

So the man went through the whole town and proclaimed, as he went, all that Jesus had done for him.

On his return, Jesus was welcomed by the people ; 40  
**The Raising** for every one was looking out for him. And 41  
**of the**  
**Daughter of** a man named Jaeirus, who was a Presi-  
**Jaeirus.** dent of the Synagogue, came to Jesus, and  
 threw himself at Jesus' feet, with entreaties that he would  
 come to his house, because his only daughter, who was about 42  
 twelve years old, was dying. As Jesus  
**Cure of** was going, the people were pressing closely round  
**an afflicted** him. And a woman, who had suffered from 43  
**Woman.** haemorrhage for twelve years, and whom no one could cure,  
 came up behind and touched the tassel of his cloak. Instantly 44  
 the haemorrhage ceased.  
 "Who was it that touched me?" Jesus asked; and, 45  
 while every one was denying having done so, Peter ex-  
 claimed :  
 "Why, Sir, the people are crowding round you and pressing  
 upon you!"  
 "Somebody touched me," said Jesus; "for I felt that power 46  
 had gone out from me."  
 Then the woman, when she saw that she was discovered, came 47  
 forward trembling, and threw herself down before him; and,  
 in presence of all the people, she told him her reason for touch-  
 ing him, and that she had been cured instantly.  
 "Daughter," he said, "your faith has delivered you. Go, 48  
 and peace be with you."  
 Before he had finished speaking, some one came from the 49  
 house of the President of the Synagogue and said :  
 "Your daughter is dead! Do not trouble the Teacher  
 further."  
 But Jesus, hearing this, spoke to the President : 50  
 "Do not be afraid; only have faith, and she shall yet be  
 delivered."  
 When he reached the house, he did not allow any one to go in 51  
 with him, except Peter, John, and James, and the child's father  
 and mother. And every one was weeping and mourning for 52  
 her.  
 "Do not weep," Jesus said, "she is not dead; she is asleep."  
 They began to laugh at him, for they knew that she was 53  
 dead. But, taking her by the hand, Jesus said in a loud 54  
 voice :  
 "Child, rise!"  
 The child's spirit returned to her, and she instantly stood up; 55  
 and Jesus ordered them to give her something to eat. Her 56  
 parents were amazed, but Jesus impressed on them that they  
 were not to tell any one what had happened.



**The Mission of the twelve Apostles.** Jesus called the Twelve together, and gave them power and authority over all demons, as well as to cure diseases. He sent them out as his Messengers, to proclaim the Kingdom of God, and to work cures. 1 9

“Do not,” he said to them, “take anything for your journey ; not even a staff, or a bag, or bread, or any silver, or a change of clothes with you. Whatever house you go to stay in, remain there, and leave from that place. If people do not welcome you, as you leave that town, shake even the dust off your feet, as a protest against them.” 3 4 5

Then they set out and went from village to village, telling the Good News and curing people everywhere. 6

**Herod and the Baptist.** Prince Herod heard of all that was happening, and was perplexed, because it was said by some that John must be risen from the dead. Some again said that Elijah had appeared, and others that one of the old Prophets had risen again. But Herod himself said : 7 8 9

“John I beheaded ; but who is this of whom I hear such things ?”

And he endeavoured to see him.

**The Return of the Apostles.** When the Apostles returned, they related to Jesus all that they had done. Then Jesus retired privately to a town called Bethsaida, taking the Apostles with him. But the people recognized him and followed him in crowds ; and Jesus welcomed them and spoke to them about the Kingdom of God, while he cured those who were in need of help. The day was draw- 10 11 12

ing to a close, when the Twelve came up to him, and said :

**Jesus feeds five thousand by the Lake of Galilee.** “Send the crowd away, so that they may make their way to the villages and farms round about, and find themselves lodgings and provisions, for we are in a lonely spot here.”

But Jesus said : “It is for you to give them something to eat.” 13

“We have not more than five loaves and two fishes,” they answered ; “unless indeed we are to go and buy food for all these people.”

(For the men among them were about five thousand.) 14

“Get them seated in companies,” was his reply, “about fifty in each.”

This they did, and got all the people seated. Taking the five loaves and the two fishes, Jesus looked up to Heaven and said the blessing over them. Then he broke them in pieces, and gave them to his disciples to set before the people. Every one had sufficient to eat, and what was left of the broken pieces was picked up—twelve baskets. 15, 16 17



- Peter's Confession of The Christ.** Afterwards, when Jesus was alone, praying, his disciples joined him, and he asked them this question—  
 “Who do the people say that I am?”  
 “John the Baptist,” was their answer; “others, however, say that you are Elijah, while others say that one of the old Prophets has risen again.”  
 “But you,” he went on, “who do you say that I am?”  
 And to this Peter answered:  
 “The Christ of God.”  
 Jesus, however, strictly charged them not to say this to any one; he told them that the Son of Man must undergo much suffering, and be rejected by the Councillors, and Chief Priests, and Teachers of the Law, and be put to death, and rise on the third day. And to all present he said:  
**A Call to renounce Self.** “If any man wishes to walk in my steps, let him renounce self, and take up his cross daily, and follow me. For whoever wishes to save his life will lose it, and whoever, for my sake, loses his life—that man shall save it. What good does it do a man if, when he has gained the whole world, he has lost or forfeited himself? Whoever is ashamed of me and of my teaching, the Son of Man will be ashamed of him, when he comes in his Glory and the Glory of the Father and of the holy angels. Indeed, I tell you, some who are standing before me will not know death, till they have seen the Kingdom of God.”
- The Transfiguration.** About eight days after speaking these words, Jesus went up the mountain to pray, taking with him Peter, John, and James. As he was praying, the aspect of his face was changed, and his clothing became of a glittering whiteness. And all at once two men were talking with Jesus; they were Moses and Elijah, who appeared in a glorified state, and spoke of his departure, which was destined to take place at Jerusalem. Peter and his companions had been overpowered by sleep but, suddenly becoming wide awake, they saw Jesus glorified and the two men who were standing beside him. And, as Moses and Elijah were passing away from Jesus, Peter exclaimed:  
 “Sir, it is good to be here; let us make three tents, one for you, and one for Moses, and one for Elijah.”  
 He did not know what he was saying; and, while he was speaking, a cloud came down and enveloped them; and they were afraid, as they passed into the cloud; and from the cloud came a voice which said—



"This is my Son, the Chosen One; him you must hear."

And, as the voice ceased, Jesus was found alone. The Apostles kept silence, and told no one about any of the things that they had seen. 36

**Cure of an epileptic Boy.** The next day, when they had come down from the mountain, a great crowd met Jesus. And just then a man in the crowd shouted out: 37 38

"Teacher, I entreat you to look at my son, for he is my only child; all at once a spirit will seize him, suddenly shriek out, and throw him into convulsions till he foams, and will leave him only when he is utterly exhausted. I entreated your disciples to drive the spirit out, but they could not." 39 40

"O faithless and perverse generation!" Jesus exclaimed; "how long must I be with you and have patience with you? Lead your son here." 41

While the boy was coming up to Jesus, the demon dashed him down and threw him into convulsions. But Jesus rebuked the foul spirit, and cured the boy, and gave him back to his father. And all present were struck with awe at the majesty of God. 42 43

**Jesus a second time foretells his Death.** In the midst of the general astonishment at all that Jesus was doing, he said to his disciples: "Listen carefully to my words. For the Son of Man is destined to be betrayed into the hands of his fellow men." 44

But the disciples did not understand the meaning of this; it had been concealed from them so that they did not see it, and they were afraid to question him as to what he meant. 45

**On Humility.** A discussion arose among the disciples as to which of them was the greatest; and Jesus, knowing of the discussion that was occupying their thoughts, took hold of a little child, and placed it beside him, and then said to them: 46 47 48

"Any one who, for the sake of my Name, welcomes even this little child is welcoming me; and any one who welcomes me is welcoming him who sent me as his Messenger. For whoever is lowliest among you all—that man is great."

**On Toleration.** Thereupon John said: "Sir, we saw a man driving out demons by using your name, and we tried to prevent him, because he does not follow you with us." 49

"None of you must prevent him," Jesus said to John; "he who is not against you is for you." 50



## IV.—THE JOURNEY TO JERUSALEM.

As the days before his being taken up to Heaven were growing few, Jesus set his face resolutely in the direction of Jerusalem; and he sent on messengers in advance. On their way, they went into a Samaritan village to make preparations for him, but the people there did not welcome him, because his face was set in the direction of Jerusalem. When James and John saw this, they said :

“Master, do you wish us to call for fire to come down from the heavens and consume them?”  
But Jesus turned and rebuked them. And they made their way to another village.

**Tests of Sincerity.** And, while they were on their way, a man said to Jesus :

“I will follow you wherever you go.”

“Foxes have holes,” he replied, “and wild birds their roosting-places, but the Son of Man has nowhere to lay his head.”  
To another man Jesus said : “Follow me.”

“Let me first go and bury my father,” said the man.  
But Jesus said :

“Leave the dead to bury their dead; but go yourself and carry far and wide the news of the Kingdom of God.”

“Master,” said another, “I will follow you; but first let me say good-bye to my family.”

But Jesus answered :

“No one who looks back, after putting his hand to the plough, is fitted for the Kingdom of God.”

**The Mission of the Seventy.** After this, the Master appointed seventy-two other disciples, and sent them on as his Messengers, two and two, in advance, to every town and place that he was himself intending to visit.

“The harvest,” he said, “is abundant, but the labourers are few. Therefore pray to the Owner of the harvest to send labourers to gather in his harvest. Now, go. Remember, I am sending you out as my Messengers like lambs among wolves. Do not take a purse with you, or a bag, or sandals; and do not stop to greet any one on your journey. Whatever house you go to stay at, begin by praying for a blessing on it. Then, if any one there is deserving of a blessing, your blessing will rest upon him; but if not, it will come back upon yourselves. Remain at that same house, and eat and drink whatever they offer you; for the worker is worth his wages. Do not keep changing from one house to another. Whatever town you visit, if the people welcome you, eat what is set before you; cure the sick there, and tell people



'The Kingdom of God is close at hand.' But, whatever town you go to visit, if the people do not welcome you, go out into its streets and say 'We wipe off the very dust of your town which has clung to our feet; still, be assured that the Kingdom of God is close at hand.' I tell you that the doom of Sodom will be more bearable on 'That Day' than the doom of that town. 10 11 12

**The Doom of the Towns of Galilee.** Alas for you, Chorazin! Alas for you, Bethsaida! For, if the miracles which have been done in you had been done in Tyre and Sidon, they would have sat in sackcloth and ashes and repented long ago. Yet the doom of Tyre and Sidon will be more bearable at the Judgement than yours. 13 14

And you, Capernaum! Will you 'exalt yourself to Heaven'? 'You shall go down to the Place of Death.' He who listens to you is listening to me, and he who rejects you is rejecting me; while he who rejects me is rejecting him who sent me as his Messenger." 15 16

**The Return of the Seventy.** When the seventy-two returned, they exclaimed joyfully: "Master, even the demons submit to us when we use your name." And Jesus replied: 17 18

"I have had visions of Satan, fallen, like lightning from the heavens. Remember, I have given you the power to 'trample upon serpents and scorpions,' and to meet all the strength of the Enemy. Nothing shall ever harm you in any way. Yet do not rejoice in the fact that the spirits submit to you, but rejoice that your names have been enrolled in Heaven." 19 20

**The Child-like Mind.** At that same time, moved to exultation by the Holy Spirit, Jesus said: 21

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

Everything has been committed to me by my Father; nor does any one know who the Son is, except the Father, or who the Father is, except the Son and those to whom the Son may choose to reveal him." 22

Then, turning to his disciples, Jesus said to them alone: 23

"Blessed are the eyes that see what you are seeing; for, I tell you, many Prophets and Kings wished for the sight of the things which you are seeing, yet never saw them, and to hear the things which you are hearing, yet never heard them." 24

**The Great Commandment.** Just then a Student of the Law came forward to test Jesus further. 25

"Teacher," he said, "what must I do if I am to 'gain Immortal Life'?"



"What is said in the Law?" answered Jesus. "What do you read there?" 26  
His reply was— 27

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thou dost thyself."

"You have answered right," said Jesus; "do that, and you shall live." 28

But the man, wanting to justify himself, said to Jesus: "And who is my neighbour?" To which Jesus replied: 29 30

**The Good Samaritan.** "A man was once going down from Jerusalem to Jericho when he fell into the hands of robbers, who stripped him of everything, and beat him, and went away leaving him half dead. As it chanced, a priest was going down by that road. He saw the man, but passed by on the opposite side. A Levite, too, did the same; he came up to the spot, but, when he saw the man, passed by on the opposite side. But a Samaritan, travelling that way, came upon the man, and, when he saw him, he was moved with compassion. He went to him and bound up his wounds, dressing them with oil and wine, and then put him on his own mule, and brought him to an inn, and took care of him. The next day he took out four shillings and gave them to the inn-keeper. 'Take care of him,' he said, 'and whatever more you may spend I will myself repay you on my way back.' Now which, do you think, of these three men," asked Jesus, "proved himself a neighbour to the man who fell into the robbers' hands?" 31 32 33 34 35 36

"The one that took pity on him," was the answer; on which Jesus said: 37

"Go and do the same yourself."

**The Sisters of Bethany.** As they continued their journey, Jesus came to a village, where a woman named Martha welcomed him to her house. She had a sister called Mary, who seated herself at the Master's feet, and listened to his teaching; but Martha was distracted by the many preparations that she was making. So she went up to Jesus and said: 38 39 40

"Master, do you approve of my sister's leaving me to make preparations alone? Tell her to help me."

"Martha, Martha," replied the Master, "you are anxious and trouble yourself about many things; but only a few are necessary, or rather one. Mary has chosen the good part, and it shall not be taken away from her." 41 42



<b>The 'Lord's Prayer.'</b>	One day Jesus was at a certain place praying, and, when he had finished, one of his disciples said to him :	1	11
	"Master, teach us to pray, as John taught his disciples."		
	"When you pray," Jesus answered, "say—	2	
	"Father, May thy name be held holy, thy Kingdom come. Give us each day the bread	3	
	that we shall need ; And forgive us our sins, for we ourselves forgive every one who wrongs us ; And take us not into temptation.'"	4	
<b>Persistence in Prayer.</b>	Jesus also said to them :	5	
	"Suppose that one of you who has a friend were to go to him in the middle of the night and say 'Friend, lend me three loaves, for a friend of mine has arrived at my house after a journey, and I have nothing to offer him'; and suppose that the other should answer from inside 'Do not trouble me; the door is already fastened, and my children and I are in bed; I cannot get up and give you anything'; I tell you that, even though he will not get up and give him anything because he is a friend, yet because of his persistence he will rouse himself and give him what he wants.	6	
	And so I say to you—Ask, and your prayer shall be granted: search, and you shall find; knock, and the door shall be opened to you.	9	
<b>Encouragement to Prayer.</b>	For he that asks receives, he that searches finds, and to him that knocks the door shall be opened. What father among you, if his son asks him for a fish, will give him a snake instead, or, if he asks for an egg, will give him a scorpion? If you, then, naturally wicked though you are, know how to give good gifts to your children, how much more will the Father in Heaven give the Holy Spirit to those that ask him !"	10	
		11	
		12	
		13	
<b>Cure of a dumb Man.</b>	Once Jesus was driving out a dumb demon, and, when the demon had gone out, the dumb man spoke.	14	
	The people were amazed at this ; but some of them said : "He drives out demons by the help of Baal-zebub, the chief of the demons"; while others, to test him, asked him for some sign from the heavens.	15	
<b>Jesus accused of Acting by the Help of Satan.</b>	Jesus himself, however, was aware of what they were thinking, and said to them :	16	
	"Any kingdom wholly divided against itself becomes a desolation ; and a divided house falls. So, too, if Satan is wholly divided against himself, how can his kingdom last? Yet you say that I drive out demons by the help of Baal-zebub. But, if it is by Baal-zebub's help that I drive out demons, by whose help is it that your own sons drive them out? Therefore they shall themselves be your judges. But, if it is by the hand of God that I drive out demons, then the	18	
		19	
		20	



Kingdom of God must already be upon you. When a strong man is keeping guard, fully armed, over his own mansion, his property is in safety ; but, when one still stronger has attacked and overpowered him, he takes away all the weapons on which the other had relied, and divides his spoil. He who is not with me is against me, and he who does not help me to

**Danger of imperfect Reformation.** gather is scattering. No sooner does a foul spirit leave a man, than it passes through places where there is no water, in search of rest ; and finding none, it says ' I will go back to the home which I left ' ; but, on coming there, it finds it unoccupied, swept, and put in order. Then it goes and brings with it seven other spirits more wicked than itself, and they go in, and make their home there ; and the last state of that man proves to be worse than the first."

As Jesus was saying this, a woman in the crowd, raising her voice, exclaimed :

" Happy was the mother who bore you and nursed you ! "

But Jesus replied :

" Rather, happy are those who listen to God's Message and keep it."

**Warning against seeking Signs.** As the crowds increased, Jesus began to speak :

" This generation is a wicked generation. It is asking a sign, but no sign shall be given it except the sign of Jonah. For, as Jonah became a sign to the people of Nineveh, so shall the Son of Man be to this generation. At the Judgement the Queen of the South will rise up with the men of this generation, and will condemn them, because she came from the very ends of the earth to listen to the wisdom of Solomon ; and here is more than a Solomon ! At the Judgement the men of Nineveh will stand up with this generation, and will condemn it, because they repented at Jonah's proclamation ; and here is more than a Jonah ! "

**Lesson from a Lamp.** No one sets light to a lamp, and then puts it in the cellar or under the corn-measure, but he puts it on the lamp-stand, so that any one who comes in may see the light.

**Light and Darkness.** The lamp of the body is your eye. When your eye is unclouded, your whole body, also, is lit up ; but, as soon as your eye is diseased, your body, also, is darkened. Take care, therefore, that the inner Light is not darkness. If, then, your whole body is lit up, and no corner of it darkened, the whole will be lit up, just as when a lamp gives you light by its brilliance."

**Jesus denounces the Pharisees.** As Jesus finished speaking, a Pharisee asked him to breakfast with him, and Jesus went in and took his place at table. The Pharisee noticed, to



his astonishment, that Jesus omitted the ceremonial washing before breakfast. But the Master said to him :

“ You Pharisees do, it is true, clean the outside of the cup and of the plate, but inside you yourselves are filled with greed and wickedness. Fools ! did not the maker of the outside make the inside too ? Only give away what is in them in charity, and at once you have the whole clean. But alas for you Pharisees ! You pay tithes on mint, rue, and herbs of all kinds, and pass over justice and love to God. These last you ought to have put into practice without neglecting the first. Alas for you Pharisees ! You delight to have the front seat in the Synagogues, and to be greeted in the markets with respect. Alas for you ! You are like unsuspected graves, over which men walk unawares.”

Here one of the Students of the Law interrupted him by saying :

“ Teacher, when you say this, you are insulting us also.” But Jesus went on :

“ Alas for you, too, you Students of the Law ! You load men with loads that are too heavy to carry, but do not, yourselves, touch them with one of your fingers. Alas for you ! You build the monuments of the Prophets whom your ancestors killed. You are actually witnesses to your ancestors’ acts and show your approval of them, because, while they killed the Prophets, you build tombs for them. That is why the Wisdom of God said—“ I will send to them Prophets and Apostles, some of whom they will persecute and kill, in order that the ‘ blood ’ of all the prophets ‘ that has been spilt ’ since the creation of the world may be exacted from this generation—from the blood of Abel down to the blood of Zechariah, who was slain between the altar and the House of God.” Yes, I tell you, it will be exacted from this generation. Alas for you Students of the Law ! You have taken away the key of the door of Knowledge. You have not gone in yourselves and you have hindered those who try to go in.”

**A Plot against Jesus.** When Jesus left the house, the Teachers of the Law and the Pharisees began to press him hard and question him closely upon many subjects, laying traps for him, so as to seize upon anything that he might say.

**Warnings and Encouragements.**

Meanwhile the people had gathered in thousands, so that they trod upon one another, when Jesus, addressing himself to his disciples, began by saying to them :

“ Be on your guard against the leaven—that is, the hypocrisy—of the Pharisees. There is nothing, however covered up, which will not be uncovered, nor anything kept secret which will not become known. Hence all that you have said in the dark will be heard in the light, and what you have



- spoken in the ear, within closed doors, will be proclaimed upon the housetops. To you who are my friends I say, Do not be afraid of those who kill the body, but after that can do no more. I will show you of whom you should be afraid. Be afraid of him who, after killing you, has the power to fling you into the Pit. Yes, I say, be afraid of him. Are not five sparrows sold for a penny? Yet not one of them has escaped God's notice. No, the very hairs of your head are all numbered. Do not be afraid; you are of more value than many sparrows. Every one, I tell you, who shall acknowledge me before his fellow men, the Son of Man, also, will acknowledge before God's angels; but he, who disowns me before his fellow men, will be altogether disowned before God's angels. Every one who shall say anything against the Son of Man will be forgiven, but for him who slanders the Holy Spirit there will be no forgiveness. Whenever they take you before the Synagogue Courts or the magistrates or other authorities, do not be anxious as to how you will defend yourselves, or what your defence will be, or what you will say; for the Holy Spirit will show you at the moment what you ought to say."
- Instances of Covetousness.** "Teacher," a man in the crowd said to Jesus, "tell my brother to share the property with me." But Jesus said to him: "Man, who made me a judge or an arbiter between you?" And then he added: "Take care to keep yourselves free from every form of covetousness; for even in the height of his prosperity a man's true Life does not depend on what he has." Then Jesus told them this parable—
- "There was once a rich man whose land was very fertile; and he began to ask himself 'What shall I do, for I have nowhere to store my crops? This is what I will do,' he said; 'I will pull down my barns and build larger ones, and store all my grain and my goods in them; and I will say to myself, Now you have plenty of good things put by for many years; take your ease, eat, drink, and enjoy yourself.' But God said to the man 'Fool! This very night your life is being demanded; and as for all that you have prepared—who will have it?'"
- So it is with those who lay by wealth for themselves and are not rich to the glory of God."
- The Cares of Life.** And Jesus said to his disciples: "That is why I say to you, Do not be anxious about the life here—what you can get to eat; nor yet about your body—what you can get to wear. For life is more than food, and the body than its clothes. Think of the ravens—they neither sow nor reap; they have neither storehouse nor



barn ; and yet God feeds them ! And how much more precious  
 are you than birds ! But which of you, by being anxious, 25  
 can prolong his life a moment ? And, if you cannot do even 26  
 the smallest thing, why be anxious about other things ? Think 27  
 of the lilies, and how they grow. They neither toil nor spin ;  
 yet, I tell you, even Solomon in all his splendour was not robed  
 like one of these. If, even in the field, God so clothes the grass 28  
 which is living to-day and to-morrow will be thrown into the  
 oven, how much more will he clothe you, O men of little faith !  
 And you—do not be always seeking what you can get to eat 29  
 or what you can get to drink ; and do not waver. These are the 30  
 things for which all the nations of the world are seeking, and  
 your Father knows that you need them. No, seek his Kingdom, 31  
 and these things shall be added for you. So do not be afraid, 32  
 my little flock, for your Father has been pleased to give you  
 the Kingdom.

Sell what belongs to you, and give in 33  
 charity. Make yourselves purses that will not  
 wear out—an inexhaustible treasure in Heaven,  
 where no thief comes near, or moth works ruin. For where your 34  
 treasure is, there also will your heart be. Make your- 35

selves ready, with your lamps alight ; and be like 36  
**Watchfulness.** men who are waiting for their Master's return from  
 his wedding, so that, when he comes and knocks, they may  
 open the door for him at once. Happy are those servants whom, 37  
 on his return, the Master will find watching. I tell you that  
 he will make himself ready, and bid them take their places at 38  
 table, and will come and wait upon them. Whether it is late 38  
 at night, or in the early morning that he comes, if he finds  
 all as it should be, then happy are they. This you do know, 39  
 that, had the owner of the house known at what time the  
 thief was coming, he would have been on the watch, and would  
 not have let his house be broken into. Do you also prepare, 40  
 for when you are least expecting him the Son of Man will  
 come."

**Parable of the good and bad** "Master," said Peter, "are you telling this 41  
 parable with reference to us or to every one ?"

**Servants.** "Who, then," replied the Master, "is that 42  
 trustworthy steward, the careful man, who will be placed  
 by his master over his establishment, to give them their rations  
 at the proper time ? Happy will that servant be whom his 43  
 master, when he comes home, shall find doing this. His 44  
 master, I tell you, will put him in charge of the whole of  
 his property. But should that servant say to himself 'My 45  
 master is a long time coming,' and begin to beat the men-  
 servants and the maidservants, and to eat and drink and get  
 drunk, that servant's master will come on a day when 46  
 he does not expect him, and at an hour of which he is un-  
 aware, and will flog him severely and assign him his place  
 among the untrustworthy. The servant who knows his 47



master's wishes and yet does not prepare and act accordingly will receive many lashes ; while one who does not know his master's wishes, but acts so as to deserve a flogging, will receive but few. From every one to whom much has been given much will be expected, and from the man to whom much has been entrusted the more will be demanded. I came

**The Cost of Christ's Service.** to cast fire upon the earth ; and what more can I wish, if it is already kindled ? There is a baptism that I must undergo, and how great is my distress until it is over ! Do you think that I am here to give peace on earth ? No, I tell you, but to cause division. For from this time, if there are five people in a house, they will be divided, three against two, and two against three.

' Father will be opposed to son and son to father, mother to daughter and daughter to mother, mother-in-law to her daughter-in-law and daughter-in-law to her mother-in-law.' "

**Signs of the Times.** And to the people Jesus said : " When you see a cloud rising in the west, you say at once ' There is a storm coming,' and come it does. And when you see that the wind is in the south, you say ' It will be burning hot,' and so it proves. Hypocrites ! You know how to judge of the earth and the sky ; how is it, then, that you cannot judge of this time ? Why do not you yourselves decide

**The Settlement of Disputes.** what is right ? When, for instance, you are going with your opponent before a magistrate, on your way to the court do your best to be quit of him ; for fear that he should drag you before the judge, when the judge will hand you over to the bailiff of the court, and the bailiff throw you into prison. You will not, I tell you, come out until you have paid the very last farthing."

**The Meaning of Calamities.** Just at that time some people had come to tell Jesus about the Galilaeans, whose blood Pilate had mingled with the blood of their sacrifices.

" Do you suppose," replied Jesus, " that, because these Galilaeans have suffered in this way, they were worse sinners than any other Galilaeans ? No, I tell you ; but, unless you repent, you will all perish as they did. Or those eighteen men at Siloam on whom the tower fell, killing them all, do you suppose that they were worse offenders than any other inhabitants of Jerusalem ? No, I tell you ; but, unless you repent, you will all perish in the same manner."

And Jesus told them this parable—

**The barren Fig Tree.** " A man, who had a fig tree growing in his vineyard, came to look for fruit on it, but could not find any. So he said to his gardener ' Three years now I have come to look for fruit on this fig tree,



without finding any! Cut it down. Why should it rob the soil?' 8

'Leave it this one year more, Sir,' the man answered, 'till I have dug round it and manured it. Then, if it bears in future, well and good; but if not, you can have it cut down.'" 9

**A Woman healed on the Sabbath.** Jesus was teaching on a Sabbath in one of the Synagogues, and he saw before him a woman who for eighteen years had suffered from weakness, owing to her having an evil spirit in her. She was bent double, and was wholly unable to raise herself. When Jesus saw her, he called her to him, and said: 10 11 12

"Woman, you are released from your weakness." He placed his hands on her, and she was instantly made straight, and began to praise God. But the President of the Synagogue, indignant that Jesus had worked the cure on the Sabbath, interposed and said to the people: 13 14

"There are six days on which work ought to be done; come to be cured on one of those, and not on the Sabbath."

"You hypocrites!" the Master answered him. "Does not every one of you let his ox or his ass loose from its manger, and take it out to drink, on the Sabbath? But this woman, a daughter of Abraham, who has been kept in bondage by Satan for now eighteen years, ought not she to have been released from her bondage on the Sabbath?" 15 16

As he said this, his opponents all felt ashamed; but all the people rejoiced to see all the wonderful things that he was doing. 17

So Jesus said: 18

**Parable of the Mustard Seed.** "What is the Kingdom of God like? and to what can I liken it? It is like a mustard-seed which a man took and put in his garden. The seed grew and became a tree, and 'the wild birds roosted in its branches.'" 19

And again Jesus said: 20

**Parable of the Leaven.** "To what can I liken the Kingdom of God? It is like some yeast which a woman took and covered in three pecks of flour, until the whole had risen." 21

**The narrow Door.** Jesus went through towns and villages, teaching as he went, and making his way towards Jerusalem. 22

"Master," some one asked, "are there but few in the path of Salvation?" 23

And Jesus answered:

"Strive to go in by the small door. Many, I tell you, will seek to go in, but they will not be able when once the 24 25



master of the house has got up and shut the door, while you begin to say, as you stand outside and knock, 'Sir, open the door for us.' His answer will be—'I do not know where you come from.' Then you will begin to say 'We have eaten and drunk in your presence, and you have taught in our streets,' and his reply will be—'I do not know where you come from. Leave my presence, all you who are living in wickedness.' 26 27

There, there will be weeping and grinding of teeth, when you see Abraham, Isaac, and Jacob, and all the Prophets, in the Kingdom of God, while you yourselves are being driven outside. People will come from East and West, and from North and South, and take their places at the banquet in the Kingdom of God. There are some who are last now who will then be first, and some who are first now who will then be last!" 28 29 30

**A Message to Herod Antipas.** Just then some Pharisees came up to Jesus and said: "Go away and leave this place, for Herod wants to kill you." 31

But Jesus answered: "Go and say to that fox 'Look you, I am driving out demons and shall be completing cures to-day and to-morrow, and on the third day I shall have done.' But to-day and to-morrow and the day after I must go on my way, because it cannot be that a Prophet should meet his end outside Jerusalem. Jerusalem! Jerusalem! she who slays the Prophets and stones the messengers sent to her—Oh, how often have I wished to gather your children round me, as a hen takes her brood under her wings, and you would not come! Verily your House is left to you desolate! and never, I tell you, shall you see me, until you say— 32 33 34 35

'Blessed is He who comes in the name of the Lord.'"

**Cure of a dropeical Man.** On one occasion, as Jesus was going, on a Sabbath, into the house of one of the leading Pharisees to dine, they were watching him closely. There he saw before him a man who was suffering from dropsy. 1 14 2

"Is it allowable," said Jesus, addressing the Students of the Law and the Pharisees, "to work a cure on the Sabbath, or is it not?" 3

They remained silent. Jesus took hold of the man and cured him, and sent him away. And he said to them: 4 5

"Which of you, finding that his son or his ox has fallen into a well, will not immediately pull him out on the Sabbath Day?"



And they could not make any answer to that. 6

**Lessons on Humility and Hospitality.** Observing that the guests were choosing the best places for themselves, Jesus told them this parable— 7

“When you are invited by any one to a wedding banquet, do not seat yourself in the best place, for fear that some one of higher rank should have been invited by your host; and he who invited you both will come and say to you ‘Make room for this man,’ and then you will begin in confusion to take the lowest place. No, when you are invited, go and take the lowest place, so that, when he who has invited you comes, he may say to you ‘Friend, come higher up’; and then you will be honoured in the eyes of all your fellow-guests. For every one who exalts himself will be humbled, and he who humbles himself will be exalted.” 8 9 10 11

Then Jesus went on to say to the man who had invited him: 12

“When you give a breakfast or a dinner, do not ask your friends, or your brothers, or your relations, or rich neighbours, for fear that they should invite you in return, and so you should be repaid. No, when you entertain, invite the poor, the crippled, the lame, the blind; and then you will be happy indeed, since they cannot recompense you; for you shall be recompensed at the resurrection of the good.” 13 14

**Parable of the great Dinner.** One of the guests heard what he said and exclaimed: 15

“Happy will he be who shall eat bread in the Kingdom of God!”

But Jesus said to him: 16

“A man was once giving a great dinner. He invited many people, and sent his servant, when it was time for the dinner, to say to those who had been invited ‘Come, for everything is now ready.’ They all with one accord began to ask to be excused. The first man said to the servant ‘I have bought a field and am obliged to go and look at it. I must ask you to consider me excused.’ The next said ‘I have bought five pairs of bullocks, and I am on my way to try them. I must ask you to consider me excused’; while the next said ‘I am just married, and for that reason I am unable to come.’ On his return the servant told his master all these answers. Then in anger the owner of the house said to his servant ‘Go out at once into the streets and alleys of the town, and bring in here the poor, and the crippled, and the blind, and the lame.’ Presently the servant said ‘Sir, your order has been carried out, and still there is room.’ 17 18 19 20 21 22

‘Go out,’ the master said, ‘into the roads and hedgerows, and make people come in, so that my house may be filled; for I tell you all that not one of those men who were invited will taste my dinner.’” 23 24



**The Cost of Self-denial.** One day, when great crowds of people were walking with Jesus, he turned and said to them: "If any man comes to me and does not hate his father, and mother, and wife, and children, and brothers, and sisters, yes and his very life, he can be no disciple of mine. Whoever does not carry his own cross, and walk in my steps, can be no disciple of mine. Why, which of you, when he wants to build a tower, does not first sit down and reckon the cost, to see if he has enough to complete it?—for fear that, if he has laid the foundation and is not able to finish it, every one who sees it should begin to laugh at him, and say 'Here is a man who began to build and was not able to finish!' Or what king, when he is setting out to fight another king, does not first sit down and consider if with ten thousand men he is able to meet one who is coming against him with twenty thousand? And if he cannot, then, while the other is still at a distance, he sends envoys and asks for terms of peace. And so with every one of you who does not bid farewell to all he has—he cannot be a disciple of mine. Yes, salt is good; but, if the salt itself should lose its strength, what shall be used to season it? It is not fit either for the land or for the manure heap. Men throw it away. Let him who has ears to hear with hear!"

The tax-gatherers and the outcasts were all drawing near to Jesus to listen to him; but the Pharisees and the Teachers of the Law found fault. 15

"This man always welcomes outcasts, and takes meals with them!" they complained. So Jesus told them this parable—

**Parable of the lost Sheep.** "What man among you who has a hundred sheep, and has lost one of them, does not leave the ninety-nine out in the open country, and go after the lost sheep till he finds it? And, when he has found it, he puts it on his shoulders rejoicing; and, on reaching home, he calls his friends and his neighbours together, and says 'Come and rejoice with me, for I have found my sheep which was lost.' So, I tell you, there will be more rejoicing in Heaven over one outcast that repents, than over ninety-nine religious men, who have no need to repent. Or again, what

**Parable of the lost Coin.** woman who has ten silver coins, if she loses one of them, does not light a lamp, and sweep the house, and search carefully until she finds it? And, when she has found it, she calls her friends and neighbours together, and says 'Come and rejoice with me, for I have found the coin which I lost.' So, I tell you, there is rejoicing in the presence of God's angels over one outcast that repents."



Then Jesus continued :

**Parable  
of the  
lost Son**

“A man had two sons ; and the younger of them said to his father ‘Father, give me my share of the inheritance.’ So the father divided the property between them. A few days later the younger son got together all that he had, and went away into a distant land ; and there he squandered his inheritance by leading a dissolute life. After he had spent all that he had, there was a severe famine through all that country, and he began to be in actual want. So he went and engaged himself to one of the people of that country, who sent him into his fields to tend pigs. He even longed to satisfy his hunger with the bean-pods on which the pigs were feeding ; and no one gave him anything. But, when he came to himself, he said ‘How many of my father’s hired servants have more bread than they can eat, while here am I starving to death ! I will get up and go to my father, and say to him “Father, I sinned against Heaven and against you ; I am no longer fit to be called your son ; make me one of your hired servants.”’ And he got up and went to his father. But, while he was still a long way off, his father saw him and was deeply moved ; he ran and threw his arms round his neck and kissed him. ‘Father,’ the son said, ‘I sinned against Heaven and against you ; I am no longer fit to be called your son ; make me one of your hired servants.’ But the father turned to his servants and said ‘Be quick and fetch a robe—the very best—and put it on him ; give him a ring for his finger and sandals for his feet ; and bring the fattened calf and kill it, and let us eat and make merry ; for here is my son who was dead, and is alive again, was lost, and is found.’ So they began making merry. Meanwhile the elder son was out in the fields ; but, on coming home, when he got near the house, he heard music and dancing, and he called one of the servants and asked what it all meant. ‘Your brother has come back,’ the servant told him, ‘and your father has killed the fattened calf, because he has him back safe and sound.’ This made him angry, and he would not go in. But his father came out and begged him to do so. ‘No,’ he said to his father, ‘look at all the years I have been serving you, without ever once disobeying you, and yet you have never given me even a kid, so that I might have a merry-making with my friends. But, no sooner has this son of yours come, who has eaten up your property in the company of prostitutes, than you have killed the fattened calf for him.’ ‘Child,’ the father answered, ‘you are always with me, and everything that I have is yours. We could but make merry and rejoice, for here is your brother who was dead, and is alive ; who was lost, and is found.’”



**Parable  
of the  
dishonest  
Steward.**

Jesus said to his disciples :

“There was a rich man who had a steward ;  
and this steward was maliciously accused to him  
of wasting his estate. So the master called him  
and said ‘What is this that I hear about you? Give in your  
accounts, for you cannot act as steward any longer.’

‘What am I to do,’ the steward asked himself, ‘now that my  
master is taking the steward’s place away from me? I have  
not strength to dig, and I am ashamed to beg. I know what  
I will do, so that, as soon as I am turned out of my stewardship,  
people may welcome me into their homes.’ One by one he  
called up his master’s debtors. ‘How much do you owe my  
master?’ he asked of the first. ‘Four hundred and forty  
gallons of oil,’ answered the man. ‘Here is your agreement,’  
he said ; ‘sit down at once and make it two hundred and  
twenty. And you,’ the steward said to the next, ‘how much  
do you owe?’ ‘Seventy quarters of wheat,’ he replied. ‘Here  
is your agreement,’ the steward said ; ‘make it fifty-six.’ His  
master complimented this dishonest steward on the shrewdness  
of his action. And indeed men of the world are shrewder  
in dealing with their fellow-men than those who have the  
Light.

And I say to you ‘Win friends for yourselves  
with your dishonest money,’ so that, when it comes to an end,  
there may be a welcome for you into the Eternal Home.  
He who is trustworthy in the smallest matter is trustworthy  
in a great one also ; and he who is dishonest in the smallest  
matter is dishonest in a great one also. So, if you have proved  
untrustworthy with the ‘dishonest money,’ who will trust you  
with the true? And, if you have proved untrustworthy with

what does not belong to us, who will give you  
what is really our own? No servant can  
serve two masters, for, either he will hate one and love the  
other, or else he will attach himself to one and despise the  
other. You cannot serve both God and Money.”

**Jesus  
rebukes the  
Pharisees.**

All this was said within hearing of the  
Pharisees, who were lovers of money, and they  
began to sneer at Jesus.

“You,” said Jesus, “are the men who justify themselves  
before the world, but God can read your hearts ; and what is  
highly esteemed among men may be an abomination in the  
sight of God.

The Law and the Prophets sufficed until  
the time of John. Since then the Good News of the Kingdom  
of God has been told, and everybody has been forcing his way  
into it.

It would be easier for the heavens and the  
earth to disappear than for one stroke of a letter in the Law to  
be lost.

Every one who divorces his wife and marries  
another woman is an adulterer, and the man who marries a  
divorced woman is an adulterer.



**Parable of  
the rich Man  
and Lazarus.**

There was once a rich man, who dressed in purple robes and fine linen, and feasted every day in great splendour. Near his gateway there had been laid a beggar named Lazarus, who was covered with sores, and who longed to satisfy his hunger with what fell from the rich man's table. Even the very dogs came and licked his sores. After a time the beggar died, and was taken by the angels to be with Abraham. The rich man also died and was buried. In the Place of Death he looked up in his torment, and saw Abraham at a distance and Lazarus at his side. So he called out 'Pity me, Father Abraham, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am suffering agony in this flame.'

'Child,' answered Abraham, 'remember that you in your lifetime received what you thought desirable, just as Lazarus received what was not desirable; but now he has his consolation here, while you are suffering agony. And not only that, but between you and us there lies a great chasm, so that those who wish to pass from here to you cannot, nor can they cross from there to us.'

'Then, Father,' he said, 'I beg you to send Lazarus to my father's house—for I have five brothers—to warn them, so that they may not come to this place of torture also.'

'They have the writings of Moses and the Prophets,' replied Abraham; 'let them listen to them.'

'But, Father Abraham,' he urged, 'if some one from the dead were to go to them, they would repent.'

'If they do not listen to Moses and the Prophets,' answered Abraham, 'they will not be persuaded, even if some one were to rise from the dead.'"

**Against  
hindering  
Others.**

Jesus said to his disciples :  
"It is inevitable that there should be snares ; yet alas for him who is answerable for them ! It would be good for him if he had been flung into the sea with a mill-stone round his neck, rather than that he should prove a snare to even one of these lowly ones. Be on your guard ! If

**On dealing  
with  
Wrong-doers.**

your brother does wrong, reprove him ; but, if he repents, forgive him. Even if he wrongs you seven times a day, but turns to you every time and says 'I am sorry,' you must forgive him."

**The Power  
of Faith.**

"Give us more faith," said the Apostles to the Master ; but the Master said :  
"If your faith were only like a mustard-seed, you could say to this mulberry tree 'Be up-rooted and planted in the sea,' and it would obey you."

**Duty.**

Which of you, if he had a servant ploughing, or tending the sheep, would say to him, when he came in from the fields, 'Come at once and take your place



at table,' instead of saying 'Prepare my dinner, and then make  
yourself ready and wait on me while I am eating and drinking,  
and after that you shall eat and drink yourself'? Does he feel  
grateful to his servant for doing what he is told? And so with  
you—when you have done all that you have been told, still  
say 'We are but useless servants; we have done no more than  
we ought to have done.'"

**Jesus** On the way to Jerusalem Jesus passed between 11  
**heals ten** Samaria and Galilee. As he was entering 12  
**Lepers.** a village, ten lepers met him. Standing still,  
some distance off, they called out loudly: 13  
"Jesus! Sir! pity us!"  
When Jesus saw them, he said: 14  
"Go and show yourselves to the priests."  
And, as they were on their way, they were made clean. One of 15  
them, finding he was cured, came back, praising God loudly,  
and threw himself on his face at Jesus' feet, thanking him for 16  
what he had done; and this man was a Samaritan.  
"Were not all the ten made clean?" exclaimed Jesus. 17  
"But the nine—where are they? Were there none to come 18  
back and praise God except this foreigner? Get up," he said to 19  
him, "and go on your way. Your faith has delivered you."

**The Coming** Being once asked by the Pharisees when the 20  
**of the** Kingdom of God was to come, Jesus answered:  
**Kingdom.** "The Kingdom of God does not come in a way  
that admits of observation, nor will people say 'Look, here 21  
it is!' or 'There it is!'; for the Kingdom of God is within  
you! The day will come," he said to his disciples, 22  
"when you will long to see but one of the days of the Son of  
Man, and will not see it. People will say to you 'There he 23  
is!' or 'Here he is!' Do not go and follow them. For, just 24  
as lightning will lighten and flare from one side of the  
heavens to the other, so will it be with the Son of Man. But 25  
first he must undergo much suffering, and he must be  
rejected by the present generation. As it was in the days 26  
of Noah, so will it be again in the days of the Son of Man.  
They were eating and drinking and marrying and being 27  
married, up to the very day on which Noah entered the ark,  
and then the flood came and destroyed them all. So, too, in 28  
the days of Lot. People were eating, drinking, buying,  
selling, planting, building; but, on the very day on which Lot 29  
came out of Sodom, it rained fire and sulphur from the skies  
and destroyed them all. It will be the same on the day 30  
on which the Son of Man reveals himself. On that day, if a 31  
man is on his house-top and his goods in the house, he must  
not go down to get them; nor again must one who is on the

<sup>14</sup> Lev. 13. 49. <sup>27</sup> Gen. 7. 7. <sup>29-31</sup> Gen. 19. 24, 26.



farm turn back. Remember Lot's wife. Whoever is eager to get the most out of his life will lose it; but whoever will lose it shall preserve it. On that night, I tell you, of two men upon the same bed, one will be taken and the other left; of two women grinding together, one will be taken and the other left." 32, 33

"Where will it be, Master?" interposed the disciples. 34

"Where there is a body," said Jesus, "'there will the vultures flock.'" 35

**Parable of the corrupt Judge.** Jesus told his disciples a parable to show them that they should always pray and never despair. 1 **18**  
 "There was," he said, "in a certain town a judge, who had no fear of God nor regard for man. In the same town there was a widow who went to him again and again, and said 'Grant me justice against my opponent.' For a time the judge refused, but afterwards he said to himself 'Although I am without fear of God or regard for man, yet, as this widow is so troublesome, I will grant her justice, to stop her from plaguing me with her endless visits.'" 2  
 Then the Master added: 3

"Listen to what this iniquitous judge says! And God—will not he see that his own People, who cry to him night and day, have justice done them—though he holds his hand? He will, I tell you, have justice done them, and that soon! Yet, when the Son of Man comes, will he find faith on the earth?" 4  
 5  
 6  
 7  
 8

Another time, speaking to people who were satisfied that they were religious, and who regarded every one else with scorn, Jesus told this parable— 9

**Parable of the Pharisee and the Tax-gatherer.** "Two men went up into the Temple Courts to pray. One was a Pharisee and the other a tax-gatherer. The Pharisee stood forward and began praying to himself in this way— 10  
 11

'O God, I thank thee that I am not like other men—thieves, rogues, adulterers—or even like this tax-gatherer. I fast twice a week, and give a tenth of everything I get to God.' Meanwhile the tax-gatherer stood at a distance, not venturing even 'to raise his eyes to Heaven'; but he kept striking his breast and saying 'O God, have mercy on me, a sinner.' This man, I tell you, went home pardoned, rather than the other; for every one who exalts himself will be humbled, while every one who humbles himself shall be exalted." 12  
 13  
 14

**Jesus blesses little Children.** Some of the people were bringing even their babies to Jesus, for him to touch them; but, when the disciples saw it, they began to find fault with those who had brought them. Jesus, however, called the little children to him. 15  
 16



"Let the little children come to me," he said, "and 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." 17

And one of the Presidents asked Jesus this question— 18  
**The Re-  
 sponsibilities  
 of Wealth.**

"Good Teacher, what must I do if I am to gain Immortal Life?"

"Why do you call me good?" answered Jesus. "No one is good but God. You know the commandments— 19  
 20

'Do not commit adultery, Do not kill, Do not steal, Do not say what is false about others, Honour thy father and thy mother.'"

"I have observed all these," he replied, "from childhood." 21  
 Hearing this, Jesus said to him: 22

"There is one thing still lacking in you; sell every thing that you have, and distribute to the poor, and you shall have wealth in Heaven; then come and follow me."

But the man became greatly distressed on hearing this, for he was extremely rich. Seeing this, Jesus said to his disciples: 23  
 24

"How hard it is for men of wealth to enter the Kingdom of God! It is easier, indeed, 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?" asked those who heard this. 26  
 But Jesus said: 27

"What is impossible with men is possible with God."

"But we," said Peter, "we left what belonged to us and followed you." 28

"I tell you," he answered, "that there is no one who has left house, or wife, or brothers, or parents, or children, on account of the Kingdom of God, who will not receive many times as much in the present, and in the age that is coming Immortal Life." 29  
 30

Gathering the Twelve round him, Jesus said to them: 31

**Jesus,  
 a third time,  
 foretells  
 his Death.**

"Listen! We are going up to Jerusalem; and there everything that is written in the Prophets will be done to the Son of Man. For he will be given up to the Gentiles, mocked, insulted and spat upon; they will scourge him, and then put him to death; and on the third day he will rise again." 32  
 33

The Apostles did not comprehend any of this; his meaning was unintelligible to them, and they did not understand what he was saying. 34



**Cure of  
a blind  
Man.**

As Jesus was getting near Jericho, a blind man was sitting by the road-side, begging. Hearing a crowd going by, the man asked what was the matter ; and, when people told him that Jesus of Nazareth was passing, he shouted out :

“ Jesus, Son of David, take pity on me ! ”

Those who were in front kept telling him to be quiet, but he continued to call out the louder :

“ Son of David, take pity on me ! ”

Then Jesus stopped and ordered the man to be brought to him. And, when he had come close up to him, Jesus asked him :

“ What do you want me to do for you ? ”

“ Master,” he said, “ I want to recover my sight.”

And Jesus said : “ Recover your sight, your faith has delivered you.”

Instantly he recovered his sight, and began to follow Jesus, praising God. And all the people, on seeing it, gave glory to God.

**Zacchaeus  
the  
Tax-gatherer.**

Jesus entered Jericho and made his way through the town. There was a man there, known by the name of Zacchaeus, who was a commissioner of taxes and a rich man. He tried to see what Jesus was like ; but, being short, he was unable to do so because of the crowd. So he ran on ahead and climbed up into a mulberry tree, to see Jesus, for he knew that he must pass that way. When Jesus came to the place, he looked up and said to him :

“ Zacchaeus, be quick and come down, for I must stop at your house to-day.”

So Zacchaeus got down quickly, and joyfully welcomed him. On seeing this, every one began to complain :

“ He has gone to stay with a man who is an outcast.”

But Zacchaeus stood forward and said to the Master :

“ Listen, Master ! I will give half my property to the poor, and, if I have defrauded any one of anything, I will give him back four times as much.”

“ Salvation has come to this house to-day,” answered Jesus, “ for even this man is a son of Abraham. The Son of Man has come to ‘ search for those who are lost ’ and to save them.”

**Parable  
of the  
Pounds.**

As the people were listening to this, Jesus went on to tell them a parable. He did so because he was near Jerusalem, and because they thought that the Kingdom of God was going to be proclaimed at once. He said :

“ A nobleman once went to a distant country to receive his appointment to a Kingdom and then return. He called ten



of his servants and gave them ten pounds each, and told them to trade with them during his absence. But his subjects hated him and sent envoys after him to say 'We will not have this man as our King.' On his return, after having been appointed King, he directed that the servants to whom he had given his money should be summoned, so that he might learn what amount of trade they had done. The first came up, and said 'Sir, your ten pounds have made a hundred.'

'Well done, good servant!' exclaimed the master. 'As you have proved trustworthy in a very small matter, I appoint you governor over ten towns.' When the second came, he said 'Your ten pounds, Sir, have produced fifty.' So the master said to him 'And you I appoint over five towns.' Another servant also came and said 'Sir, here are your ten pounds; I have kept them put away in a handkerchief. For I was afraid of you, because you are a stern man. You take what you have not planted, and reap what you have not sown.' The master answered 'Out of your own mouth I judge you, you worthless servant. You knew that I am a stern man, that I take what I have not planted, and reap what I have not sown? Then why did not you put my money into a bank? And I, on my return, could have claimed it with interest. Take away from him the ten pounds,' he said to those standing by, 'and give them to the one who has the hundred.'

'But, Sir,' they interposed, 'he has a hundred pounds already!'

'I tell you,' he answered, 'that, to him who has, more will be given, but, from him who has nothing, even what he has will be taken away. But as for my enemies, these men who would not have me as their King, bring them here and put them to death in my presence.'"

After saying this, Jesus went on in front, going up to Jerusalem.

#### V.—THE LAST DAYS.

**Jesus enters Jerusalem.** It was when Jesus had almost reached Bethphage and Bethany, near the Mount of Olives, that he sent on two of the disciples.

"Go to the village facing us," he said, "and, when you get there, you will find a foal tethered, which no one has yet ridden; untie it and lead it here. And, if anybody asks you 'Why are you untying it?,' you are to say this—'The Master wants it.'"

So the two who were sent went and found it as Jesus had told them. While they were untying the foal, the owners asked them—"Why are you untying the foal?" And the two disciples answered—"The Master wants it,"



Then they led it back to Jesus, and threw their cloaks on the foal and put Jesus upon it. As he went along, the people kept spreading their cloaks in the road. When he had almost reached the place where the road led down the Mount of Olives, every one of the many disciples began in their joy to praise God loudly for all the miracles that they had seen :

“Blessed is He who comes—  
Our King—in the name of the Lord !  
Peace in Heaven,  
And glory on high.”

Some of the Pharisees in the crowd said to him :

“Teacher, reprove your disciples.”

But Jesus answered :

“I tell you that if these men are silent, the very stones will call out.”

When he drew near, on seeing the city, he wept over it, and said :

“Would that you had known, while yet there was time—even you—the things that make for peace ! But now they have been hidden from your sight. For a time is coming upon you when your enemies will surround you with earthworks, and encircle you, and hem you in on all sides ; they will trample you down and your children within you, and they will not leave in you one stone upon another, because you did not know ‘the time of your visitation.’”

**Jesus in the Temple.** Jesus went into the Temple Courts and began to drive out those who were selling, saying as he did so :

“Scripture says—‘My House shall be a House of Prayer’ ; but you have made it ‘a den of robbers.’”

Jesus continued to teach each day in the Temple Courts ; but the Chief Priests and Teachers of the Law were eager to take his life, and so also were the leading men. Yet they could not see what to do, for the people all hung upon his words.

**Jesus and the Chief Priests.** On one of these days, when Jesus was teaching the people in the Temple Courts and telling the Good News, the Chief Priests and the Teachers of the Law, joined by the Councillors, confronted him, and addressing him, said :

“Tell us what authority you have to do these things. Who is it that has given you this authority ?”

“I, too,” said Jesus in reply, “will ask you one question.”



Give me an answer to it. It is about John's baptism—was it of divine or of human origin? " 4

But they began arguing together : 5

"If we say 'divine,' he will say 'Why did not you believe him?' But, if we say 'human,' the people will all stone us, for they are persuaded that John was a Prophet." 6

So they answered that they did not know its origin. 7

"Then I," said Jesus, "refuse to tell you what authority I have to do these things." 8

**Parable of the wicked Tenants.** But Jesus began to tell the people this parable— 9  
"A man once planted a vineyard, and then let it out to tenants, and went abroad for a long while.

At the proper time he sent a servant to the tenants, that they should give him a share of the produce of the vineyard. The tenants, however, beat him and sent him away empty-handed. 10

The owner afterwards sent another servant; but the tenants beat and insulted this man too, and sent him away empty-handed. He sent a third; but they wounded this man also, and threw him outside. 11 12

'What shall I do?' said the owner of the vineyard. 'I will send my son, who is very dear to me. Perhaps they will respect him.' But, on seeing him, the tenants 13 14

consulted with one another. 'Here is the heir!' they said. 'Let us kill him, and then the inheritance will become ours.' So they threw him outside the vineyard and killed him. 15

Now what will the owner of the vineyard do to them? He will come and put those tenants to death, and will let the vineyard to others." 16

"Heaven forbid!" they exclaimed when they heard it. But Jesus looked at them and said : 17

"What then is the meaning of this passage?—

'The very stone which the builders despised  
Has now itself become the corner-stone.'

Every one who falls on that stone will be dashed to pieces, while any one on whom it falls—it will scatter him as dust." 18

After this the Teachers of the Law and the Chief Priests were eager to lay hands on Jesus then and there, but they were afraid of the people; for they saw that it was at them that he had aimed this parable. 19

**A Question about Tribute.** Having watched their opportunity, they afterwards sent some spies, who pretended to be good men, to catch Jesus in the course of conversation, and so enable them to give him up to the Governor's jurisdiction and authority. These men asked Jesus a question. They said : 20 21

"Teacher, we know that you are right in what you say and teach, and that you do not take any account of a man's position, but teach the Way of God honestly; are we right in paying tribute to the Emperor or not?" 22



Seeing through their deceitfulness, Jesus said to them : 23  
 " Show me a florin. Whose head and title are on it ? " 24  
 " The Emperor's," they said ; and Jesus replied : 25  
 " Well then, pay to the Emperor what belongs to the  
 Emperor, and to God what belongs to God."  
 They could not lay hold of this answer before the people ; 26  
 and, in their wonder at his reply, they held their tongues.

**A Question about the Resurrection.** Presently there came up some Sadducees, who 27  
 maintain that there is no resurrection. Their  
 question was this—

" Teacher, Moses laid down for us in his writings that— 28

' Should a man's married brother die, and should he be  
 childless, the man should take the widow as his wife, and  
 raise up a family for his brother.'

Well, there were once seven brothers ; of whom the eldest, 29  
 after taking a wife, died childless. The second and third 30  
 brothers both took her as their wife ; and so, too, did all seven 31  
 —dying without children. The woman herself was the last 32  
 to die. About the woman, then—at the resurrection, whose 33  
 wife is she to be, all seven brothers having had her as their  
 wife ? "

" The men and women of this world," said Jesus, " marry 34  
 and are given in marriage ; but, for those who are thought 35  
 worthy to attain to that other world and the resurrection  
 from the dead, there is no marrying or being married, nor 36  
 indeed can they die again, for they are like angels and, having  
 shared in the resurrection, they are God's Sons. As to the 37  
 fact that the dead rise, even Moses indicated that, in the  
 passage about the Bush, when he calls the Lord—

' The God of Abraham, and the God of Isaac, and the God  
 of Jacob.'

Now he is not God of dead men, but of living. For in his 38  
 sight all are alive."

" Well said, Teacher !" exclaimed some of the Teachers of 39  
 the Law, for they did not venture to question him any 40  
 further.

But Jesus said to them :  
**Christ the Son of David.** " How is it that people say that the Christ is  
 to be David's son ? For David, in the Book of  
 Psalms, says himself—

' The Lord said to my lord : " Sit at my right hand,  
 Until I put thy enemies as a stool for thy feet." ' 43

David, then, calls him ' lord,' so how is he David's son ? " 44



	While all the people were listening, Jesus said	45
<b>Warnings against the Teachers of the Law.</b>	to the disciples :	
	“ Be on your guard against the Teachers of the	46
	Law, who delight to walk about in long robes,	
	and like to be greeted in the streets with respect, and to have	
	the best seats in the Synagogues, and places of honour at	
	dinner. These are the men who rob widows of their houses,	47
	and make a pretence of saying long prayers. Their sentence	
	will be all the heavier.”	
<b>The Widow's Offering.</b>	Looking up, Jesus saw the rich people putting	1 21
	their gifts into the chests for the Temple offer-	
	ings. He saw, too, a widow in poor circumstances putting	2
	two farthings into them. On this he said :	3
	“ I tell you that this poor widow has put in more than all	
	the others ; for every one else here put in something from what	4
	he had to spare, while she, in her need, has put in all she	
	had to live upon.”	
<b>Jesus foretells the Destruction of the Temple and the End of the Age.</b>	When some of them spoke about the Temple	5
	being decorated with beautiful stones and offer-	
	ings, Jesus said :	
	“ As for these things that you are looking	6
	at, a time is coming when not one stone will	
	be left upon another here, which will not be thrown	
	down.”	
	So the disciples questioned Jesus : “ But, Teacher,	7
	when will this be ? and what sign will there be when this is	
	near ? ”	
	And Jesus said :	8
	“ See that you are not led astray ; for many will take	
	my name, and come saying ‘ I am He,’ and ‘ The time is close	
	at hand.’ Do not follow them. And, when you hear of wars	9
	and disturbances, do not be terrified, for these things must	
	occur first ; but the end will not be at once.”	
	Then he said to them :	10
	“ ‘ Nation will rise against nation and kingdom against	
	kingdom,’ and there will be great earthquakes, and plagues	11
	and famines in various places, and there will be terrible	
	appearances and signs in the heavens. Before all this, they will	12
	lay hands on you and persecute you, and they will betray you	
	to Synagogues and put you in prison, when you will be brought	
	before kings and governors for the sake of my Name. Then	13
	will be your opportunity of witnessing for me. Make up your	14
	minds, therefore, not to prepare your defence ; for I will myself	15
	give you words, and a wisdom which all your opponents	
	together will be unable to resist or defy. You will be betrayed	16
	even by your parents and brothers and relations and friends,	



and they will cause some of you to be put to death, and you 17  
 will be hated by every one on account of my Name. Yet 18  
 not a single hair of your heads shall be lost! By your 19  
 endurance you shall win yourselves Life. As soon, 20  
 however, as you see Jerusalem surrounded by armed camps,  
 then you may know that the hour of her desecration is  
 at hand. Then those of you who are in Judaea must take 21  
 refuge in the mountains, those who are in Jerusalem must  
 leave at once, and those who are in the country places must  
 not go into it. For these are to be the Days of Vengeance, 22  
 when all that Scripture says will be fulfilled. Alas for the 23  
 women that are with child, and for those that are nursing  
 infants in those days! For there will be great suffering in the  
 land, and anger against this people. They will fall by the edge 24  
 of the sword, and will be taken prisoners to every land, and  
 'Jerusalem will be under the heel of the Gentiles,' until their  
 day is over—as it shall be. There will be signs, too, in the 25  
 sun and moon and stars, and on the earth despair among the  
 nations, in their dismay at the roar of the sea and the surge.  
 Men's hearts will fail them through dread of what is coming 26  
 upon the world; for 'the forces of the heavens will be con-  
 vulsed.' Then will be seen the 'Son of Man coming in a cloud' 27  
 with power and great glory. And, when these things 28  
 begin to occur, look upwards and lift your heads, for your  
 deliverance will be at hand."

Then he taught them a lesson thus— 29  
**The Need** "Look at the fig tree and all the other trees. As 30  
**for** soon as they shoot, you know, as you look  
**Watchfulness.** at them, without being told, that summer is near. And so 31  
 may you, as soon as you see these things happening,  
 know that the Kingdom of God is near. I tell you that even 32  
 the present generation will not pass away till all has taken  
 place. The heavens and the earth will pass away, but my 33  
 words will never pass away. Be on your guard lest 34  
 your minds should ever be dulled by debauches or drunken-  
 ness or the anxieties of life, and lest 'That Day' should come  
 suddenly upon you, like a snare. For come it will upon all 35  
 who are living upon the face of the whole earth. Be on the 36  
 watch at all times, and pray that you may have strength to  
 escape all that is destined to happen, and to stand in the  
 presence of the Son of Man."

During the days, Jesus continued to teach in the Temple 37  
 Courts, but he went out and spent the nights on the hill called  
 the 'Mount of Olives.' And all the people would get up early 38  
 in the morning and come to listen to him in the Temple  
 Courts.

22 Hos. 9. 7. 24 Zech. 12. 3 (Septuagint). 25 Ps. 65. 7. 26 Isa. 34. 4.  
 27 Dan. 7. 13; Jer. 7. 13. 28 Enoch 51. 2. 34-36 Isa. 24. 17.



- The Plot against Jesus.** The Feast of the Unleavened Bread, known as the Passover, was near. The Chief Priests and the Teachers of the Law were looking for an opportunity of destroying Jesus, for they were afraid of the people. 1 22
- Judas agrees to betray Jesus.** Now Satan took possession of Judas, who was known as Iscariot, and who belonged to the Twelve; and he went and discussed with the Chief Priests and Officers in charge at the Temple the best way of betraying Jesus to them. They were glad of this, and agreed to pay him. So Judas assented, and looked for an opportunity to betray Jesus to them, in the absence of a crowd. 3 4 5 6
- The Passover.** When the day of the Festival of the Unleavened Bread came, on which the Passover lambs had to be killed, Jesus sent forward Peter and John, saying to them: 7 8  
 "Go and make preparations for our eating the Passover."  
 "Where do you wish us to make preparations?" they asked. 9  
 "Listen," he answered, "when you have got into the city, a man carrying a pitcher of water will meet you; follow him into whatever house he enters; and you shall say to the owner of the house 'The Teacher says to you—Where is the room where I am to eat the Passover with my disciples?' The man will show you a large upstairs room, set out; there make preparations." 10 11 12  
 So Peter and John went on, and found everything just as Jesus had told them, and they prepared the Passover. 13  
 When the time came, Jesus took his place at table, and the Apostles with him. 14  
 "I have most earnestly wished," he said, "to eat this Passover with you before I suffer. For I tell you that I shall not eat it again, until it has had its fulfilment in the Kingdom of God." 15 16  
 Then, on receiving a cup, after saying the thanksgiving, he said: 17  
 "Take this and share it among you. For I tell you that I shall not, after to-day, drink of the juice of the grape, till the Kingdom of God has come." 18  
**The 'Lord's Supper.'** Then Jesus took some bread, and, after saying the thanksgiving, broke it and gave to them, with the words: 19  
 "This is my body, [which is now to be given on your behalf. Do this in memory of me.]  
 And in the same way with the cup, after supper, saying: 20  
 "This cup is the New Covenant made by my blood which is being poured out on your behalf.] Yet see! the hand of the man that is betraying me is beside me upon the table! True, 21 22



the Son of Man is passing, by the way ordained for him, yet alas for that man by whom he is being betrayed !”

Then they began questioning one another which of them it could be that was going to do this. 23

**The Dignity of Service.** And a dispute arose among them as to which of them was to be regarded as the greatest. Jesus, however, said : 24 25

“The kings of the Gentiles lord it over them, and their oppressors are styled ‘Benefactors.’ But with you it must not be so. No, let the greatest among you become like the youngest, and him who leads like him who serves. Which is the greater—the master at the table or his servant? Is not it the master at the table? Yet I myself am among you as one who serves. 26 27 28

You are the men who have stood by me in my trials ; and, just as my Father has assigned me a Kingdom, I assign you places, so that you may eat and drink at my table in my Kingdom, and be seated upon twelve thrones as judges of the twelve tribes of 29 30

**Peter's Fall foretold.** Israel. Simon ! Simon ! listen. Satan demanded leave to sift you all like wheat, but I prayed for you, Simon, that your faith should not fail. And you, when you have returned to me, are to strengthen your Brothers.” 31 32

“Master,” said Peter, “with you I am ready to go both to prison and to death.” 33

“I tell you, Peter,” replied Jesus, “the cock will not crow to-day till you have disowned all knowledge of me three times.” 34

Then he said to them all :  
**The End at Hand.** “When I sent you out as my Messengers, without either purse, or bag, or sandals, were you in need of anything?” 35

“No ; nothing,” they answered.

“Now, however,” he said, “he who has a purse must take it and his bag as well ; and he who has not must sell his cloak and buy a sword. For, I tell you, that passage of Scripture must be fulfilled in me, which says— 36 37

‘He was counted among the godless’ ;

indeed, all that refers to me is finding its fulfilment.”

“Master,” they exclaimed, “look, here are two swords !” 38

“Enough !” said Jesus.

**Jesus on the Mount of Olives.** Jesus then went out, and made his way as usual to the Mount of Olives, followed by his disciples. And, when he reached the spot, he said to them : 39 40

“Pray that you may not fall into temptation.”



Then he withdrew about a stone's throw, and knelt down and began to pray. 41

"Father," he said, "if it is thy pleasure, spare me this cup; only, not my will but thine be done." 42

[Presently there appeared to him an angel from Heaven, who strengthened him. And, as his anguish became intense, he prayed still more earnestly, while his sweat was like great drops of blood falling on the ground.] Then he rose from praying, and came to the disciples and found them sleeping for sorrow. 43 44 45

"Why are you asleep?" he asked them. "Rise and pray, that you may not fall into temptation." 46

**The Arrest of Jesus.** While he was still speaking, a crowd appeared in sight, led by the man called Judas, who was one of the Twelve. Judas approached Jesus, to kiss him; on which Jesus said to him: 47 48

"Judas, is it by a kiss that you betray the Son of Man?" But when those who were round Jesus saw what was going to happen, they exclaimed: 49

"Master, shall we use our swords?" And one of them struck the High Priest's servant and cut off his right ear; on which Jesus said: "Let me at least do this"; and, touching his ear, he healed the wound. Then, turning to the Chief Priests and Officers in charge at the Temple and Councillors, who had come for him, he said: 50 51 52

"Have you come out, as if after a robber, with swords and clubs? When I was with you day after day in the Temple Courts, you did not lay hands on me; but now your time has come, and the power of Darkness." 53

**Jesus before the High Priest.** Those who had taken Jesus prisoner took him away into the house of the High Priest. Peter followed at a distance. But, when they had lit a fire in the centre of the court-yard and had all sat down there, Peter seated himself in the middle of them. Presently a maidservant saw him sitting near the blaze of the fire. Fixing her eyes on him, she said: 54 55 56

**Peter disowns Jesus.** "Why, this man was one of his companions!" But Peter denied it. 57

"I do not know him," he replied. A little while afterwards some one else—a man—saw him and said: 58

"Why, you are one of them!" "No," Peter said, "I am not." 59

About an hour later another man declared positively: "This man also was certainly with him. Why, he is a Galilaean!" 60

But Peter said: "I do not know what you are speaking about."



Instantly, while he was still speaking, a cock crowed. And the Master turned and looked at Peter; and Peter remembered the words that the Master had said to him—"Before a cock has crowed to-day, you will disown me three times"; and he went outside and wept bitterly. 61 62

The men that held Jesus kept making sport of him and beating him. They blindfolded him and then questioned him. 63 64

"Now play the Prophet," they said; "who was it that struck you?"

And they heaped many other insults on him. 65

**Jesus before the Chief Priests.** At daybreak the National Council met—both the Chief Priests and the Teachers of the Law—and took Jesus before their High Council. 66

"If you are the Christ," they said, "tell us so." 67

"If I tell you," replied Jesus, "you will not believe me; and, if I question you, you will not answer. But from this hour 'the Son of Man will be seated on the right hand of God Almighty.'" 68, 69

"Are you, then, the Son of God?" they all asked. 70

"It is true," answered Jesus, "I am."

At this they exclaimed: 71

"Why do we want any more evidence? We have heard it ourselves from his own lips!"

**Jesus before the Roman Governor.** Then they all rose in a body and led Jesus before Pilate. And they began to accuse him: 1 23 2

"This is a man whom we found misleading our people, preventing them from paying taxes to the Emperor, and giving out that he himself is 'Christ, a King.'"

"Are you the King of the Jews?" Pilate asked him. 3

"It is true," replied Jesus.

But Pilate, turning to the Chief Priests and the people, said: 4

"I do not see anything to find fault with in this man."

But they insisted: 5

"He is stirring up the people by his teaching all through Judaea; he began with Galilee and has now come here."

Hearing this, Pilate asked if the man was a Galilaean; and, having satisfied himself that Jesus came under Herod's jurisdiction, he sent him to Herod, who also was at Jerusalem at the time. 6, 7 8

**Jesus before Herod.** When Herod saw Jesus, he was exceedingly pleased, for he had been wanting to see him for a long time, having heard a great deal about him; and he was hoping to see some sign given by him. So he questioned him at some length, but Jesus made no reply. Meanwhile the Chief Priests and the Teachers of the Law stood by and vehemently accused him. And Herod, with his soldiers, treated Jesus with scorn; he mocked him by throwing a gorgeous robe 9 10 11



round him, and then sent him back to Pilate. And 12  
Herod and Pilate became friends that very day, for before  
that there had been ill-will between them.

**Jesus  
again before  
the Roman  
Governor.**

So Pilate summoned the Chief Priests, and the 13  
leading men, and the people, and said to them : 14  
"You brought this man before me charged with  
misleading the people ; and yet, for my part,  
though I examined him before you, I did not find this man  
to blame for any of the things of which you accuse him ; nor 15  
did Herod either ; for he has sent him back to us. And,  
as a fact, he has not done anything deserving death ; so 16  
I shall have him scourged, and then release him."

But they began to shout as one man : 18

"Kill this fellow, but release Barabbas for us."

(Barabbas was a man who had been put in prison for a riot 19  
that had broken out in the city and for murder.) Pilate, how- 20  
ever, wanting to release Jesus, called to them again ; but they 21  
kept calling out :

"Crucify, crucify him !"

"Why, what harm has this man done ?" Pilate said to them 22  
for the third time. "I have found nothing in him for which  
he could be condemned to death. So I will have him scourged,  
and then release him."

But they persisted in loudly demanding his crucifixion ; and 23  
their clamour gained the day. Pilate decided that their 24  
demand should be granted. He released the man who had 25  
been put in prison for riot and murder, as they demanded, and  
gave Jesus up to be dealt with as they pleased.

**The  
Crucifixion  
of Jesus.**

And, as they were leading Jesus away, they 26  
laid hold of Simon from Cyrene, who was on his  
way in from the country, and they put the cross  
on his shoulders, for him to carry it behind Jesus. There 27  
was a great crowd of people following him, many being women  
who were beating their breasts and wailing for him. So Jesus 28  
turned and said to them :

"Women of Jerusalem, do not weep for me, but weep for  
yourselves and for your children. A time, I tell you, is coming, 29  
when it will be said—'Happy are the women who are barren,  
and those who have never borne children or nursed them !'  
At that time people will begin to say to the mountains 'Fall 30  
on us,' and to the hills 'Cover us.' If what you see is done 31  
while the tree is green, what will happen when it is dry ?"  
There were two others also, criminals, led out to be executed 32  
with Jesus.

When they had reached the place called 'The Skull,' there 33  
they crucified Jesus and the criminals, one on the right, and  
one on the left.



[Then Jesus said : 34  
 "Father, forgive them ; they do not know what they are  
 doing."]  
 His clothes they divided among them by casting lots. Mean- 35  
 while the people stood looking on. Even the leading men said  
 with a sneer :  
 "He saved others, let him save himself, if he is God's Christ,  
 his Chosen One."  
 The soldiers, too, came up in mockery, bringing him common 36  
 wine, and saying as they did so : 37  
 "If you are the King of the Jews, save yourself."  
 Above him were the words— 38

'THIS IS THE KING OF THE JEWS.'

One of the criminals who were hanging beside 39  
 Jesus railed at him.  
 "Are not you the Christ? Save yourself and us,"  
 he said.  
 But the other rebuked him. 40  
 "Have not you," he said, "any fear of God, now that you  
 are under the same sentence? And we justly so, for we are 41  
 only reaping our deserts, but this man has not done anything  
 wrong. Jesus," he went on, "do not forget me when you have 42  
 come to your Kingdom."  
 And Jesus answered : 43  
 "I tell you, this very day you shall be with me in Paradise."  
 It was nearly mid-day, when a darkness came 44  
 over the whole country, lasting till three in the  
 afternoon, the sun being eclipsed ; and the Temple curtain was 45  
 torn down the middle. Then Jesus, with a loud cry, said : 46  
 "Father, into thy hands I commit my spirit."  
 And with these words he expired. The Roman Captain, 47  
 on seeing what had happened, praised God, exclaiming :  
 "This must have been a good man !"  
 All the people who had collected to see the sight watched what 48  
 occurred, and then went home beating their breasts. All 49  
 the friends of Jesus had been standing at a distance, with the  
 women who accompanied him from Galilee, watching all this.

Now there was a man of the name of Joseph, 50  
 who was a member of the Council, and who bore a  
 good and upright character. (This man had not assented to 51  
 the decision and action of the Council.) He belonged to  
 Ramah, a town in Judaea, and lived in expectation of the  
 Kingdom of God. He now went to see Pilate, and asked for 52  
 the body of Jesus ; and, when he had taken it down, he wrapped 53  
 it in a linen sheet, and laid him in a tomb cut out of stone,

34 Ps. 22. 18. 35 Ps. 22. 7 ; Enoch 40. 5. 36 Ps. 69. 21. 46 Ps. 31. 5.  
 37 Wisd. of Sol. 2. 18. 49 Ps. 38. 11.



in which no one had yet been buried. It was the Preparation Day, and just before the Sabbath began. The women who had accompanied Jesus from Galilee followed, and saw the tomb and how the body of Jesus was laid, and then went home, and prepared spices and perfumes.

## VI.—THE RISEN LIFE.

**The Resurrection of Jesus.** During the Sabbath they rested, as directed by the commandment. But very early on the first day of the week they went to the tomb, taking with them the spices that they had prepared. They found that the stone had been rolled away from the tomb; and, on going into it, they could not find the body [of the Lord Jesus]. While they were at a loss to account for this, all at once two men stood beside them, in dazzling clothing. But, when in their fear the women bowed their faces to the ground, the men said to them :

“Why are you looking among the dead for him who is living? [He is not here; but he has risen.] Remember how he spoke to you before he left Galilee—how he said that the Son of Man must be betrayed into the hands of wicked men, and be crucified, and rise again on the third day.” Then they remembered the words of Jesus, and, on returning from the tomb, they told all this to the Eleven and to all the rest. There were Mary of Magdala, and Joanna, and Mary, the mother of James. The other women, too, spoke about this to the Apostles. What they said seemed to the Apostles mere nonsense, and they did not believe them.

[But Peter got up and ran to the tomb. Stooping down he saw nothing but the linen wrappings, and he went away, wondering to himself at what had taken place.]

**Jesus appears on the road to Emmaus.** It happened that very day that two of the disciples were going to a village called Emmaus, which was about seven miles from Jerusalem, talking together, as they went, about all that had just taken place. While they were talking about these things and discussing them, Jesus himself came up and went on their way with them; but their eyes were blinded so that they could not recognize him.

“What is this that you are saying to each other as you walk along?” Jesus asked.

They stopped, with sad looks on their faces, and then one of them, whose name was Cleopas, said to Jesus :

“Are you staying by yourself at Jerusalem, that you have not heard of the things that have happened there within the last few days?”



"What things do you mean?" asked Jesus. 19

"Why, about Jesus of Nazareth," they answered, "who, in the eyes of God and all the people, was a Prophet, whose power was felt in both his words and actions; and how the Chief Priests and our leading men gave him up to be sentenced to death, and afterwards crucified him. But we were hoping that he was the Destined Deliverer of Israel; yes, and besides all this, it is now three days since these things occurred. And what is more, some of the women among us have greatly astonished us. They went to the tomb at daybreak and, not finding the body of Jesus there, came and told us that they had seen a vision of angels who told them that he was alive. So some of our number went to the tomb and found everything just as the women had said; but they did not see Jesus." 20 21 22 23 24

Then Jesus said to them : 25

"O foolish men, slow to accept all that the Prophets have said! Was not the Christ bound to undergo this suffering before entering upon his Glory?" 26

Then, beginning with Moses and all the Prophets, he explained to them all through the Scriptures the passages that referred to himself. 27

When they got near the village to which they were walking, Jesus appeared to be going further; but they pressed him not to do so. 28 29

"Stay with us," they said, "for it is getting towards evening, and the sun is already low."

So Jesus went in to stay with them. After he had taken his place at table with them, he took the bread and said the blessing, and broke it, and gave it to them. Then their eyes were opened and they recognized him; but he disappeared from their sight. 30 31

"How our hearts glowed," the disciples said to each other, "while he was talking to us on the road, and when he explained the Scriptures to us!" 32

Then they immediately got up and returned to Jerusalem, where they found the Eleven and their companions all together, who told them that the Master had really risen, and had appeared to Simon. So they also related what had happened during their walk, and how they had recognized Jesus at the Breaking of the Bread. 33 34 35

While they were still talking about these things, Jesus himself stood among them, [and said "Peace be with you."] In their terror and alarm they thought they saw a spirit, but Jesus said to them : 36 37 38

"Why are you so startled? and why do doubts arise in your minds? Look at my hands and my feet, and you will know that it is I. Feel me, and look at me, for a spirit has not flesh and bones, as you see that I have." 39

[After saying this he showed them his hands and his feet.] 40



While they were still unable to believe it all for very joy, 41  
and were wondering if it were true, Jesus said to them :

“ Have you anything here to eat ? ”

They handed him a piece of broiled fish, and he took it and 42, 43  
ate it before their eyes.

“ This is what I told you,” he said, “ when I was still with 44  
you—that everything that had been written about me in  
the Law of Moses, the Prophets, and the Psalms, must be  
fulfilled.”

Then he enabled them to understand the meaning of the 45  
Scriptures, saying to them : 46

“ Scripture says that the Christ should suffer, and that 47  
he should rise again from the dead on the third day, and that  
repentance for forgiveness of sins should be proclaimed on his 48  
authority to all the nations—beginning at Jerusalem. You 49  
yourselves are to be witnesses to all this. And now I am my-  
self about to send upon you that which my Father has  
promised. But you must remain in the city until you have  
been invested with power from above.”

After this, Jesus led them out as far as Bethany, 50  
**Jesus** and there raised his hands and blessed them. As 51  
**ascends to** he was in the act of blessing them, he left them  
**Heaven.** [and was carried up into Heaven.] They [bowed to the ground 52  
before him and] returned to Jerusalem, full of joy; and they 53  
were constantly in the Temple Courts, blessing God.

<sup>51</sup> 2 Kings 2. 11.



ACCORDING TO JOHN.



# ‘THE GOSPEL ACCORDING TO ST. JOHN’.

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WRITTEN AT EPHESUS AT AN UNCERTAIN  
DATE LATER THAN 80 A.D.

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THIS gospel appears to embody the doctrine concerning Christ which was accepted in the Ephesian Church in Asia Minor by the end of the First Century. It was not authoritatively attributed to the Apostle John till towards the end of the Second Century after Christ; but it may safely be ascribed, if not to St. John himself, to some writer brought up in the Church of Ephesus, over which that Apostle so long presided.

The writer apparently proposed to himself to illustrate the spirit of the ‘Gospel of Love’ by such incidents in the life of Jesus as best suited his purpose; at the same time correcting previous gospels, and making such additions to them, as his information enabled him to do. There is no attempt at a regular connected narrative; and the writer allows himself such freedom in commenting upon the teaching of Jesus, that it is not always easy to tell where that teaching ends and the writer’s comment begins.

It is to the great struggle between Light and Darkness, Death and Life—words much in use and much debated in the current philosophy of Ephesus—that the writer devotes his attention, rather than to the external incidents of a story which has already been told, and which is plainly viewed by him from a greater distance of time than is the case with the compilers of the three other gospels.



# ACCORDING TO JOHN.

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## INTRODUCTION.

In the Beginning the Word was ; And the Word was with God ; And the Word was God.	1 1
He was in the Beginning with God ;	2
Through him all things came into being,	3
And nothing came into being apart from him.	
That which came into being in him was Life ;	4
And the Life was the Light of Man ;	
And the Light shines in the darkness,	5
And the darkness never overpowered it.	
There appeared a man sent from God, whose name was John ;	6
He came as a witness—to bear witness to the Light,	7
That through him all men might believe.	
He was not the Light,	8
But he came to bear witness to the Light.	
That was the True Light which enlightens every man coming into the world.	9
He was in the world ;	10
And through him the world came into being— Yet the world did not know him.	
He came to his own—	11
Yet his own did not receive him.	
But to all who did receive him he gave power to become Children of God—	12
To those who believe in his Name.	
For not to natural conception, nor to human instincts, nor to will of man did they owe the new Life,	13
But to God.	

<sup>1</sup> Gen. 1. 1 ; Ps. 33. 6.    <sup>3</sup> Wisd. of Sol. 9. 1.    <sup>4</sup> Ps. 36. 9.



And the Word became Man, and dwelt among us, 14  
 (We saw his glory—the glory of the Only Son sent from the  
 Father),  
 Full of love and truth.  
 (John bears witness to him; he cried aloud—for it was he 15  
 who spoke—  
 “ ‘He who is Coming’ after me is now before me,  
 For he was ever First”);  
 Out of his fulness we have all received some gift, 16  
 Gift after gift of love;  
 For the Law was given through Moses, 17  
 Love and truth came through Jesus Christ.  
 No man has ever yet seen God; 18  
 God the Only Son, who is ever with the Father—  
 He has revealed him.

### I.—THE PREPARATION.

When the Jews sent some Priests and Levites 19  
**The Testimony** to John from Jerusalem, to ask—“Who are  
**of the** you?”, his statement was this: he confessed 20  
**Baptist to** and did not deny it, he confessed—“I am not  
**Jesus.** the Christ.”  
 “What then?” they asked. “Are you Elijah?” 21  
 “No,” he said, “I am not.”  
 “Are you ‘the Prophet’?”  
 He answered “No.”  
 “Who then are you?” they continued; “tell us, that we 22  
 may have some answer to give to those who have sent us.  
 What do you say about yourself?”  
 “I,” he answered, “am— 23  
 ‘The voice of one crying aloud in the Wilderness—  
 “Straighten the way of the Lord”,  
 as the Prophet Isaiah said.”  
 These men had been sent from the Pharisees; and their next 24, 25  
 question was:  
 “Why then do you baptize, if you are not the Christ, nor  
 Elijah, nor yet ‘the Prophet’?”  
 John’s answer was—“I baptize with water, but among you 26  
 stands one whom you do not know; he is coming after me, 27  
 yet I am not worthy even to unfasten his sandal.”  
 All this took place at Bethany, across the Jordan, where John 28  
 was then baptizing.  
 The next day John saw Jesus coming towards him, and 29  
 exclaimed:

“Here is the Lamb of God, who is to take away the sin of

<sup>14</sup> Lev. 26. 11. <sup>15</sup> Ps. 118. 26. <sup>17</sup> Ps. 2. 2. <sup>21</sup> Mal. 4. 5; Deut. 18. 15.  
<sup>23</sup> Isa. 40. 3. <sup>25</sup> Deut. 18. 15. <sup>29</sup> Isa. 53. 7, 12.



the world! It was of him that I spoke when I said 'After me there is coming a man who is now before me, for he was ever First.' I myself did not know him, but, that he may be made known to Israel, I have come, baptizing with water."

John also made this statement—

"I have seen the Spirit descending as a dove out of the heavens, and it remained upon him. I myself did not know him, but he who sent me to baptize with water, he said to me 'He upon whom you see the Spirit descending, and remaining upon him—he it is who baptizes with the Holy Spirit.' This I have seen myself, and I have declared my belief that he is the Son of God."

**The first Disciples of Jesus.** The next day, when John was standing with two of his disciples, he looked at Jesus as he passed and exclaimed:

"There is the Lamb of God!"

The two disciples heard him say this, and followed Jesus. But Jesus turned round, and saw them following.

"What are you looking for?" he asked.

"Rabbi," they answered (or, as we should say, "Teacher"), "where are you staying?"

"Come, and you shall see," he replied.

So they went, and saw where he was staying, and spent that day with him. It was then about four in the afternoon.

One of the two, who heard what John said and followed Jesus, was Andrew, Simon Peter's brother. He first found his own brother Simon, and said to him: "We have found the Messiah!" (a word which means 'Christ,' or 'Consecrated'.) Then he brought him to Jesus. Fixing his eyes on him, Jesus said:

"You are Simon, the son of John; you shall be called Kephas" (which means 'Peter,' or 'Rock').

The following day Jesus decided to leave for Galilee. He found Philip, and said to him: "Follow me."

Philip was from Bethsaida, and a fellow-townsmen of Andrew and Peter. He found Nathanael and said to him:

"We have found him of whom Moses wrote in the Law, and of whom the Prophets also wrote—Jesus of Nazareth, Joseph's son!"

"Can anything good come out of Nazareth?" asked Nathanael.

"Come and see," replied Philip.

When Jesus saw Nathanael coming towards him, he said:

"Here is a true Israelite, in whom there is no deceit!"

"How do you know me?" asked Nathanael.

"Even before Philip called you," replied Jesus, "when you were under the fig tree, I saw you."



“Rabbi,” Nathanael exclaimed, “you are the Son of God, 49  
you are King of Israel!”

“Do you believe in me,” asked Jesus, “because I told you 50  
that I saw you under the fig tree? You shall see greater  
things than those! In truth I tell you,” he added, “you shall 51  
all see Heaven open, and ‘the angels of God ascending and  
descending’ upon the Son of Man.”

## II.—THE WORK IN JUDAEA, GALILEE, AND SAMARIA.

**Jesus at a** Two days after this there was a wedding at 1 2  
**Wedding at** Cana in Galilee, and Jesus’ mother was there.  
**Cana.** Jesus himself, too, with his disciples, was 2  
invited to the wedding. And, when the wine ran short, his 3  
mother said to him: “They have no wine left.”  
“What do you want with me?” answered Jesus. “My 4  
time has not come yet.”  
His mother said to the servants: “Do whatever he tells you.” 5  
There were standing there six stone water-jars, in accordance 6  
with the Jewish rule of ‘purification,’ each holding twenty or  
thirty gallons.  
Jesus said to the servants: “Fill the water-jars with water;” 7  
and, when they had filled them to the brim, he added: 8  
“Now take some out, and carry it to the Master of the Feast.”  
The servants did so. And, when the Master of the Feast had 9  
tasted the water which had now become wine, not knowing  
where it had come from—although the servants who had taken  
out the water knew—he called the bridegroom and said to him: 10  
“Every one puts good wine on the table first, and  
inferior wine afterwards, when his guests have drunk freely;  
but you have kept back the good wine till now!”  
This, the first sign of his mission, Jesus gave at Cana in 11  
Galilee, and by it revealed his glory; and his disciples  
believed in him.

**Jesus at** After this, Jesus went down to Capernaum— 12  
**Capernaum.** he, his mother, his brothers, and his disciples;  
but they stayed there only a few days.

**Jesus at the** Then, as the Jewish Passover was near, Jesus 13  
**Temple in** went up to Jerusalem. In the Temple Courts he 14  
**Jerusalem.** found people who were selling bullocks, sheep,  
and pigeons, and the money-changers at their counters. So 15  
he made a whip of cords, and drove them all out of the Temple



Courts, and the sheep and bullocks as well ; he scattered the money of the money-changers, and overturned their tables, and said to the pigeon-dealers : 16

"Take these things away. Do not turn my Father's House into a market-house."

His disciples remembered that Scripture said— 17

'Zeal for thy House will consume me.'

Upon this the Jews asked Jesus : 18

"What sign are you going to show us, since you act in this way?"

"Destroy this temple," was his answer, "and I will raise it in three days." 19

"This Temple," replied the Jews, "has been forty-six years in building, and are you going to 'raise it in three days'?" 20

But Jesus was speaking of his body as a temple. Afterwards, when he had risen from the dead, his disciples remembered that he had said this ; and they believed the passage of Scripture, and the words which Jesus had spoken. 21, 22

While Jesus was in Jerusalem, during the Passover Festival, many came to trust in him, when they saw the signs of his mission that he was giving. But Jesus did not trust himself to them, since he could read every heart, and because he did not need that others should tell him what men were ; for he could of himself read what was in men. 23 24 25

**The Visit of Nicodemus to Jesus.** Now there was a Pharisee named Nicodemus, who was a leading man among the Jews. This man came to Jesus by night, and said to him : 1 2 **3**

"Rabbi, we know that you are a Teacher come from God ; for no one could give such signs as you are giving, unless God were with him."

"In truth I tell you," exclaimed Jesus, "unless a man is reborn, he cannot see the Kingdom of God." 3

"How can a man," asked Nicodemus, "be born when he is old ? Can he be born a second time ?" 4

"In truth I tell you," answered Jesus, "unless a man owes his birth to Water and Spirit, he cannot enter the Kingdom of God. All that owes its birth to human nature is human, and all that owes its birth to the Spirit is spiritual. Do not wonder at my telling you that you all need to be reborn. The wind blows where it wills, and you can hear the sound of it, but you do not know whence it comes, or where it goes ; it is the same with every one that owes his birth to the Spirit." 5 6 7 8

"How can that be ?" asked Nicodemus. 9

"What ! You a teacher of Israel," exclaimed Jesus, "and 10



yet do not understand this ! In truth I tell you that we speak 11  
of what we know, and state what we have seen ; and yet you do 12  
not accept our statements. If, when I tell you earthly things, 12  
you do not believe me, how will you believe me when I tell you 13  
of heavenly things ? No one has ascended to Heaven, except 13  
him who descended from Heaven—the Son of Man himself. 14  
And, as Moses lifted up the serpent in the desert, so must the 14  
Son of Man be lifted up ; that every one who believes in him 15  
may have Immortal Life.” 15

For God so loved the world, that he gave his only Son, that 16  
every one who believes in him may not be lost, but have 16  
Immortal Life. For God did not send his Son into the world 17  
to condemn the world, but that the world might be saved 17  
through him. He who believes in him escapes condemnation, 18  
while he who does not believe in him is already condemned, 18  
because he has not believed in the only Son of God. The 19  
ground of his condemnation is this, that though the Light 19  
has come into the world, men preferred the darkness to the 20  
Light, because their actions were wicked. For he who lives 20  
an evil life hates the light, and will not come to it, for fear 21  
that his actions should be exposed ; but he who acts up to the 21  
truth comes to the light, that his actions may be shown to have  
been done in dependence upon God.

**The Baptist's  
Testimony  
to Jesus  
in Judaea.**

After this, Jesus went with his disciples into the 22  
country parts of Judaea ; and there he stayed with 22  
them, and baptized. John, also, was baptizing 23  
at Aenon near Salim, because there were many 23  
streams there ; and people were constantly coming and being 24, 25  
baptized. (For John had not yet been imprisoned). Now 24, 25  
a discussion arose between some of John's disciples and a Jew 26  
on the subject of 'purification ;' and the disciples came to 26  
John and said :

“ Rabbi, the man who was with you on the other side of the 27  
Jordan, and to whom you have yourself borne testimony—he, 27  
also, is baptizing, and everybody is going to him.” 27

John's answer was— 27  
“ A man can gain nothing but what is given him from 28  
Heaven. You are yourselves witnesses that I said ‘ I am 28  
not the Christ,’ but ‘ I have been sent before him as a 29  
Messenger.’ It is the bridegroom who has the bride ; but the 29  
bridegroom's friend, who stands by and listens to him, is 30  
filled with joy when he hears the bridegroom's voice. This 30  
joy I have felt to the full. He must become greater, and 30  
I less.” 30

He who comes from above is above all others ; but a child 31  
of earth is earthly, and his teaching is earthly, too. He who 31



comes from Heaven is above all others. He states what he has seen and what he heard, and yet no one accepts his statement. They who did accept his statement attested the fact that God is true. For he whom God sent as his Messenger gives us God's own teaching, for God does not limit the gift of the Spirit. The Father loves his Son, and has put everything in his hands. He who believes in the Son has Immortal Life, while he who rejects the Son will not even see that Life, but remains under 'God's displeasure.'

4

**Jesus and the Woman of Samaria.** Now, when the Master heard that the Pharisees had been told that he was making and baptizing more disciples than John (though it was not Jesus himself, but his disciples, who baptized), he left Judaea, and set out again for Galilee. He had to pass through Samaria, and, on his way, he came to a Samaritan town called Shechem, near the plot of land that Jacob gave to his son Joseph. Jacob's Spring was there, and Jesus, being tired after his journey, sat down beside the spring, just as he was. It was then about mid-day. A woman of Samaria came to draw water; and Jesus said to her—"Give me some to drink," for his disciples had gone into the town to buy food.

"How is it," replied the Samaritan woman, "that you who are a Jew ask for water from a Samaritan woman like me?" (For Jews do not associate with Samaritans).

"If you knew of the gift of God," replied Jesus, "and who it is that is saying to you 'Give me some water,' you would have asked him, and he would have given you 'living water'."

"You have no bucket, Sir, and the well is deep," she said; "where did you get that 'living water?' Surely you are not greater than our ancestor Jacob who gave us the well, and used to drink from it himself, and his sons, and his cattle!"

"All who drink of this water," replied Jesus, "will be thirsty again; but whoever once drinks of the water that I will give him shall never thirst any more; but the water that I will give him shall become a spring welling up within him—a source of Immortal Life."

"Give me this water, Sir," said the woman, "so that I may not be thirsty, nor have to come all the way here to draw water."

"Go and call your husband," said Jesus, "and then come back."

"I have no husband," answered the woman.

"You are right in saying 'I have no husband,'" replied Jesus, "for you have had five husbands, and the man with whom you are now living is not your husband; in saying that, you have spoken the truth."

<sup>36</sup> Ps. 78. 31. <sup>5</sup> Gen. 48. 22 (Septuagint Version). <sup>10</sup> Enoch 17. 4. <sup>14</sup> Jer. 2. 13.



"I see, Sir, that you are a Prophet!" exclaimed the woman. 19  
 "It was on this mountain that our ancestors worshipped; 20  
 and yet you Jews say that the proper place for worship is in  
 Jerusalem."

"Believe me," replied Jesus, "a time is coming when it 21  
 will be neither on this mountain nor in Jerusalem that you  
 will worship the Father. You Samaritans do not know what 22  
 you worship; we know what we worship, for Salvation comes  
 from the Jews. But a time is coming, indeed it is already 23  
 here, when the true worshippers will worship the Father  
 spiritually and truly; for such are the worshippers that the  
 Father desires. God is Spirit; and those who worship him 24  
 must worship spiritually and truly."

"I know," answered the woman, "that the Messiah, who 25  
 is called the Christ, is coming; when once he has come, he  
 will tell us everything."

"I am he," Jesus said to her, "I who am speaking to you." 26

At this moment his disciples came up, and were surprised 27  
 to find him talking with a woman; but none of them asked  
 'What do you want?' or 'Why are you talking with her?'  
 So the woman, leaving her pitcher, went back to the town, 28  
 and said to the people:

"Come and see someone who has told me everything that 29  
 I have done. Can he be the Christ?"

And the people left the town and went to see Jesus. 30

Meanwhile the disciples kept saying to him: 31

"Take something to eat, Rabbi."

"I have food to eat," he answered, "of which you know 32  
 nothing."

"Can any one have brought him anything to eat?" the 33  
 disciples said to one another.

"My food," replied Jesus, "is to do the will of him who 34  
 sent me, and to complete his work. Do not you say that it 35  
 still wants four months to harvest? Why, look up, and see  
 how white the fields are for harvest! Already the reaper is 36  
 receiving wages and gathering in sheaves for Immortal Life,  
 so that sower and reaper rejoice together. For here the 37  
 proverb holds good—'One sows, another reaps.' I have 38  
 sent you to reap that on which you have spent no labour;  
 others have laboured, and you have entered upon the results of  
 their labour."

Many from that town came to believe in Jesus—Samaritans 39  
 though they were—on account of the woman's statement—  
 'He has told me everything that I have done.' And, when 40  
 these Samaritans had come to Jesus, they begged him to stay  
 with them, and he stayed there two days. But far more came 41  
 to believe in him on account of what he said himself, and 42  
 they said to the woman:

"It is no longer because of what you say that we believe in



him, for we have heard him ourselves and know that he really is the Saviour of the world."

**Jesus cures  
an Officer's  
Son in  
Galilee.** After these two days Jesus went on to Galilee ; 43  
for he himself declared that 'a Prophet is not 44  
honoured in his own country.' When he entered 45  
Galilee, the Galilaeans welcomed him, for they  
had seen all that he did at Jerusalem during the Festival,  
at which they also had been present.

So Jesus came again to Cana in Galilee, where he had turned 46  
the water into wine. Now there was one of the King's  
officers whose son was lying ill at Capernaum. When this 47  
man heard that Jesus had returned from Judaea to Galilee, he  
went to him, and begged him to come down and cure his son ;  
for he was at the point of death. Jesus answered : 48

"Unless you all see signs and wonders, you will not believe."

"Sir," said the officer, "come down before my child dies." 49  
And Jesus answered : "Go, your son is living." The man 50  
believed what Jesus said to him, and went ; and, while he was 51  
on his way down, his servants met him, and told him that  
his child was living. So he asked them at what time the boy 52  
began to get better.

"It was yesterday, about one o'clock," they said, "that the  
fever left him."

By this the father knew that it was at the very time when 53  
Jesus had said to him 'Your son is living' ; and he himself,  
with all his household, believed in Jesus. This was 54  
the second occasion on which Jesus gave a sign of his mission  
on coming from Judaea to Galilee.

**Jesus cures  
a Cripple in  
Jerusalem on  
the Sabbath.** Sometime after this there was a Jewish Festival ; 1  
and Jesus went up to Jerusalem. There is 2  
in Jerusalem, near the Sheep-gate, a Bath with  
five colonnades round it. It is called in Hebrew  
'Bethesda.' In these colonnades a large number of afflicted 3  
people were lying—blind, lame, and crippled. One man who 5  
was there had been afflicted for thirty-eight years. Jesus saw 6  
the man lying there, and, finding that he had been in this state  
a long time, said to him :

"Do you wish to be cured?"

"I have no one, Sir," the afflicted man answered, "to put 7  
me into the Bath when there is a troubling of the water, and,  
while I am getting to it, some one else steps down before me."

"Stand up," said Jesus, "take up your mat, and walk about." 8  
The man was cured immediately, and took up his mat and 9  
began to walk about.



Now it was the Sabbath. So the Jews said to the man who had been cured : 10

"This is the Sabbath ; you must not carry your mat."

"The man who cured me," he answered, "said to me 'Take up your mat and walk about.' " 11

"Who was it," they asked, "that said to you 'Take up your mat and walk about' ? " 12

But the man who had been restored did not know who it was ; for Jesus had moved away, because there was a crowd there. 13

Afterwards Jesus found the man in the Temple Courts, and said to him : 14

"You are cured now ; do not sin again, for fear that something worse may befall you."

The man went away, and told the Jews that it was Jesus who had cured him. And that was why the Jews began to persecute Jesus—because he did things of this kind on the Sabbath. 15

But Jesus replied : 16

"My Father works to this very hour, and I work also." 17

**Jesus defends his Action**

**and explains his Mission.** This made the Jews all the more eager to kill him, because not only was he doing away with the Sabbath, but he actually called God his own Father—putting himself on an equality with God. 18

So Jesus made this further reply : 19

"In truth I tell you, the Son can do nothing of himself ; he does only what he sees the Father doing ; whatever the Father does, the Son does also. For the Father loves his Son, and shows him everything that he is doing ; and he will show him still greater things—so that you will be filled with wonder. 20

For, just as the Father raises the dead and gives them Life, so also the Son gives Life to whom he pleases. The Father himself does not judge any man, but has 'entrusted the work of judging entirely to his Son,' so that all men may honour the Son, just as they honour the Father. He who does not honour the Son fails to honour the Father who sent him. In truth I tell you that he who listens to my Message and believes him who sent me, has Immortal Life, and does not come under condemnation, but has already passed out of Death into Life. 21

In truth I tell you that a time is coming, indeed it is already here, when the Dead will listen to the voice of the Son of God, and when those who listen will live. For, just as the Father has inherent Life within him, so also he has granted to the Son to have inherent Life within him ; and, because he is Son of Man, he has also given him authority to act as judge. Do not wonder at this ; for the time is coming when all who are in their graves will hear his voice, and will come out—those who have done good rising to Life, and those who have lived evil lives rising for condemnation. I can do nothing 22

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22—27 Enoch 69. 27.



of myself ; I judge as I am taught ; and the judgement that I give is just, because my aim is not to do my own will, but the will of him who sent me.

If I bear testimony to myself, my testimony is not trustworthy ; it is another who bears testimony to me, and I know that the testimony which he bears to me is trustworthy. You have yourselves sent to John, and he has testified to the Truth. But the testimony which I receive is not from man ; I am saying this for your Salvation. He was the 'Lamp that was burning' and shining, and you were ready to rejoice, for a time, in his light. But the testimony which I have is of greater weight than John's ; for the work that the Father has given me to carry out—the work that I am doing—is in itself proof that the Father has sent me as his Messenger. The Father who has sent me has himself borne testimony to me. You have neither listened to his voice, nor seen his form ; and you have not taken his Message home to your hearts, because you do not believe him whom he sent as his Messenger. You search the Scriptures, because you think that you find in them Immortal Life ; and, though it is those very Scriptures that bear testimony to me, you refuse to come to me to have Life. I do not receive honour from men, but I know this of you, that you have not the love of God in your hearts. I have come in my Father's name, and you do not receive me ; if another comes in his own name, you will receive him. How can you believe in me, when you receive honour from one another and do not desire the honour which comes from the only God ? Do not think that I shall accuse you to the Father ; your accuser is Moses, on whom you have been resting your hopes. For, had you believed Moses, you would have believed me, for it was of me that Moses wrote ; but, if you do not believe his writings, how will you believe my teaching ? ”

**Jesus feeds five thousand by the Lake of Galilee.** After this, Jesus crossed the Sea of Galilee—otherwise called the Lake of Tiberias. A great crowd of people, however, followed him, because they saw the signs of his mission in his work among those who were afflicted. Jesus went up the hill, and sat down there with his disciples. It was near the time of the Jewish Festival of the Passover. Looking up, and noticing that a great crowd was coming towards him, Jesus said to Philip :

“Where are we to buy bread for these people to eat ? ”  
He said this to test him, for he himself knew what he meant to do.



"Twenty pounds' worth of bread," answered Philip, "would not be enough for each of them to have a little."

"There is a boy here," said Andrew, another of his disciples, Simon Peter's brother, "who has five barley loaves and two fishes; but what is that for so many?"

"Make the people sit down," said Jesus. 10

It was a grassy spot; so the men, who numbered about five thousand, sat down, and then Jesus took the loaves, and, after saying the thanksgiving, distributed them to those who were sitting down; and the same with the fish, giving the people as much as they wanted. When they were satisfied, Jesus said to his disciples: 11

"Collect the broken pieces that are left, so that nothing may be wasted."

The disciples did so, and filled twelve baskets with the pieces of the five barley loaves, which were left after all had eaten. 13

When the people saw the signs which Jesus gave, they said: 14

"This is certainly 'the Prophet who was to come' into the world."

But Jesus, having discovered that they were intending to come and carry him off to make him King, retired again up the hill, quite alone. 15

When evening fell, his disciples went down to the Sea, and, getting into a boat, began to cross to Capernaum. By this time darkness had set in, and Jesus had not yet come back to them; the Sea, too, was getting rough, for a strong wind was blowing. When they had rowed three or four miles, they caught sight of him walking on the water and approaching the boat, and they were frightened. But Jesus said to them: 16  
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"It is I; do not be afraid!"

And after this they were glad to take him into the boat; and the boat at once arrived off the shore, for which they had been making. 21

The people who remained on the further side of the Sea had seen that only one boat had been there, and that Jesus had not got into it with his disciples, but that they had left without him. Some boats, however, had come from Tiberias, from near the spot where they had eaten the bread after the Master had said the thanksgiving. So, on the next day, when the people saw that Jesus was not there, or his disciples either, they themselves got into the boats, and went to Capernaum to look for him. And, when they found him on the other side of the Sea, they said: 22  
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"When did you get here, Rabbi?"



“In truth I tell you,” answered Jesus, “it is not on account of the signs which you saw that you are looking for me, but because you had the bread to eat and were satisfied. Work, not for the food that perishes, but for the food that lasts for Immortal Life, which the Son of Man will give you; for upon him the Father—God himself—has set the seal of his approval.” 26 27

“How,” they asked, “are we to do the work that God would have us do?” 28

“The work that God would have you do,” answered Jesus, “is to believe in him whom God sent as his Messenger.” 29

“What sign, then,” they asked, “are you giving, which we may see, and so believe you? What is the work that you are doing? Our ancestors had the manna to eat in the desert; as Scripture says— 30 31

‘He gave them bread from Heaven to eat.’”

“In truth I tell you,” replied Jesus, “Moses did not give you the Bread from Heaven, but my Father does give you the true Bread from Heaven; for the Bread that God gives is that which comes down from Heaven, and gives Life to the world.” 32 33

“Master,” they exclaimed, “give us that Bread always!” 34

“I am the Life-giving Bread,” Jesus said to them; “he that comes to me shall never be hungry, and he that believes in me shall never thirst again. But, as I have said already, you have seen me, and yet you do not believe in me. All 35 36 37

those whom the Father gives me will come to me; and no one who comes to me will I ever turn away. For I have come down from Heaven, to do, not my own will, but the will of him who sent me; and his will is this—that I should not lose one of all those whom he has given me, but should raise them up at the Last Day. For it is the will of my Father that every one who sees the Son, and believes in him, should have Immortal Life; and I myself will raise him up at the Last Day.” 38 39 40

Upon this the Jews began murmuring against Jesus for saying—‘I am the Bread which came down from Heaven.’ 41

“Is not this Jesus, Joseph’s son,” they asked, “whose father and mother we know? How is it that he now says that he has come down from Heaven?” 42

“Do not murmur among yourselves,” said Jesus in reply. “No one can come to me, unless the Father who sent me draws him to me; and I will raise him up at the Last Day. It is said in the Prophets— 43 44 45

‘And they shall all be taught by God.’

Every one who is taught by the Father and learns from him comes to me. Not that any one has seen the Father, except him 46



who is from God—he has seen the Father. In truth I tell you, 47  
 he who believes in me has Immortal Life. I am the Life-giving 48  
 Bread. Your ancestors ate the manna in the desert, and 49  
 yet died. The Bread that comes down from Heaven is such 50  
 that whoever eats of it will never die. I am the Living Bread 51  
 that has come down from Heaven. If any one eats of this  
 Bread, he will live for ever; and the Bread that I shall give is  
 my flesh, which I will give for the Life of the world.”

Upon this the Jews began disputing with one another: 52

“How is it possible for this man to give us his flesh to eat?”

“In truth I tell you,” answered Jesus, “unless you eat the 53  
 flesh of the Son of Man, and drink his blood, you have not  
 Life within you. He who takes my flesh for his food, and 54  
 drinks my blood, has Immortal Life; and I will raise him up  
 at the Last Day. For my flesh is true food, and my blood true 55  
 drink. He who takes my flesh for his food, and drinks my 56  
 blood, remains united to me, and I to him. As the Living 57  
 Father sent me as his Messenger, and as I live because  
 the Father lives, so he who takes me for his food shall live  
 because I live. That is the Bread which has come down from 58  
 Heaven—not such as your ancestors ate, and yet died; he  
 who takes this Bread for his food shall live for ever.”

All this Jesus said in a Synagogue, when he was teaching in 59  
 Capernaum.

On hearing it, many of his disciples said: 60

“This is harsh doctrine! Who can bear to listen to it?”

But Jesus, aware that his disciples were murmuring about it, 61  
 said to them:

“Is this a hindrance to you? What, then, if you should see 62  
 the Son of Man ascending where he was before? It is the 63  
 Spirit that gives Life; mere flesh is of no avail. In the teach-  
 ing that I have been giving you there is Spirit and there is  
 Life. Yet there are some of you who do not believe in me.” 64  
 For Jesus knew from the first who they were that did not  
 believe in him, and who it was that would betray him; and he 65  
 added:

“This is why I told you that no one can come to me, unless  
 enabled by the Father.”

After this many of his disciples drew back, and did not go 66  
 about with him any longer. So Jesus said to the 67  
 Twelve:

“Do you also wish to leave me?”

But Simon Peter answered: “Master, to whom shall we 68  
 go? Immortal Life is in your teaching; and we have learnt 69  
 to believe and to know that you are the Holy One of God.”

“Did not I myself choose you to be the Twelve?” replied 70  
 Jesus; “and yet, even of you, one is playing the ‘Devil’s’ part.”



He meant Judas, the son of Simon Iscariot, who was about to betray him, though he was one of the Twelve. 71

**Jesus and his Brothers.** After this, Jesus went about in Galilee, for he would not do so in Judaea, because the Jews were eager to put him to death. When the Jewish Festival of Tabernacles was near, his brothers said to him: 1 7

“Leave this part of the country, and go into Judaea, so that your disciples, as well as we, may see the work that you are doing. For no one does a thing privately, if he is seeking to be widely known. Since you do these things, you should show yourself publicly to the world.” 4

For even his brothers did not believe in him. 5

“My time,” answered Jesus, “is not come yet, but your time is always here. The world cannot hate you, but it does hate me, because I testify that its ways are evil. Go yourselves up to the Festival; I am not going to this Festival yet, because my time has not yet come.” 6 7 8

After telling them this, he stayed on in Galilee. 9

But, when his brothers had gone up to the Festival, Jesus also went up—not publicly, but privately. The Jews were looking for him at the Festival and asking ‘Where is he?’; and there were many whispers about him among the people, some saying ‘He is a good man;’ others: ‘No! he is leading the people astray.’ 10 11 12

No one, however, spoke freely about him, for fear of the Jews. 13

**Jesus teaches at the Festival of Tabernacles in Jerusalem.** About the middle of the Festival week, Jesus went up into the Temple Courts, and began teaching. The Jews were astonished. 14 15

“How has this man got his learning,” they asked, “when he has never studied?”

So, in reply, Jesus said: 16

“My teaching is not my own; it is his who sent me. If any one has the will to do God’s will, he will find out whether my teaching is from God, or whether I speak on my own authority. The man who speaks on his own authority seeks honour for himself; but the man who seeks the honour of him that sent him is sincere, and there is nothing false in him. Was not it Moses who gave you the Law? Yet not one of you obeys it! Why are you seeking to put me to death?” 17 18 19

“You must be possessed by a demon!” the people exclaimed. 20

“Who is seeking to put you to death?”

“There was one thing I did,” replied Jesus, “at which you are all still wondering. But that is why Moses has instituted 21 22



circumcision among you—not, indeed, that it began with him, but with our ancestors—and that is why you circumcise even on a Sabbath. When a man receives circumcision on a Sabbath to prevent the Law of Moses from being broken, how can you be angry with me for making a man sound and well on a Sabbath? Do not judge by appearances; judge justly.” 23 24

At this some of the people of Jerusalem exclaimed: 25

“Is not this the man that they are seeking to put to death? Yet here he is, speaking out boldly, and they say nothing to him! Is it possible that our leading men have really discovered that he is the Christ? Yet we know where this man is from; but, when the Christ comes, no one will be able to tell where he is from.” 26 27

Therefore, Jesus, as he was teaching in the Temple Courts, raised his voice and said: 28

“Yes; you know me, and you know where I am from. Yet I have not come on my own authority, but he who sent me may be trusted; and him you do not know. I do know him, for it is from him that I have come, and he sent me as his Messenger.” 29  
So they sought to arrest him; but no one touched him, for his time was not come yet. Many of the people, however, believed in him. 30 31

“When the Christ comes,” they said, “will he give more signs of his mission than this man has given?”

The Pharisees heard the people whispering about him in this way, and so the Chief Priests and the Pharisees sent officers to arrest him; on which Jesus said: 32 33

“I shall be with you but a little longer, and then I am going to him who sent me. You will look for me, and you will not find me; and you will not be able to come where I shall be.” 34

“Where is this man going,” the Jews asked one another, “that we shall not find him? Will he go to our countrymen abroad, and teach foreigners? What does he mean by saying ‘You will look for me, and you will not find me; and you will not be able to come where I shall be’?” 35 36

**The ‘Living Water.’** On the last and greatest day of the Festival, Jesus, who was standing by, exclaimed: 37

“If any one thirsts, let him come to me, and drink. He who believes in me—As Scripture says, Out of his heart shall flow rivers of ‘Living Water.’” 38

(By this he meant the Spirit, which those who had believed in him were to receive; for the Spirit had not yet come, because Jesus had not yet been exalted.) Some of the people, when they heard these words, said: 39 40

“This is certainly ‘the Prophet’!”; others said: “This is the Christ!”; but some asked: 41

“What! does the Christ come from Galilee? Is not it said 42

<sup>28</sup> Jer. 2. 13; Enoch 17. 4. <sup>40</sup> Deut. 18. 15. <sup>41</sup> Ps. 2. 2. <sup>42</sup> Ps. 89. 3—4; Mic. 5. 2.



in Scripture that it is of the race of David, and from Bethlehem, the village to which David belonged, that the Christ is to come?"

So there was a sharp division among the people on account of Jesus. Some of them wanted to arrest him, and yet no one touched him. 43 44

When the officers returned to the Chief Priests and Pharisees, they were asked: 45

"Why have you not brought him?"

"No man ever spoke as he speaks!" they answered. 46

"What! have you been led astray too?" the Pharisees replied. "Have any of our leading men believed in him, or any of the Pharisees? As for these people who do not know the Law—they are cursed!" 47 48 49

But one of their number, Nicodemus, who before this had been to see Jesus, said to them: 50

"Does our Law pass judgement on a man without first giving him a hearing, and finding out what he has been doing?" 51

"Are you also from Galilee?" they retorted. "Search, and you will find that no Prophet is to arise in Galilee!" 52

**The 'Light of the World.'** Jesus again addressed the people. \*12 8  
"I am the Light of the World," he said. He who follows me shall not walk in darkness, but shall have the Light of Life."

"You are bearing testimony to yourself!" exclaimed the Pharisees, "your testimony is not trustworthy." 13

"Even if I bear testimony to myself," answered Jesus, "my testimony is trustworthy; for I know where I came from, and where I am going; but you do not know where I come from, nor where I am going. You judge by appearances; I judge no one. Yet, even if I were to judge, my judgement would be trustworthy; because I am not alone, but the Father who sent me is with me. Why, in your own Law it is said that the testimony of two persons is trustworthy. I, who bear testimony to myself, am one, and the Father who sent me also bears testimony to me." 14 15 16 17 18

"Where is your father, then?" they asked. 19

"You know neither me nor my Father," replied Jesus. "If you had known me, you would have also known my Father."

These statements Jesus made in the Treasury, while teaching in the Temple Courts. Yet no one arrested him, for his time had not then come. 20

**Jesus defends his Mission and Authority.** Jesus again spoke to the people. 21  
"I am going away," he said, "and you will look for me, but you will die in your sin; you cannot come where I am going."

17 Deut. 17. 6.

\* (See page 210).



"Is he going to kill himself," the Jews exclaimed, "that he says—'You cannot go where I am going'?" 22

"You," added Jesus, "are from below, I am from above; you are of this present world, I am not; and so I told you that you would die in your sins, for, unless you believe that I am what I am, you will die in your sins." 23 24

"Who are you?" they asked. 25

"Why ask exactly what I have been telling you?" said Jesus. "I have still much that concerns you to speak of and to pass judgement on; yet he who sent me may be trusted, and I speak to the world only of the things which I have heard from him." 26

They did not understand that he meant the Father. So Jesus added: 27, 28

"When you have lifted up the Son of Man, then you will understand that I am what I am, and that I do nothing of myself, but that I say just what the Father has taught me. Moreover, he who sent me is with me; he has not left me alone; for I always do what pleases him." 29

While he was speaking in this way, many came to believe in him. 30

So Jesus went on to say to those Jews who had believed him: 31

"If you remain constant to my Message, you are truly my disciples; and you shall find out the Truth, and the Truth will set you free." 32

"We are descendants of Abraham," was their answer, "and have never yet been in slavery to any one. What do you mean by saying 'you will be set free'?" 33

"In truth I tell you," replied Jesus, "every one who sins is a slave to sin. And a slave does not remain in the home always; but a son remains always. If, then, the Son sets you free, you will be free indeed! I know that you are descendants of Abraham; yet you are seeking to put me to death, because my Message finds no place in your hearts. I tell you what I have myself seen in the presence of my Father; and you, in the same way, do what you have learnt from your father." 34 35 36 37 38

"Our father is Abraham," was their answer. 39

"If you are Abraham's children," replied Jesus, "do what Abraham did. But, as it is, you are seeking to put me to death—a man who has told you the Truth as he heard it from God. Abraham did not act in that way. You are doing what your own father does." 40 41

"We are not bastards," they said, "we have one Father—God himself."

"If God were your Father," Jesus replied, "you would have loved me, for I came out from God, and now am here; and I have not come of myself, but he sent me as his Messenger. How is it that you do not understand what I say? It is because you cannot bear to listen to my Message. As for you, you are 42 43 44



children of your father the Devil, and you are determined to do what your father loves to do. He was a murderer from the first, and did not stand by the truth, because there is no truth in him. Whenever he lies, he does what is natural to him ; because he is a liar, and the father of lying. But, as for me, it is because I speak the truth to you that you do not believe me. Which of you can convict me of sin ? Why then do not you believe me, if I am speaking truth ? He who comes from God listens to God's teaching ; the reason why you do not listen is because you do not come from God." 45 46 47

"Are not we right, after all," replied the Jews, "in saying that you are a Samaritan, and are possessed by a demon ?" 48

"I am not possessed by a demon," Jesus answered, "but I am showing reverence for my Father ; and yet you have no reverence for me. Not that I am seeking honour for myself ; there is one who is seeking my honour, and he decides. In truth I tell you, if any one lays my Message to heart, he will never really die." 49 50 51

"Now we are sure that you are possessed by a demon," the Jews replied. "Abraham died, and so did the Prophets ; and yet you say 'If any one lays my Message to heart, he will never know death.' Are you greater than our ancestor Abraham, who died ? And the Prophets died too. Whom do you make yourself out to be ?" 52 53

"If I do honour to myself," answered Jesus, "such honour counts for nothing. It is my Father who does me honour—and you say that he is your God ; and yet you have not learnt to know him ; but I know him ; and, if I were to say that I do not know him, I should be a liar like you ; but I do know him, and I lay his Message to heart. Your ancestor Abraham rejoiced that he would see my day ; and he did see it, and was glad." 54 55 56

"You are not fifty years old yet," the Jews exclaimed, "and have you seen Abraham ?" 57

"In truth I tell you," replied Jesus, "before Abraham existed I was." 58

At this they took up stones to throw at him ; but Jesus hid himself, and left the Temple Courts. 59

**Jesus cures a Man born blind.** As Jesus passed by, he saw a man who had been blind from his birth. 1 **9**

"Rabbi," asked his disciples, "who was it that sinned, this man or his parents, that he was born blind ?" 2

"Neither the man nor the parents," replied Jesus ; "but he was born blind that the work of God should be made plain in him. We must do the work of him who sent me, while it is day ; night is coming, when no one can work. As long as I am in the world, I am the Light of the world." 3 4 5

Saying this, Jesus spat on the ground, made clay with the saliva, and put it on the man's eyes. 6



"Go," he said, "and wash your eyes in the Bath of Siloam" 7  
(a word which means 'Messenger'). So the man went and washed his eyes, and returned able to see.

Upon this his neighbours, and those who had formerly 8  
known him by sight as a beggar, exclaimed :

"Is not this the man who used to sit and beg?"

"Yes," some said, "it is" ; while others said : "No, but he 9  
is like him."

The man himself said : "I am he."

"How did you get your sight, then?" they asked. 10

"The man whom they call Jesus," he answered, "made 11  
clay, and anointed my eyes, and said to me 'Go to Siloam and wash your eyes.' So I went and washed my eyes, and gained my sight."

"Where is he?" they asked. 12

"I do not know," he answered.

They took the man, who had been blind, to the Pharisees. 13  
Now it was a Sabbath when Jesus made the clay and gave 14  
him his sight. So the Pharisees also questioned the man as 15  
to how he had gained his sight.

"He put clay on my eyes," he answered, "and I washed them, and I can see."

"The man cannot be from God," said some of the Pharisees, 16  
"for he does not keep the Sabbath."

"How is it possible," retorted others, "for a bad man to give signs like this?"

So there was a difference of opinion among them, and they 17  
again questioned the man :

"What do you yourself say about him, for it is to you that he has given sight?"

"He is a Prophet," the man replied.

The Jews, however, refused to believe that he had been 18  
blind and had gained his sight, until they had called his parents and questioned them.

"Is this your son," they asked, "who you say was born 19  
blind? If so, how is it that he can see now?"

"We know that this is our son," answered the parents, 20  
"and that he was born blind ; but how it is that he can see 21  
now we do not know ; nor do we know who it was that gave him his sight. Ask him—he is old enough—he will tell you about himself."

His parents spoke in this way because they were afraid of the 22  
Jews ; for the Jews had already agreed that, if any one should acknowledge Jesus as the Christ, he should be expelled from their synagogues. This was why his parents said 'He is old 23  
enough ; ask him.' So the Jews again called the man 24  
who had been blind, and said to him :

"Give God the praise ; we know that this is a bad man."

"I know nothing about his being a bad man," he replied ; 25



"one thing I do know, that although I was blind, now I can see."

"What did he do to you?" they asked. "How did he give you your sight?" 26

"I told you just now," he answered, "and you did not listen. Why do you want to hear it again? Surely you also do not want to become his disciples?" 27

"You are his disciple," they retorted scornfully; "but we are disciples of Moses. We know that God spoke to Moses; but, as for this man, we do not know where he comes from." 28 29

"Well," the man replied, "this is very strange; you do not know where he comes from, and yet he has given me my sight! We know that God never listens to bad men, but, when a man is god-fearing and does God's will, God listens to him. Since the world began, such a thing was never heard of as any one's giving sight to a person born blind. If this man had not been from God, he could not have done anything at all." 30 31 32 33

"You," they retorted, "were born totally depraved; and are you trying to teach us?" 34

So they expelled him.

Jesus heard of their having put him out; and, when he had found the man, he asked: 35

"Do you believe in the Son of Man?"

"Tell me who he is, Sir," he replied, "so that I may believe in him." 36

"Not only have you seen him," said Jesus; "but it is he who is now speaking to you." 37

"Then, Sir, I do believe," said the man, bowing to the ground before him; and Jesus added: 38 39

"It was to put men to the test that I came into this world, in order that those that cannot see should see, and that those that can see should become blind."

Hearing this, some of the Pharisees who were with him said: 40

"Then are we blind too?"

"If you had been blind," replied Jesus, "you would have had no sin to answer for; but, as it is, you say 'We can see,' and so your sin remains." 41

**The 'Good Shepherd.'** In truth I tell you, whoever does not go into the sheepfold through the door, but climbs up at some other place, that man is a thief and a robber; but the man who goes in through the door is shepherd to the sheep. For him the watchman opens the door; and the sheep listen to his voice; and he calls his own sheep by name, and leads them out. When he has brought them all out, he walks in front of them, and his sheep follow him, because they know his voice. They will not follow a stranger, but will run away from him; because they do not know a stranger's voice." 1 10 2 3 4 5

This was the allegory that Jesus told them, but they did not understand of what he was speaking. 6



So he continued :

“In truth I tell you, I am the Door for the sheep. All who came before me were thieves and robbers ; but the sheep did not listen to them. I am the Door ; he who goes in through me will be safe, and he will go in and out and find pasture. The thief comes only to steal, to kill, and to destroy ; I have come that they may have Life, and may have it in greater fulness. I am the Good Shepherd. The Good Shepherd lays down his life for his sheep. The hired man who is not a shepherd, and who does not own the sheep, when he sees a wolf coming, leaves them and runs away ; then the wolf seizes them, and scatters the flock. He does this because he is only a hired man and does not care about the sheep. I am the Good Shepherd ; and I know my sheep, and my sheep know me—just as the Father knows me and I know the Father—and I lay down my life for the sheep. I have other sheep besides, which do not belong to this fold ; I must lead them also, and they will listen to my voice ; and they shall become one flock under ‘one Shepherd.’ This is why the Father loves me, because I lay down my life—to receive it again. No one took it from me, but I lay it down of myself. I have authority to lay it down, and I have authority to receive it again. This is the command which I received from my Father.”

In consequence of these words a difference of opinion again arose among the Jews. Many of them said : “He is possessed by a demon and is mad ; why do you listen to him ?” Others said : “This is not the teaching of one who is possessed by a demon. Can a demon give sight to the blind ?”

**Jesus at the Re-dedication Festival.** Soon after this the Festival of the Re-dedication was held at Jerusalem. It was winter ; and Jesus was walking in the Temple Courts, in the Colonnade of Solomon, when the Jews gathered round him, and said : “How long are you going to keep us in suspense ? If you are the Christ, tell us so frankly.”

“I have told you so,” replied Jesus, “and you do not believe me. The work that I am doing in my Father’s name bears testimony to me. But you do not believe me, because you are not of my flock. My sheep listen to my voice ; I know them, and they follow me ; and I give them Immortal Life, and they shall not be lost ; nor shall anyone snatch them out of my hands. What my Father has entrusted to me is more than all else ; and no one can snatch anything out of the Father’s hands. The Father and I are one.”

The Jews again brought stones to throw at him ; and seeing this, Jesus said :



"I have done before your eyes many good actions, inspired by the Father ; for which of them would you stone me ?"

"It is not for any good action that we would stone you," answered the Jews, "but for blasphemy ; and because you, who are only a man, make yourself out to be God." 33

"Are there not," replied Jesus, "these words in your Law— 34  
'I said "Ye are gods" '?"

If those to whom God's words were addressed were said to be 'gods'—and Scripture cannot be set aside—do you say of one whom the Father has consecrated and sent as his Messenger to the world 'You are blaspheming,' because I said 'I am God's Son' ? If I am not doing the work that my Father is doing, do not believe me ; but, if I am doing it, even though you do not believe me, believe what that work shows ; so that you may understand, and understand more and more clearly, that the Father is in union with me, and I with the Father." 35  
36

Upon this the Jews again sought to arrest him ; but he escaped their hands. 37  
38  
39

**Jesus retires beyond the Jordan.** Then Jesus again crossed the Jordan to the place where John used to baptize at first, and stayed there some time, during which many people came to see him. 40  
41

"John gave no sign of his mission," they said ; "but everything that he said about this man was true." And many learnt to believe in Jesus there. 42

**Jesus raises Lazarus to Life at Bethany.** Now a man named Lazarus, of Bethany, was lying ill ; he belonged to the same village as Mary and her sister Martha. This Mary, whose brother Lazarus was ill, was the Mary who anointed the Master with perfume, and wiped his feet with her hair. The sisters, therefore, sent this message to Jesus —'Master, your friend is ill' ; and, when Jesus heard it, he said : 1 11  
2  
3  
4

"This illness is not to end in death, but is to redound to the honour of God, in order that the Son of God may be honoured through it."

Jesus loved Martha and her sister, and Lazarus. Yet, when he heard of the illness of Lazarus, he still stayed two days in the place where he was. Then, after that, he said to his disciples : 5, 6  
7

"Let us go to Judaea again."

"Rabbi," they replied, "the Jews were but just now seeking to stone you ; and are you going there again ?" 8

"Are not there twelve hours in the day ?" answered Jesus. 9  
"If a man walks about in the day-time, he does not stumble,



because he can see the light of the sun ; but, if he walks about at night, he stumbles, because he has not the light." 10

And, when he had said this, he added : 11

"Our friend Lazarus has fallen asleep ; but I am going that I may wake him."

"If he has fallen asleep, Master, he will get well," said the disciples. 12

But Jesus meant that he was dead ; they, however, supposed that he was speaking of natural sleep. Then he said to them plainly : 13 14

"Lazarus is dead ; and I am glad for your sakes that I was not there, so that you may learn to believe in me. But let us go to him." 15

At this, Thomas, who was called 'The Twin,' said to his fellow-disciples : 16

"Let us go too, so that we may die with him."

When Jesus reached the place, he found that Lazarus had been four days in the tomb already. Bethany being only about two miles from Jerusalem, a number of the Jews had come there to condole with Martha and Mary on their brother's death. When Martha heard that Jesus was coming, she went to meet him ; but Mary sat quietly at home. 17 18 19 20

"Master," Martha said to Jesus, "if you had been here, my brother would not have died. Even now, I know that God will grant you whatever you ask him." 21 22

"Your brother shall rise to life," said Jesus. 23

"I know that he will," replied Martha, "in the resurrection at the Last Day." 24

"I am the Resurrection and the Life," said Jesus. "He that believes in me shall live, though he die ; and he who lives and believes in me shall never die. Do you believe this?" 25 26

"Yes, Master," she answered ; "I have learnt to believe that you are the Christ, the Son of God, 'who was to come' into the world." 27

After saying this, Martha went and called her sister Mary, and whispered : 28

"The Teacher is here, and is asking for you."

As soon as Mary heard that, she got up quickly, and went to meet him. Jesus had not then come into the village, but was still at the place where Martha had met him. So the Jews, who were in the house with Mary, condoling with her, when they saw her get up quickly and go out, followed her, thinking that she was going to the tomb to weep there. When Mary came where Jesus was, and saw him, she threw herself at his feet. 29 30 31 32

"Master," she exclaimed, "if you had been here, my brother would not have died !"

When Jesus saw her weeping, and the Jews who had come 33



with her weeping also, he groaned deeply, and was greatly distressed.

"Where have you buried him?" he asked. 34

"Come and see, Master," they answered.

Jesus burst into tears. 35

"How he must have loved him!" the Jews exclaimed; 36  
but some of them said: 37

"Could not this man, who gave sight to the blind man, have also prevented Lazarus from dying?"

Again groaning inwardly, Jesus came to the tomb. It was 38  
a cave, and a stone lay against the mouth of it.

"Move the stone away," said Jesus. 39

"Master," said Martha, the sister of the dead man, "by this time the smell must be offensive, for this is the fourth day since his death."

"Did not I tell you," replied Jesus, "that, if you would 40  
believe in me, you should see the glory of God?"

So they moved the stone away; and Jesus, with uplifted eyes, 41  
said:

"Father, I thank thee that thou hast heard  
my prayer; I knew that thou always hearest 42  
me; but I say this for the sake of the people  
standing near, so that they may believe that  
thou hast sent me as thy Messenger."

Then, after saying this, Jesus called in a loud voice: 43

"Lazarus! come out!"

The dead man came out, wrapped hand and foot in a winding- 44  
sheet; his face, too, had been wrapped in a cloth.

"Set him free," said Jesus, "and let him go."

In consequence of this, many of the Jews, who had come to 45  
visit Mary and had seen what Jesus did, learnt to believe in  
him. Some of them, however, went to the Pharisees, and 46  
told them what he had done.

Upon this the Chief Priests and the Pharisees 47  
called a meeting of the High Council, and said:  
**The Chief Priests plot the Death of Jesus.** "What are we to do, now that this man is 48  
giving so many signs? If we let him alone as we

are doing, every one will believe in him; and the Romans will  
come and will take from us both our City and our Nationality."  
One of them, however, Caiaphas, who was High Priest 49  
that year, said to them:

"You are utterly mistaken. You do not consider that it 50  
is better for you that one man should die for the people, rather  
than that the whole nation should be destroyed."

Now he did not say this of his own accord; but, as High Priest 51



that year, he prophesied that Jesus was to die for the nation—  
and not for the nation only, but also that he might unite 52  
in one body the Children of God now scattered far and  
wide. So from that day they plotted to put Jesus to 53  
death.

**Jesus  
retires to  
Ephraim.** In consequence of this, Jesus did not go about 54  
publicly among the Jews any more, but left that  
neighbourhood, and went into the country bor-  
dering on the Wilderness, to a town called Ephraim, where  
he stayed with his disciples. But the Jewish Festival 55  
of the Passover was near; and many people had gone up  
from the country to Jerusalem, for their 'purification,' before  
the Festival began. So they looked for Jesus there, and said 56  
to one another, as they stood in the Temple Courts :

"What do you think? Do you think he will come to the  
Festival?"

The Chief Priests and the Pharisees had already issued orders 57  
that, if any one learnt where Jesus was, he should give informa-  
tion, so that they might arrest him.

### III.—THE LAST DAYS.

**Jesus  
anointed by  
Mary  
at Bethany.** Six days before the Passover Jesus came to 1 12  
Bethany, where Lazarus, whom he had raised  
from the dead, was living. There a supper was 2  
given in his honour, at which Martha waited,  
while Lazarus was one of those present at the table. So Mary 3  
took a pound of choice spikenard perfume of great value, and  
anointed the feet of Jesus with it, and then wiped them with  
her hair. The whole house was filled with the scent of the  
perfume. One of the disciples, Judas Iscariot, who was about 4  
to betray Jesus, asked :

"Why was not this perfume sold for thirty pounds, and the 5  
money given to poor people?"

He said this, not because he cared for the poor, but because 6  
he was a thief, and, being in charge of the purse, used to take  
what was put in it.

"Let her alone," said Jesus, "that she may keep it 7  
till the day when my body is being prepared for burial. The 8  
poor you always have with you, but you will not always have  
me."

Now great numbers of the Jews found out that Jesus was at 9  
Bethany; and they came there, not solely on his account, but  
also to see Lazarus, whom he had raised from the dead. The 10  
Chief Priests, however, plotted to put Lazarus, as well as Jesus,  
to death, because it was owing to him that many of the Jews 11  
had left them, and were becoming believers in Jesus.



**Jesus publicly enters Jerusalem for the Last Time.** On the following day great numbers of people who had come to the Festival, hearing that Jesus was on his way to Jerusalem, took palm-branches, and went out to meet him, shouting as they went: 12 13

“ ‘God save Him!

Blessed is He who Comes in the name of the Lord’—  
The King of Israel!”

Having found a young ass, Jesus seated himself on it, in accordance with the passage of Scripture— 14

‘Fear not, Daughter of Zion;  
Behold, thy King is coming to thee,  
Sitting on the foal of an ass.’ 15

His disciples did not understand all this at first; but, when Jesus had been exalted, then they remembered that these things had been said of him in Scripture, and that they had done these things for him. 16

Meanwhile the people who were with him, when he called Lazarus out of the tomb and raised him from the dead, were telling what they had seen. This, indeed, was why the crowd met him—because people had heard that he had given this sign of his mission. So the Pharisees said to one another: 17 18 19

“You see that you are gaining nothing! Why, all the world has run after him!”

**Jesus closes his public Ministry.** Among those who were going up to worship at the Festival were some Greeks, who went to Philip of Bethsaida in Galilee, and said: 20 21

“Sir, we wish to see Jesus.”

Philip went and told Andrew, and then together they went and told Jesus. This was his reply— 22 23

“The time has come for the Son of Man to be exalted. In truth I tell you, unless a grain of wheat falls into the ground and dies, it remains solitary; but, if it dies, it becomes fruitful. He who loves his life loses it; while he who hates his life in the present world shall preserve it for Immortal Life. If a man is ready to serve me, let him follow me; and where I am, there my servant shall be also. If a man is ready to serve me, my Father will honour him. Now I am distressed at heart, and what can I say? Father, bring me safe through this hour—yet it was for this very reason that I came to this hour—Father, honour thine own name.” 24 25 26 27 28

At this there came a voice from Heaven, which said:

“I have already honoured it, and I will honour it again.”

The crowd of bystanders, who heard the sound, said that it was thundering. 29

Others said: “An angel has been speaking to him.”



“It was not for my sake that the voice came,” said Jesus, 30  
 “but for yours. Now this world is on its trial. Now the Spirit 31  
 that is ruling this world shall be driven out; and I, when 32  
 I am lifted up from the earth, shall draw all men to myself.”

By these words he indicated what death he was destined to die. 33

“We,” replied the people, “have learnt from the Law that 34  
 the ‘Christ is to remain for ever’; how is it, then, that you  
 say that the Son of Man must be ‘lifted up’? Who is this  
 ‘Son of Man’?”

“Only a little while longer,” answered Jesus, “will 35  
 you have the Light among you. Travel on while you have  
 the Light, so that darkness may not overtake you; he  
 who travels in the darkness does not know where he is going.  
 While you still have the Light, believe in the Light, that you 36  
 may be ‘Sons of Light.’”

After he had said this, Jesus went away, and hid himself from 37  
 them. But, though Jesus had given so many signs of

his mission before their eyes, they still did not believe in him, 38  
 in fulfilment of the words of the Prophet Isaiah, where he  
 says—

‘Lord, who has believed our teaching?

And to whom has the might of the Lord been revealed?

The reason why they were unable to believe is given by Isaiah 39  
 elsewhere, in these words—

‘He has blinded their eyes, and blunted their mind, 40

So that they should not see with their eyes, and perceive with  
 their mind, and turn—

And I should heal them.’

Isaiah said this, because he saw Christ’s glory; and it was of 41  
 him that he spoke. Yet for all this, even among the 42

leading men there were many who came to believe in Jesus; 43  
 but, on account of the Pharisees, they did not acknowledge it,  
 for fear that they should be expelled from their Synagogues; for  
 they valued honour from men more than honour from God.

But Jesus had proclaimed: 44

“He who believes in me believes, not in me, but in him who 45, 46  
 sent me; and he who sees me sees him who sent me. I have

come as a Light into the world, that no one who believes in me 47  
 should remain in the darkness. When any one hears my teach-

ing and pays no heed to it, I am not his judge; for I came not 48  
 to judge the world, but to save the world. He who rejects me,

and disregards my teaching, has a judge already—the very 49  
 Message which I have delivered will itself be his judge at

the Last Day. For I have not delivered it on my own 49  
 authority; but the Father, who sent me, has himself given  
 me his command as to what I should say, and what message

<sup>34</sup> Isa. 9. 7 (Aramaic Version). <sup>36</sup> Enoch 108. 11. <sup>38</sup> Isa. 53. 1. <sup>40</sup> Isa. 6. 10.

<sup>41</sup> Isa. 6. 1—3.



I should deliver. And I know that Immortal Life lies in keeping his command. Therefore, whatever I say, I say only what the Father has taught me." 50

**Jesus washes the Disciples' Feet.** Before the Passover Festival began, Jesus knew 1 13 that the time had come for him to leave the world and go to the Father. He had loved those who were his own in the world, and he loved them to the last. The Devil had already put the thought of betray- 2 ing Jesus into the mind of Judas Iscariot, the son of Simon; and at supper, Jesus—although knowing that the Father had 3 put everything into his hands, and that he had come from God, and was to return to God—rose from his place, and, taking 4 off his upper garments, tied a towel round his waist. He 5 then poured some water into the basin, and began to wash the disciples' feet, and to wipe them with the towel which was tied round him. When he came to Simon Peter, Peter 6 said:

"You, Master! Are you going to wash my feet?"

"You do not understand now what I am doing," replied 7 Jesus, "but you will learn by and by."

"You shall never wash my feet!" exclaimed Peter. 8

"Unless I wash you," answered Jesus, "you have nothing in common with me."

"Then, Master, not my feet only," exclaimed Simon Peter, 9 "but also my hands and my head."

"He who has bathed," replied Jesus, "has no need to 10 wash, unless it be his feet, but is altogether clean; and you," he said to the disciples, "are clean, yet not all of you." For he knew who was going to betray him, and that 11 was why he said 'You are not all clean.' When he 12 had washed their feet, and had put on his upper garments and taken his place, he spoke to them again.

"Do you understand what I have been doing to you?" he asked. "You yourselves call me 'the Teacher' and 'the 13 Master', and you are right, for I am both. If I, then—'the 14 Master' and 'the Teacher'—have washed your feet, you also ought to wash one another's feet; for I have given you an 15 example, so that you may do just as I have done to you. In 16 truth I tell you, a servant is not greater than his master, nor yet a messenger than the man who sends him. Now that you 17 know these things, happy are you if you do them. I am not 18 speaking about all of you. I know whom I have chosen; but this is in fulfilment of the words of Scripture—

'He that is eating my bread has lifted his heel against me.'



For the future I shall tell you of things before they take place, so that, when they take place, you may believe that I am what I am. In truth I tell you, he who receives any one that I send receives me; and he who receives me receives him who sent me." 19 20

After saying this, Jesus was much troubled, and said solemnly: 21  
**Jesus points out the Betrayer.** "In truth I tell you that it is one of you who will betray me."

The disciples looked at one another, wondering whom he meant. Next to Jesus, in the place on his right hand, was one of his disciples, whom he loved. So Simon Peter made signs to that disciple, and whispered: 22 23 24

"Tell me who it is that he means."

Being in this position, that disciple leant back on Jesus' shoulder, and asked him: 25

"Who is it, Master?"

"It is the one," answered Jesus, "to whom I shall give a piece of bread after dipping it in the dish." 26

And, when Jesus had dipped the bread, he took it and gave it to Judas, the son of Simon Iscariot: and it was then, after he had received it, that Satan took possession of him. So Jesus said to him: 27

"Do at once what you are going to do."

But no one at table understood why he said this to Judas. Some thought that, as Judas kept the purse, Jesus meant that he was to buy some things needed for the Festival, or to give something to the poor. After taking the piece of bread, Judas went out immediately; and it was night. 28, 29 30

When Judas had gone out, Jesus said: 31  
**Jesus teaches his Disciples privately.** "Now the Son of Man has been exalted, and God has been exalted through him; and God will exalt him with himself—yes, he will exalt him 32

**The New Commandment.** My children, I am to be with you but a little while longer. You will look for me; and what I said to the Jews—'You cannot come where I am going'—I now say to you. I give you a new commandment—Love one another; love one another as I have loved you. It is by this that every one will recognize you as my disciples—by your loving one another. 33 34 35

"Where are you going, Master?" asked Peter. 36

"I am going where you cannot now follow me," answered Jesus, "but you shall follow me later."

"Why cannot I follow you now, Master?" asked Peter. "I will lay down my life for you." 37

"Will you lay down your life for me?" replied Jesus. "In truth I tell you, the cock will not crow till you have disowned me three times. 38



**The Way.**

Do not let your hearts be troubled. Believe in 1 **14**  
 God ; believe also in me. In my Father's Home 2  
 there are many dwellings. If it had not been so, I should 3  
 have told you, for I am going to prepare a place for you. And, 4  
 since I go and prepare a place for you, I shall return and  
 take you to be with me, so that you may be where I am ; and  
 you know the way to the place where I am going."

"We do not know where you are going, Master," said 5  
 Thomas ; "so how can we know the way?"

Jesus answered : "I am the Way, and the Truth, and the Life ; 6  
 no one ever comes to the Father except through me. If you 7  
 had recognized me, you would have known my Father also ;  
 for the future you will recognize him, indeed you have already  
 seen him."

"Master, show us the Father," said Philip, "and we shall 8  
 be satisfied."

"Have I been all this time among you," said Jesus, "and 9  
 yet you, Philip, have not recognized me? He who has  
 seen me has seen the Father, how can you say, then, 'Show 10  
 us the Father'? Do not you believe that I am in union with  
 the Father, and the Father with me? In giving you my teach-  
 ing I am not speaking on my own authority ; but the Father 11  
 himself, always in union with me, does his own work. Believe  
 me," he said to them all, "when I say that I am in union  
 with the Father and the Father with me, or else believe me  
 on account of the work itself. In truth I tell you, 12  
 he who believes in me will himself do the work that  
 I am doing ; and he will do greater work still, because I  
 am going to the Father. Whatever you ask, in my Name, 13  
 I will do, that the Father may be honoured in the Son. If 14  
 you ask anything, in my Name, I will do it."

**The Helper.**

If you love me, you will lay my commands to 15  
 heart, and I will ask the Father, and he will give 16  
 you another Helper, to be with you always—the Spirit of 17  
 Truth. The world cannot receive this Spirit, because it does  
 not see him or recognize him, but you recognize him, because  
 he is always with you, and is within you. I will not 18  
 leave you bereaved ; I will come to you. In a little while the 19  
 world will see me no more, but you will still see me ; because  
 I am living, you will be living also. At that time you will 20  
 recognize that I am in union with the Father, and you with  
 me, and I with you. It is he who has my commands and 21  
 lays them to heart that loves me ; and he who loves me will be  
 loved by my Father, and I will love him, and will reveal my-  
 self to him."

"What has happened, Master," said Judas (not Judas 22  
 Iscariot), "that you are going to reveal yourself to us, and  
 not to the world?"



“Whoever loves me,” Jesus answered, “will lay my Message to heart; and my Father will love him, and we will come to him and make our dwelling with him. He who does not love me will not lay my Message to heart; and the Message to which you are listening is not my own, but that of the Father who sent me.

I have told you all this while still with you, but the Helper—the Holy Spirit whom the Father will send in my Name—he will teach you all things, and will recall to your minds all that I have said to you.

Peace be with you! My own peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled, or dismayed. You heard me say that I was going away and would return to you. Had you loved me, you would have been glad that I was going to the Father, because the Father is greater than I. And this I have told you now before it happens, that, when it does happen, you may still believe in me. I shall not talk with you much more, for the Spirit that is ruling the world is coming. He has nothing in common with me; but he is coming that the world may see that I love the Father, and that I do as the Father commanded me. Come, let us be going.

**The Vine and the Branches.** I am the True Vine, and my Father is the Vine-grower. Any unfruitful branch in me he takes away, and he cleanses every fruitful branch, that it may bear more fruit. You are already clean because of the Message that I have given you. Remain united to me, and I will remain united to you. As a branch cannot bear fruit by itself, unless it remains united to the vine; no more can you, unless you remain united to me. I am the Vine, you are the branches. He that remains united to me, while I remain united to him—he bears fruit plentifully; for you can do nothing apart from me. If any one does not remain united to me, he is thrown away, as a branch would be, and withers up. Such branches are collected and thrown into the fire, and are burnt. If you remain united to me, and my teaching remains in your hearts, ask whatever you wish, and it shall be yours. It is by your bearing fruit plentifully, and so showing yourselves my disciples, that my Father is honoured. As the Father has loved me, so have I loved you; remain in my love. If you lay my commands to heart, you will remain in my love; just as I have laid the Father’s commands to heart and remain in his love. I have told you all this so that my own joy may be yours, and that your joy may be complete. This is my command—Love one another, as I have loved you. No one can give greater proof of love than by laying down his life for his friends. And you are my friends, if you do what I command you. I no longer call you ‘servants,’ because a servant does not know what his master is doing;



but I have given you the name of 'friends,' because I made known to you everything that I learnt from my Father. It was not you who chose me, but I who chose you, and I appointed you to go and bear fruit—fruit that should remain, so that the Father might grant you whatever you ask in my Name. 16

**The World and the Spirit of Truth.** I am giving you these commands that you may love one another. If the world hates you, you know that it has first hated me. If you belonged to the world, the world would love its own. Because you do not belong to the world, but I have chosen you out of the world—that is why the world hates you. Remember what I said to you—'A servant is not greater than his master.' If they have persecuted me, they will also persecute you; if they have laid my Message to heart, they will lay yours to heart also. But they will do all this to you, because you believe in my Name, for they do not know him who sent me. If I had not come and spoken to them, they would have had no sin to answer for; but as it is, they have no excuse for their sin. He who hates me hates my Father also. If I had not done among them such work as no one else ever did, they would have had no sin to answer for; but, as it is, they have both seen and hated both me and my Father. And so is fulfilled what is said in their Law— 17 18 19 20 21 22 23, 24 25

'They hated me without cause.'

But, when the Helper comes, whom I will send to you from the Father—the Spirit of Truth, who comes from the Father—he will bear testimony to me; yes, and you also are to bear testimony, because you have been with me from the first. 26 27

I have spoken to you in this way so that you may not falter. They will expel you from their Synagogues; indeed the time is coming when any one who kills you will think that he is making an offering to God. They will do this, because they have not learnt to know the Father, or even me. But I have spoken to you of these things that, when the time for them comes, you may remember that I told you about them myself. I did not tell you all this at first, because I was with you. But now I am to return to him who sent me; and yet not one of you asks me—'Where are you going?', although your hearts are full of sorrow at all that I have been saying to you. Yet I am only telling you the truth; it is for your good that I should go away. For otherwise the Helper will never come to you, but, if I leave you, I will send him to you. And he, when he comes, will bring conviction to the world as to Sin, and as to Righteousness, and as to Judgement; as to Sin, for men do not believe in me; as to Righteousness, for I am 1 16 2 3 4 5 6 7 8 9 10



going to the Father, and you will see me no longer; as to Judgement, for the Spirit that is ruling this world has been condemned. I have still much to say to you, but you cannot bear it now. Yet when he—the Spirit of Truth—comes, he will guide you into all Truth; for he will not speak on his own authority, but he will speak of all that he hears; and he will tell you of the things that are to come. He will honour me; because he will take of what is mine, and will tell it to you. Everything that the Father has is mine; that is why I said that he takes of what is mine, and will tell it to you.

**Words  
of  
Farewell.**

In a little while you will no longer see me; and then in a little while you will see me indeed.” At this some of his disciples said to one another: “What does he mean by saying to us ‘In a little while you will not see me, and then in a little while you will see me indeed’; and by saying ‘Because I am going to the Father’? What does he mean by ‘In a little while’?” they said; “we do not know what he is speaking about.” Jesus saw that they were wanting to ask him a question, and said:

“Are you trying to find out from one another what I meant by saying ‘In a little while you will not see me; and then in a little while you will see me indeed’? In truth I tell you that you will weep and mourn, but the world will rejoice; you will suffer pain, but your pain shall turn to joy. A woman in labour is in pain because her time has come; but no sooner is the child born, than she forgets her trouble in her joy that a man has been born into the world. You, in the same way, are sorry now; but I shall see you again, and your hearts will rejoice, and no one will rob you of your joy. And at that time you will not ask me anything; in truth I tell you, if you ask the Father for anything, he will grant it to you in my Name. So far you have not asked for anything, in my Name; ask, and you will receive, so that your joy may be complete.

I have spoken to you of all this in figures; a time is coming, however, when I shall not speak any longer to you in figures, but shall tell you about the Father plainly. You will ask, at that time, in my Name; and I do not say that I will intercede with the Father for you; for the Father himself loves you, because you have loved me, and have believed that I came from the Father. I came out from the Father, and have come into the world; and now I am to leave the world, and go to the Father.”

“At last,” exclaimed the disciples, “you are using plain words and not speaking in figures at all. Now we are sure that you know everything, and need not wait for any one to



question you. This makes us believe that you did come from God."

"Do you believe that already?" Jesus answered. "Listen! a time is coming—indeed it has already come—when you are to be scattered, each going his own way, and to leave me alone; and yet I am not alone, because the Father is with me. I have spoken to you in this way, so that in me you may find peace. In the world you will find trouble; yet, take courage! I have conquered the world." 31, 32 33

**The Prayer  
of  
Jesus.**

After saying this, Jesus raised his eyes heaven-wards, and said:

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"Father, the hour has come; honour thy Son, that thy Son may honour thee; even as thou gavest him power over all mankind, that he should give Immortal Life to all those whom thou hast given him. And the Immortal Life is this—to know thee the one true God, and Jesus Christ whom thou hast sent as thy Messenger. I have honoured thee on earth by completing the work which thou hast given me to do; and now do thou honour me, Father, at thy own side, with the honour which I had at thy side before the world began.

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I have revealed thee to those whom thou gavest me from the world; they were thy own, and thou gavest them to me; and they have laid thy Message to heart. They recognize now that everything that thou gavest me was from thee; for I have given them the teaching which thou gavest me, and they received it, and clearly understood that I came from thee, and they believed that thou hast sent me as thy Messenger.

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I intercede for them; I am not interceding for the world, but for those whom thou hast given me, for they are thy own—all that is mine is thine, and all that is thine is mine—and I am honoured in them. Now I am to be in this world no longer, but they are still to be in the world, and I am to come to thee. Holy Father, keep them by that revelation of thy Name which thou hast given me, that they may be one, as we are.

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Whilst I was with them, I kept them by that revelation, and I have guarded them; and not one of them has been lost, except that lost soul—in fulfilment of Scripture. But now I am to come

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to thee ; and I am speaking thus, while still in the world, that they may have my own joy, in all its fulness, in their hearts.

I have given them thy Message ; and the world hated them, because they do not belong to the world, even as I do not belong to the world. I do not ask thee to take them out of the world, but to keep them from Evil. They do not belong to the world, even as I do not belong to the world. Consecrate them by the Truth ; thy Message is Truth. Just as thou hast sent me as thy Messenger to the world, so I send them as my Messengers to the world. And it is for their sakes that I am consecrating myself, so that they also may be truly consecrated.

But it is not only for them that I am interceding, but also for those who believe in me through their Message, that they all may be one—that as thou, Father, art in union with me and I with thee, so they also may be in union with us—and so the world may believe that thou hast sent me as thy Messenger. I have given them the honour which thou hast given me, that they may be one as we are one—I in union with them and thou with me—that so they may be perfected in their union, and thus the world may know that thou hast sent me as thy Messenger, and that thou hast loved them as thou hast loved me.

Father, my desire for all those whom thou hast given me is that they may be with me where I am, so that they may see the honour which thou hast given me ; for thou didst love me before the beginning of the world.

O righteous Father, though the world did not know thee, I knew thee ; and these men knew that thou hast sent me as thy Messenger. I have made thee known to them, and will do so still ; that the love that thou hast had for me may be in their hearts, and that I may be in them also."

**Jesus in  
Gethsemane.**

When Jesus had said this, he went out with his disciples and crossed the brook Kedron to a place where there was a garden, into which he and his disciples went. The place was well known to Judas, the betrayer, for Jesus and his disciples had often met there. So Judas, who had obtained the soldiers of the Roman garrison,

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and some police-officers from the Chief Priests and the Pharisees, came there with lanterns, torches, and weapons. Jesus, aware of all that was coming upon him, went to meet them, and said to them : 4

“For whom are you looking?”

“Jesus of Nazareth,” was their answer. 5

“I am he,” said Jesus.

(Judas, the betrayer, was also standing with them.)

When Jesus said ‘I am he,’ they drew back and fell to the ground. So he again asked for whom they were looking, and they answered : “Jesus of Nazareth.” 6 7

“I have already told you that I am he,” replied Jesus, “so, if it is for me that you are looking, let these men go.” 8

This was in fulfilment of his words—‘Of those whom thou hast given me I have not lost one.’ 9

At this, Simon Peter, who had a sword with him, drew it, and struck the High Priest’s servant, and cut off his right ear. The servant’s name was Malchus. But Jesus said to Peter : 10 11

“Sheathe your sword. Shall I not drink the cup which the Father has given me?”

**The  
Arrest of  
Jesus.**

So the soldiers of the garrison, with their Commanding Officer and the Jewish police, arrested Jesus and bound him, and took him first of all to Annas. Annas was the father-in-law of Caiaphas, who was High Priest that year. It was Caiaphas who had counselled the Jews, that it was best that one man should die for the people. 12 13 14

Meanwhile Simon Peter followed Jesus, and so did another disciple. That disciple, being well-known to the High Priest, went with Jesus into the High Priest’s court-yard, while Peter stood outside by the door. Presently the other disciple—the one well-known to the High Priest—went out and spoke to the portress, and brought Peter in. So the maidservant said to Peter : 15 16 17

“Are not you also one of this man’s disciples?”

“No, I am not,” he said.

The servants and police-officers were standing round a charcoal fire (which they had made because it was cold), and were warming themselves. Peter, too, was with them, standing and warming himself. 18

**Jesus  
before the  
High Priest.**

The High Priest questioned Jesus about his disciples and about his teaching. “For my part,” answered Jesus, “I have spoken to all the world openly. I always taught in some Synagogue, or in the Temple Courts, places where all the Jews assemble, and I never spoke of anything in secret. Why question me? Question those who have listened to me as 19 20 21