzziah, 9
Uzziah of Jotham,
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,

Azor of Zadok, 14

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 19
 to be with child by the power of the Holy Spirit. Her husband,

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.” 2

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. 4

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. 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

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 3
became hungry. And the Tempter came to him, and
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."

11 Ps. 118. 26. 17 Ps. 2. 7 ; Isa. 42. 1. 3 Ps. 2. 7. 4 Deut. 8. 3. 6 Ps. 91. 11-12.
7 Deut. 6. 16.

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,
The land of the Road by the Sea, and beyond the Jordan,
With Galilee of the Gentiles— 15

The people who were dwelling in darkness
Have seen a great Light,
And, for those who were dwelling in the shadow-land of Death,
A Light has risen !’ 16

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 for anything, but is thrown away, and trampled underfoot. 13

It is you who are the Light of the world. A town that stands on a hill cannot be hidden. Men do not light 14

Lesson from a Lamp. 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
Anger,**

You have heard that to our ancestors it was 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.

You have heard that it was said—

**on
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
Divorce,**

It was also said—

‘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