

ACCORDING TO LUKE.

DEDICATION.

To his Excellency, Theophilus.

1 1

Many attempts have been already made to draw up an account of those events which have reached their conclusion among us, just as they were reported to us by those who from the beginning were eye-witnesses, and afterwards became bearers of the Message. And, therefore, I also, since I have investigated all these events with great care from their very beginning, have resolved to write a connected history of them for you, in order that you may be able to satisfy yourself of the accuracy of the story which you have heard from the lips of others.

I.—THE BIRTH, PARENTAGE, INFANCY, AND BOYHOOD.

The Birth of the Baptist foretold.

In the reign of Herod, King of Judaea, there was a priest named Zechariah, who belonged to the Division called after Abijah. His wife, whose name was Elizabeth, was also a descendant of Aaron. They were both righteous people, who lived blameless lives, guiding their steps by all the commandments and ordinances of the Lord. But they had no child, Elizabeth being barren ; and both of them were advanced in years.

One day, when Zechariah was officiating as priest before God, during the turn of his Division, it fell to him by lot, in accordance with the practice among the priests, to go into the Temple of the Lord and burn incense ; and, as it was the Hour of Incense, the people were all praying outside. And an angel of the Lord appeared to him, standing on the right of the Altar of Incense. Zechariah was startled at the sight and was awe-struck. But the angel said to him :

“ Do not be afraid, Zechariah ; your prayer has been heard, and your wife Elizabeth shall bear you a son, whom you shall

call by the name John. He shall be to you a joy and a delight ; and many shall rejoice over his birth. For he shall be great in the sight of the Lord ; he shall not drink any wine or strong drink, and he shall be filled with the Holy Spirit from the very hour of his birth, and shall reconcile many of the Israelites to the Lord their God. He shall go before him in the spirit and with the power of Elijah, 'to reconcile fathers to their children' and the disobedient to the wisdom of the righteous, and so make ready for the Lord a people prepared for him."

"How can I be sure of this?" Zechariah asked the angel. "For I am an old man and my wife is advanced in years."

"I am Gabriel," the angel answered, "who stand in the presence of God, and I have been sent to speak to you and to bring you this good news. And now you shall be silent and unable to speak until the day when this takes place, because you did not believe what I said, though my words will be fulfilled in due course."

Meanwhile the people were watching for Zechariah, wondering at his remaining so long in the Temple. When he came out, he was unable to speak to them, and they perceived that he had seen a vision there. But Zechariah kept making signs to them, and remained dumb. And, as soon as his term of service was finished, he returned home.

After this his wife, Elizabeth, expecting to become a mother, lived in seclusion for five months.

"This is what the Lord has done for me," she said, "now that he has deigned to take away the reproach under which I have been living."

The Birth of Jesus foretold. Six months later the angel Gabriel was sent from God to a town in Galilee called Nazareth, to a maiden there who was betrothed to a man named Joseph, a descendant of David. Her name was Mary. Gabriel came into her presence and said :

"Hail, you who have been highly favoured ! The Lord is with you."

Mary was much disturbed at his words, and was wondering to herself what such a greeting could mean, when the angel spoke again :

"Do not be afraid, Mary, for you have found favour with God. And now, you shall be with child and give birth to a son, and you shall give him the name Jesus. The child shall be great and shall be called 'Son of the Most High,' and the Lord God will give him the throne of his ancestor David, and he shall reign over the descendants of Jacob for ever ; and to his kingdom there shall be no end."

"How can this be?" Mary asked the angel. "For I have no husband."

"The Holy Spirit shall descend upon you," answered the angel, "and the Power of the Most High shall overshadow you; and therefore the child will be called 'holy,' and 'Son of God.' And Elizabeth, your cousin, is herself also expecting a son in her old age; and it is now the sixth month with her, though she is called barren; for no promise from God shall fail to be fulfilled." 35 36 37

"I am the servant of the Lord," exclaimed Mary; "let it be with me as you have said." 38
Then the angel left her.

Mary's Visit to Elizabeth. Soon after this Mary set out, and made her way quickly into the hill-country, to a town in Judah; and there she went into Zechariah's house and greeted Elizabeth. When Elizabeth heard Mary's greeting, the child moved within her, and Elizabeth herself was filled with the Holy Spirit, and cried aloud: 39 40 41 42

"Blessed are you among women, and blessed is your unborn child! But how have I this honour, that the mother of my Lord should come to me? For, as soon as your greeting reached my ears, the child moved within me with delight! Happy indeed is she who believed that the promise which she received from the Lord would be fulfilled." 43 44 45

And Mary said: 46

"My soul exalts the Lord,
My spirit delights in God my Saviour;
For he has remembered his servant in her lowliness;
And from this hour all ages will count me happy!" 47 48

Great things has the Almighty done for me;
And holy is his name.
From age to age his mercy rests
On those who reverence him. 49 50

Mighty are the deeds of his arm;
He scatters the proud with their own devices,
He casts down princes from their thrones, and the lowly he uplifts,
The hungry he loads with gifts, and the rich he sends empty away. 51 52 53

He has stretched out his hand to his servant Israel,
Ever mindful of his mercy
(As he promised to our forefathers)
For Abraham and his race for ever." 54 55

Mary stayed with Elizabeth about three months, and then returned to her home. 56

³⁵ Exod. 13. 12; Ps. 2. 7. ³⁷ Gen. 18. 14. ⁴⁶ Ps. 104. 1. ⁴⁷ 1 Sam. 2. 1; Ps. 95. 1 (Septuagint). ⁴⁸ 1 Sam. 1. 11; Mal. 3. 12. ⁴⁹ Ps. 126. 3; 111. 9. ⁵⁰ Ps. 103. 17. ⁵¹ Ps. 89. 10; Job 5. 13. ⁵² Job 12. 18-19; 5. 11; Enoch 46. 5. ⁵³ Ps. 107. 9; 34. 10 (Septuagint). ⁵⁴ Isa. 41. 8-9; Ps. 98. 3. ⁵⁵ Mic. 7. 20; Gen. 13. 17.

**The Birth and
Circumcision
of the Baptist.**

When Elizabeth's time came, she gave birth to a son; and her neighbours and relations, hearing of the great goodness of the Lord to her, came to share her joy. A week later they met to circumcise the child, and were about to call him 'Zechariah' after his father, when his mother interposed:

"No, he is to be called John."

"You have no relation of that name!" they exclaimed; and they made signs to the child's father, to find out what he wished the child to be called. Asking for a writing-tablet, he wrote the words—'His name is John.' Every one was surprised; and immediately Zechariah recovered his voice and the use of his tongue, and began to bless God. All their neighbours were awe-struck at this; and throughout the hill-country of Judaea the whole story was much talked about; and all who heard it kept it in mind, asking one another—"What can this child be destined to become?" For the Power of the Lord was with him.

Then his father Zechariah was filled with the Holy Spirit, and, speaking under inspiration, said:

"Blessed is the Lord, the God of Israel,
Who has visited his people and wrought their deliverance,
And has raised up for us the Strength of our Salvation
In the House of his servant David—

As he promised by the lips of his holy Prophets of old—
Salvation from our enemies and from the hands of all that
hate us,
Showing mercy to our forefathers,
And mindful of his sacred Covenant.

This was the oath which he swore to our forefather Abraham—
That we should be rescued from the hands of our enemies,
And should serve him without fear in holiness and righteousness,
In his presence all our days.

And thou, Child, shalt be called Prophet of the Most High,
For thou shalt go before the Lord to make ready his way,
To give to his people the knowledge of salvation
In the forgiveness of their sins,

Through the tender mercy of our God,
Whereby the Dawn will break on us from Heaven,
To give light to those who dwell in darkness and the shadow of
death,
And guide our feet into the Way of Peace."

The child grew and became strong in spirit; and he lived in the Wilds till the time came for his appearance before Israel.

⁶⁸ Ps. 41. 13; Exod. 3. 16; Ps. 111. 9. ⁶⁹ Ps. 18. 2; 89. 24, 20. ⁷¹ Ps. 106. 10.
⁷² Mic. 7. 20; Ps. 103. 8; Dan. 11. 28. ⁷³ Mic. 7. 20. ⁷⁵ Mal. 3. 1. ⁷⁸ Zech. 6. 12.
(Septuagint). ⁷⁹ Isa. 9. 2; Ps. 107. 10; Isa. 59. 8.

**The Birth and
Circumcision
of Jesus.**

About that time an edict was issued by the Emperor Augustus that a census should be taken of the whole Empire. (This was the first census taken while Quirinius was Governor of Syria). And every one went to his own town to be registered. Among others Joseph went up from the town of Nazareth in Galilee to Bethlehem, the town of David, in Judaea—because he belonged to the family and house of David—to be registered with Mary, his betrothed wife, who was about to become a mother. While they were there her time came, and she gave birth to her first child, a son. And because there was no room for them in the inn, she swathed him round and laid him in a manger.

In that same country-side were shepherds out in the open fields, watching their flocks that night, when an angel of the Lord suddenly stood by them, and the Glory of the Lord shone around them; and they were seized with fear.

“Have no fear,” the angel said. “For I bring you good news of a great joy in store for all the nation. This day there has been born to you, in the town of David, a Saviour, who is Christ and Lord. And this shall be the sign for you. You will find the infant swathed, and lying in a manger.”

Then suddenly there appeared with the angel a multitude of the heavenly Host, praising God, and singing—

“Glory to God on high,

And on earth peace among men in whom he finds pleasure.”

Now, when the angels had left them and gone back to Heaven, the shepherds said to one another :

“Let us go at once to Bethlehem, and see this thing that has happened, of which the Lord has told us.”

So they went quickly, and found Mary and Joseph, and the infant lying in a manger; and, when they saw it, they told of all that had been said to them about this child. All who heard the shepherds were astonished at their story, while Mary treasured up all that they said, and dwelt upon it in her thoughts. And the shepherds went back, giving glory and praise to God for all that they had heard and seen, as it had been told them.

Eight days after the birth of the child, when it was time to circumcise him, he received the name Jesus—the name given him by the angel before his conception.

**The
Presentation
of Jesus in
the Temple.**

When the period of purification of mother and child, enjoined by the Law of Moses, came to an end, his parents took the child up to Jerusalem to present him to the Lord, in compliance with the Law of the Lord that ‘every first-born male shall be

dedicated to the Lord,' and also to offer the sacrifice enjoined 24
in the Law of the Lord—'a pair of turtle-doves or two young
pigeons.'

There was at that time in Jerusalem a man named Simeon, 25
a righteous and devout man, who lived in constant expecta-
tion of the Consolation of Israel, and under the guidance of the 26
Holy Spirit. It had been revealed to him by the Holy Spirit
that he should not die until he had seen the Lord's Christ. 27
Moved by the Spirit, Simeon came into the Temple Courts,
and, when the parents brought in the child Jesus, to do for 28
him what was customary under the Law, Simeon himself
took the child in his arms, and blessed God, and said :

"Now, Lord, thou wilt let thy servant go, 29
According to thy word, in peace,
For my eyes have seen the Salvation 30
Which thou hast prepared in the sight of all nations— 31
A Light to bring light to the Gentiles, 32
And to be the Glory of thy people Israel."

While the child's father and mother were wondering at what 33
was said about him, Simeon gave them his blessing, and said 34
to Mary, the child's mother :

"This child is appointed to be the cause of the fall and rise 35
of many in Israel, and to be a sign much spoken against—
yes, the sword will pierce your own heart—and so the thoughts
in many minds will be disclosed."

There was also a Prophetess named Hannah, a daughter of 36
Phanuel and of the tribe of Asher. She was far advanced in
years, having lived with her husband for seven years after 37
marriage, and then a widow, till she had reached the age of
eighty-four. She never left the Temple Courts, but, fasting and 38
praying, worshipped God night and day. At that moment
she came up, and began publicly to thank God and to speak
about the child to all who were looking for the deliverance of
Jerusalem.

The Boyhood of Jesus. When the child's parents had done everything 39
enjoined by the Law of the Lord, they returned
to Galilee to their own town of Nazareth.

The child grew and became strong and wise, and the bless- 40
ing of God was upon him.

Every year the child's parents used to go to Jerusalem at the 41
Passover Festival. When Jesus was twelve years old, 42
they went according to custom to Jerusalem, and had finished 43
their visit ; but, when they started to return, the boy Jesus re-
mained behind in Jerusalem, without their knowing it. Think- 44
ing that he was with their fellow-travellers, they went one day's

²⁴ Lev. 12. 8. ³⁰ Isa. 40. 5 ; 52. 10. ³² Isa. 42. 6 ; 49. 6. ³⁴ Isa. 8. 15.

journey before searching for him among their relations and acquaintances; and then, as they did not find him, they returned to Jerusalem, searching everywhere for him. It was not till the third day that they found him in the Temple Courts, sitting among the Teachers, now listening to them, now asking them questions. All who listened to him marvelled at his intelligence and his answers. His parents were amazed when they saw him, and his mother said to him :

“ My child, why have you treated us like this? Your father and I have been searching for you in great distress.”

“ What made you search for me?” he answered. “ Did not you know that I must be in my Father’s House?”

His parents did not understand what he meant. However he went down with them to Nazareth, and submitted himself to their control; and his mother treasured all that was said in her heart.

And Jesus grew in wisdom as he grew in years, and ‘gained the blessing of God and men.’

II.—THE PREPARATION.

The Baptist and his Message. In the fifteenth year of the reign of the Emperor Tiberius, when Pontius Pilate was Governor of Judaea, Herod Ruler of Galilee, his brother Philip Ruler of the territory comprising Ituraea and Trachonitis, and Lysanias Ruler of Abilene, and when Annas and Caiaphas were High Priests, a Command from God came to John, the son of Zechariah, while he was in the Wilderness. And John went through the whole district of the Jordan, proclaiming a baptism upon repentance, for the forgiveness of sins. This was in fulfilment of what is said in the writings of the Prophet Isaiah—

‘ The voice of one crying aloud in the Wilderness :
 “ Make ready the way of the Lord,
 Make his paths straight.
 Every chasm shall be filled,
 Every mountain and hill shall be levelled,
 The winding ways shall be straightened,
 The rough roads made smooth,
 And all mankind shall see the Salvation of God.” ’

And John said to the crowds that went to be baptized by him :

“ You brood of vipers ! who has prompted you to seek refuge from the coming judgement ? Let your lives, then, prove your

repentance ; and do not begin to say among yourselves ' Abraham is our ancestor,' for I tell you that out of these very stones God is able to raise descendants for Abraham ! Already, indeed, the axe is lying at the root of the trees. Therefore every tree that fails to bear good fruit will be cut down and thrown into the fire." 9

" What are we to do then ? " the people asked. 10

" Let the man who has two coats," answered John, " share with him who has none ; and the man who has food do the same." 11

Even tax-gatherers came to be baptized, and said to John : 12

" Teacher, what are we to do ? "

" Do not collect more than you have authority to demand," John answered. And when some soldiers on active service asked " And we—what are we to do ? ", he said : 13 14

" Never use violence, or exact anything by false accusation ; and be content with your pay."

Then, while the people were in suspense, and were all debating with themselves whether John could be the Christ, John, addressing them all, said : 15 16

" I, indeed, baptize you with water ; but there is coming one more powerful than I, and I am not fit even to unfasten his sandals. He will baptize you with the Holy Spirit and with fire. His winnowing-fan is in his hand, that he may clear his threshing-floor, and store the grain in his barn, but the chaff he will burn with inextinguishable fire." 17

And so with many different exhortations John told his Good News to the people. But Prince Herod, being rebuked by John respecting Herodias, the wife of Herod's brother, and for all the evil things that he had done, crowned them all by shutting John up in prison. 18 19 20

Now after the baptism of all the people, and when Jesus had been baptized and was still praying, the heavens opened, and the Holy Spirit descended, in a visible form, like a dove, upon him, and from the heavens came a voice— 21 22

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

When beginning his work, Jesus was about thirty years old. He was regarded as the son of Joseph, whose ancestors were— 23

The		When beginning his work, Jesus was about		23
Baptism of		thirty years old. He was regarded as the son of		
Jesus.		Joseph, whose ancestors were—		
Eli		Amos	Joseph	
Mattith	24	Nahum	Josheh	
Levi		Azaliah	Johanan	27
Melchiah		Nogah	Rhesa	
Janna		Mattith	Zerubbabel	
Joseph		Mattithiah	Shealtiel	
Mattithiah	25	Shimei	Neriah	

Melchiah	28	Nathan		Reu	
Addi		David		Peleg	
Cosam		Jesse	32	Eber	
Elmodam		Obed		Shelah	
Er		Boaz		Kenan	36
Joshua	29	Salah		Arpachshad	
Eliezer		Nahshon		Shem	
Joram		Amminadab	33	Noah	
Mattith		Arni		Lamech	
Levi		Hezron		Methuselah	37
Simeon	30	Perez		Enoch	
Judah		Judah		Jared	
Joseph		Jacob	34	Mahalalel	
Jonam		Isaac		Kenan	
Eliakim		Abraham		Enosh	38
Meleah	31	Terah		Seth and	
Menan		Nahor		Adam the son of	
Mattithiah		Serug	35	GOD.	

The Temptation of Jesus. On returning from the Jordan, full of the Holy Spirit, Jesus was led by the power of the Spirit through the Wilderness for forty days, tempted by the Devil. All that time he ate nothing ; and, when it was over, he became hungry. So the Devil said to him :
 " If you are God's Son, tell this stone to become a loaf of bread."
 And Jesus answered him : " Scripture says—
 ' It is not on bread alone that man is to live.' "
 And the Devil led Jesus up, and, showing him in a single moment all the kingdoms of the earth, said to him :
 " I will give you all this power, and the splendour of them ; for it has been given into my hands and I give it to whom I wish. If you, therefore, will do homage before me, it shall all be yours."
 And Jesus answered him : " Scripture says—
 ' Thou shalt do homage to the Lord thy God, and worship him only.' "
 The Devil next led him into Jerusalem, and, placing him on the parapet of the Temple, said :
 " If you are God's Son throw yourself down from here, for Scripture says—
 ' He will give his angels commands about thee, to guard thee safely,'
 and
 ' On their hands they will upbear thee,
 Lest ever thou shouldst strike thy foot against a stone.' "

But Jesus answered him : " It is said—

12

'Thou shalt not tempt the Lord thy God.'

When he had tried every kind of temptation, the Devil left Jesus, till another opportunity. 13

III.—THE WORK IN GALILEE.

Jesus begins his Work. Moved by the power of the Spirit, Jesus returned to Galilee. Reports about him spread through all that neighbourhood ; and he began to teach in their Synagogues, and was honoured by every one. 14 15

Jesus teaches at Nazareth. Coming to Nazareth, where he had been brought up, Jesus, as was his custom, went on the Sabbath into the Synagogue, and stood up to read the Scriptures. The book given him was that of the Prophet Isaiah ; and Jesus opened the book and found the place where it says— 16 17

'The Spirit of the Lord is upon me,
For he has consecrated me to bring Good News to the poor,
He has sent me to proclaim release to captives and restoration
of sight to the blind,

18

To set the oppressed at liberty,
To proclaim the accepted year of the Lord.'

19

Then, closing the book and returning it to the attendant, he sat down. The eyes of all in the Synagogue were fixed upon him, and Jesus began : 20 21

"This very day this passage has been fulfilled in your hearing."

All who were present spoke well of him, and were astonished at the beautiful words that fell from his lips. 22

"Is not he Joseph's son?" they asked.

"Doubtless," said Jesus, "you will remind me of the saying—
'Doctor, cure yourself;' and you will say 'Do here in your own country all that we have heard has been done at Capernaum.' I tell you," he continued, "that no Prophet is acceptable in his own country. There were, doubtless, many widows in Israel in Elijah's days, when the heavens were closed for three years and six months, and a severe famine prevailed throughout the country ; and yet it was not to one of them that Elijah was sent, but to a widow at Zarephath in Sidonia. And there were many lepers in Israel in the time of the 23 24 25 26 27

Prophet Elisha, yet it was not one of them who was made clean, but Naaman the Syrian."

All the people in the Synagogue, as they listened to this, 28
became enraged. Starting up, they drove Jesus out of the 29
town, and led him to the brow of the hill on which their town
stood, intending to hurl him down. But he passed through 30
the middle of the crowd and went on his way.

Cure of Then Jesus went down to Capernaum, a city 31
a possessed in Galilee. On the Sabbath he taught
Man. the people. They were amazed at his teaching, 32
because his words were spoken with authority. In the Syna- 33
gogue there was a man with the spirit of a foul demon in
him, who called out loudly :

"Stop! What do you want with us, Jesus of Nazareth? 34
Have you come to destroy us? I know who you are—the
Holy One of God!"

But Jesus rebuked the demon. 35

"Be silent! Come out from him," he said.
The demon flung the man down in the middle of the people,
and then came out from him, without causing him further
harm. And they were all lost in amazement, and kept saying 36
to one another :

"What words are these? For he gives his commands to
the foul spirits with a marvellous authority, and they come out."
And rumours about Jesus travelled through every place in the 37
neighbourhood.

Cure On leaving the Synagogue, Jesus went into 38
of Peter's Simon's house. Now Simon's mother-in-law was
Mother-in-law suffering from a severe attack of fever, and they
and of many asked Jesus to cure her. Bending over her, he 39
others. rebuked the fever; the fever left her, and she
immediately got up and began to wait upon them.

At sunset, all who had friends suffering from various 40
diseases took them to Jesus; and he placed his hands upon
every one of them and cured them. And even demons came 41
out from many people, screaming 'You are the Son of
God.' Jesus rebuked them, and would not allow them to
speak, because they knew that he was the Christ.

Jesus retires At daybreak, Jesus went out and walked to a 42
to a lonely spot. But crowds of people began to look
lonely Place. for him; and they came to where he was and
tried to detain him and prevent his leaving them. Jesus, 43
however, said to them :

"I must take the Good News of the Kingdom of God to the
other towns also, for that was why I was sent."
And he continued to make his proclamation in the Synagogues 44
of Judaea.

**The
great Catch
of Fish.**

Once, when the people were pressing round 1
Jesus as they listened to God's Message, he
happened to be standing by the shore of the Lake 2
of Gennesaret, and saw two boats close to the shore. The
fishermen had gone away from them and were washing the 3
nets. So, getting into one of the boats, which belonged to
Simon, Jesus asked him to push off a little way from the shore,
and then sat down and taught the people from the boat.
When he had finished speaking, he said to Simon : 4

"Push off into deep water, and all throw out your nets for a haul."

"We have been hard at work all night, Sir," answered 5
Simon, "and have not caught anything, but, at your bidding,
I will throw out the nets."

They did so, and enclosed such a great shoal of fish that their 6
nets began to break. So they signalled to their partners in 7
the other boat to come and help them ; and they came and
filled both the boats so full of fish that they were almost sink-
ing. When Simon Peter saw this, he threw himself down at 8
Jesus' knees, exclaiming :

"Master, leave me, for I am a sinful man !"

For he and all who were with him were lost in amaze- 9
ment at the haul of fish which they had made ; and so, too, 10
were James and John, Zebediah's sons, who were Simon's
partners.

"Do not be afraid," Jesus said to Simon ; "from to-day you
shall catch men."

And, when they had brought their boats to shore, they left 11
everything, and followed him.

**Cure
of a Leper.**

On one occasion Jesus was staying in a town, 12
when he saw a man who was covered with leprosy.
When the leper saw Jesus, he threw himself on his face and
implored his help :

"Master, if only you are willing, you are able to make me
clean."

Stretching out his hand, Jesus touched him, saying as he did 13
so :

"I am willing ; become clean."

Instantly the leprosy left the man ; and then Jesus impressed 14
upon him that he was not to say a word to any one, "but," he
added, "set out and show yourself to the Priest, and make
the offerings for your cleansing, in the manner directed by
Moses, as evidence of your cure." However, the story about 15
Jesus spread all the more, and great crowds came together
to listen to him, and to be cured of their illnesses ; but Jesus 16
used to withdraw to lonely places and pray.

Cure of a paralyzed Man. On one of those days, when Jesus was teaching, 17
some Pharisees and Doctors of the Law were sitting near by. (They had come from all the villages in Galilee and Judaea, and from Jerusalem ; and the power of the Lord was upon Jesus, so that he could work cures.) And there some men brought on a bed a man who 18
was paralyzed. They tried to get him in and lay him before Jesus ; but, finding no way of getting him in, owing to the 19
crowd, they went up on the roof and lowered him through the tiles, with his pallet, into the middle of the people and in front of Jesus. When he saw their faith, Jesus said : 20

“ Friend, your sins have been forgiven you.”
The Teachers of the Law and the Pharisees began debating 21
about this.

“ Who is this man who speaks so blasphemously ? ” they asked. “ Who can forgive sins except God ? ”
When Jesus became aware of the way in which they were 22
debating, he turned to them and exclaimed :

“ What are you debating with yourselves ? Which is the 23
easier ?—to say ‘ Your sins have been forgiven you ’ ? or to say ‘ Get up, and walk about ’ ? But that you may know that 24
the Son of Man has power on earth to forgive sins—” here he spoke to the paralyzed man—“ To you I say, Get up, and take up your pallet, and go to your home.”

Instantly the man stood up before their eyes, took up what 25
he had been lying on, and went to his home, praising God. The people, one and all, were lost in amazement, 26
and praised God ; and in great awe they said :

“ We have seen marvellous things to-day ! ”

Call of Levi. After this, Jesus went out ; and he noticed a 27
tax-gatherer, named Levi, sitting in the tax-office, and said to him : “ Follow me.”

Levi left everything and got up and followed him. And 28, 29

Jesus blamed for his Companions. Levi gave a great entertainment at his house, in honour of Jesus ; and a large number of tax-gatherers and others were at table with them. The Pharisees and the Teachers of the Law belonging to their party complained of this to the disciples of Jesus. 30

“ Why do you eat and drink with tax-gatherers and outcasts ? ”
In answer Jesus said : 31

“ It is not those who are well that need a doctor, but those who are ill. I have not come to call the religious, but the outcast, to repent.” 32

The Disciples blamed for not observing the Law. “ John’s disciples,” they said to Jesus, “ often 33
fast and say prayers, and so do the disciples of the Pharisees, while yours are eating and drinking ! ”

But Jesus answered them :

“Can you make the bridegroom’s friends fast while the bridegroom is with them? But the days will come—a time when the bridegroom will be parted from them ; and they will fast then, when those days come.”

Then, as an illustration, Jesus said to them :

“No man ever tears a piece from a new garment and puts it upon an old one ; for, if he does, he will not only tear the new garment, but the piece from the new one will not match the old. And no man puts new wine into old wine-skins ; for, if he does, the new wine will burst the skins, and the wine itself will run out, and the skins be lost. But new wine must be put into fresh skins. No man after drinking old wine wishes for new. ‘No,’ he says, ‘the old is excellent.’”

One Sabbath Jesus was walking through cornfields, and his disciples were picking the ears of wheat, and rubbing them in their hands, and eating them. 1 6

“Why are you doing what it is not allowable to do on the Sabbath?” asked some of the Pharisees. 2

Jesus’ answer was :

“Have not you read even of what David did, when he was hungry, he and his companions—that he went into the House of God, and took the consecrated bread and ate it, and gave some to his companions, though only the priests are allowed to eat it?” 3 4

Then Jesus added :

“The Son of Man is Lord even of the Sabbath.” 5

On another Sabbath Jesus went into the Synagogue and taught ; and there was a man there whose right hand was withered. The Teachers of the Law and the Pharisees watched Jesus closely, to see if he would work cures on the Sabbath, so that they might find a charge to bring against him. Jesus, however, knew what was in their minds, and said to the man whose hand was withered : 6 7 8

“Stand up and come out into the middle.”

The man stood up ; and Jesus said to them :

“I ask you, is it allowable to do good on the Sabbath—or harm? to save a life, or let it perish?” 9

Then, looking round at them all, he said to the man :

“Stretch out your hand.” 10

The man did so ; and his hand had become sound. But the Teachers of the Law and the Pharisees were goaded to madness, and consulted together what they could do to Jesus. 11

The twelve Apostles. Now about that time, Jesus went out, up the hill, to pray, and spent the whole night in prayer to God. When day came, he summoned his disciples, and chose twelve of them, whom he also named 'Apostles.' They were Simon (whom Jesus also named Peter), and his brother Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Simon known as the Zealot, Judas son of James, and Judas Iscariot, who proved a traitor. Afterwards Jesus came down the hill with them and took his stand on a level place. With him were a large crowd of his disciples, and great numbers of people from the whole of Judaea, Jerusalem, and the coast district of Tyre and Sidon, who had come to hear him and to be restored to health. Those, too, who were troubled with foul spirits were cured; and every one in the crowd was trying to touch him, because a power went out from him which restored them all. Then,

THE 'SERMON ON THE MOUNT.' raising his eyes and looking at his disciples, Jesus spoke as follows:

The Happy. "Blessed are you who are poor, for yours is the Kingdom of God. Blessed are you who hunger now, for you shall be satisfied.

Blessed are you who weep now, for you shall laugh. Blessed are you when men hate you, and when they expel you from among them, and taunt you, and reject your Name as an evil thing—on account of the Son of Man. Then indeed you may be glad and dance for joy, for be sure that your reward in Heaven will be great; for that is what their ancestors did to the Prophets.

The Unhappy. But 'alas for you who are rich,' for you have had your comforts in full. Alas for you who are sated now, for you will hunger. Alas for you who laugh now, for you will mourn and weep.

Alas for you when all men speak well of you; for this is what their ancestors did to the false Prophets.

The New Law—on Love, But to you who hear I say—Love your enemies, show kindness to those who hate you, bless those who curse you, pray for those who insult you.

When a man gives one of you a blow on the cheek, offer the other cheek as well; and, when any one takes away your cloak, do not keep back your coat either. Give to every one who asks of you; and, when any one takes away what is yours, do not demand its return.

The Golden Rule. Do to others as you wish them to do to you. If you love only those who love you, what thanks will be due to you? Why, even the outcast love those who love them! For, if you show kindness only to those who show

kindness to you, what thanks will be due to you? Even the outcast do that! If you lend only to those from whom you expect to get something, what thanks will be due to you? Even the outcast lend to the outcast in the hope of getting as much in return! But love your enemies, and show them kindness, and lend to them, never despairing. Then your reward shall be great, and you shall be Sons of the Most High, for he is kind to the thankless and the bad. Learn to be merciful—even as your Father is merciful. Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven. Give, and others will give to you. A generous measure, pressed and shaken down, and running over, will they pour into your lap; for the measure that you mete will be meted out to you in return."

**On
Judging
Others.**

Then, speaking in parables, Jesus said:
"Can one blind man guide another? Will they not both fall into a ditch? A scholar is not above his teacher; yet every finished scholar shall be like his teacher. And why do you look at the straw in your brother's eye, while you pay no attention at all to the beam in your own? How can you say to your brother 'Brother, let me take out the straw in your eye,' while you yourself do not see the beam in your own? Hypocrite! Take out the beam from your own eye first, and then you will see clearly how to take out the straw in your brother's.

There is no such thing as a good tree bearing worthless fruit, or, on the other hand, a worthless tree bearing good fruit. For every tree is known by its own fruit. People do not gather figs off thorn bushes, nor pick a bunch of grapes off a bramble. A good man, from the good stores of his heart, brings out what is good; while a bad man, from his bad stores, brings out what is bad. For what fills a man's heart will rise to his lips.

Why do you call me 'Master! Master!' and yet fail to do what I tell you? Every one who comes to me and listens to my teaching and acts upon it—I will show you to whom he may be compared. He may be compared to a man building a house, who dug, and went deep, and laid the foundation upon the rock. Then, when a flood came, the river swept down upon that house, but had no power to shake it, because it had been built well. But those who have listened and not acted upon what they have heard may be compared to a man who built a house on the ground without any foundation. The river swept down upon it, and the house immediately collapsed; and great was the crash that followed."

When Jesus had brought to a conclusion all that he then had to say to the people, he entered Capernaum. **7**

Cure of an Officer's Servant. A Captain in the Roman army had a slave whom he valued, and who was seriously ill—almost at the point of death. And, hearing about Jesus, he sent some Jewish Councillors to him, with the request that he would come and save his slave's life. When they found Jesus, they earnestly implored him to do so.

"He is a man who deserves that you should show him this favour," they said, "for he is devoted to our nation, and himself built our Synagogue for us."

So Jesus went with them. But, when he was no great distance from the house, the Captain sent some friends with the message—

"Do not trouble yourself, Sir; for I am unworthy to receive you under my roof. That was why I did not even venture to come to you myself; but speak, and let my manservant be cured. For I myself am a man under the orders of others, with soldiers under me; and if I say to one of them 'Go,' he goes, and to another 'Come,' he comes, and to my slave 'Do this,' he does it."

Jesus was surprised to hear these words from him; and, turning to the crowd which was following him, he said:

"I tell you, nowhere in Israel have I met with such faith as this!"

And, when the messengers returned to the house, they found the slave recovered.

Raising of a Widow's Son. Shortly after, Jesus went to a town called Nain, his disciples and a great crowd going with him. Just as he approached the gate of the town, there was a dead man being carried out for burial—an only son, and his mother was a widow. A large number of the people of the town were with her. When he saw her, the Master was moved with compassion for her, and he said to her: "Do not weep." Then he went up and touched the bier, and the bearers stopped; and Jesus said:

"Young man, I am speaking to you—Rise!" The dead man sat up and began to talk, and Jesus restored him to his mother. Every one was awe-struck and began praising God.

"A great Prophet has arisen among us," they said; "and God has visited his people."

And this story about Jesus spread all through Judaea, and in the neighbouring countries as well.

The Baptist's Message to Jesus. All these events were reported to John by his disciples. So he summoned two of them, and sent them to the Master to ask—

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

When these men found Jesus, they said : 20

“John the Baptist has sent us to you to ask—‘Are you ‘The Coming One,’ or are we to look for somebody else?’”

At that very time Jesus had cured many people of diseases, 21
afflictions, and wicked spirits, and had given many blind people
their sight. So his answer to the question was : 22

“Go and report to John what you have witnessed and heard
—the blind recover their sight, the lame walk, the lepers are
made clean, and the deaf hear, the dead are raised to life, the
Good News is told to the poor. And blessed is the man who 23
finds no hindrance in me.”

The When John's messengers had left, Jesus, 24
Testimony of speaking to the crowds, began to say with
Jesus to reference to John :
the Baptist.

“What did you go out into the Wilderness to 25
look at? A reed waving in the wind? If not, what did you go
out to see? A man dressed in rich clothing? Why, those
who are accustomed to fine clothes and luxury live in royal
palaces. What then did you go to see? A Prophet? Yes, I 26
tell you, and far more than a Prophet. This is the very man 27
of whom Scripture says—

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

There is, I tell you, no one born of a woman who is greater 28
than John; and yet the lowliest in the Kingdom of God is
greater than he.”

(All the people, when they heard this, and even the tax- 29
gatherers, having accepted John's baptism, acknowledged the
justice of God. But the Pharisees and the Students of the 30
Law, having rejected John's baptism, frustrated God's purpose
in regard to them.)

“To what then,” Jesus continued, “shall I compare the 31
people of the present generation? What are they like? They 32
are like some little children who are sitting in the market-
place and calling out to one another—

‘We have played the flute for you, but you have not danced ;
We have wailed, but you have not wept !’

For now that John the Baptist has come, not eating bread or 33
drinking wine, you are saying ‘He has a demon in him’;
and now that the Son of Man has come, eating and drinking, 34
you are saying ‘Here is a glutton and a wine-drinker, a friend
of tax-gatherers and outcasts.’ And yet Wisdom is vindicated 35
by all her children.”

Jesus One of the Pharisees asked Jesus to dine with 36
anointed by him, so Jesus went to his house and took his
a Woman. place at table. Just then a woman, who 37

was an outcast in the town, having ascertained that Jesus was at table in the Pharisee's house, brought an alabaster jar of perfume, and placed herself behind Jesus, near his feet, weeping. 38
Then she began to make his feet wet with her tears, and she dried them with the hair of her head, repeatedly kissing his feet and anointing them with the perfume. When the

Pharisee who had invited Jesus saw this, he said to himself: 39
"Had this man been 'The Prophet,' he would have known who, and what sort of woman, this is who is touching him, and that she is an outcast."

But, addressing him, Jesus said: 40

"Simon, I have something to say to you."

"Pray do so, Teacher," Simon answered; and Jesus began:

"There were two people who were in debt to a money-lender; 41
one owed fifty pounds, and the other five. As they were 42
unable to pay, he forgave them both. Which of them, do you think, will love him the more?"

"I suppose," answered Simon, "it will be the man to whom 43
he forgave the greater debt."

"You are right," said Jesus, and then, turning to the woman, 44
he said to Simon:

"Do you see this woman? I came into your house—you gave me no water for my feet, but she has made my feet wet with tears and dried them with her hair. You did not give me one 45
kiss, but she, from the moment I came in, has not ceased to kiss my feet. You did not anoint even my head with oil, 46
but she has anointed my feet with perfume. And for this, 47
I tell you, her sins, many as they are, have been pardoned, because she has loved greatly; but one who has little pardoned him, loves but little."

Then he said to the woman: "Your sins have been pardoned." 48
On this, those at table began to say to one another: 49

"Who is this man who even pardons sins?"

But Jesus said to the woman: 50

"Your faith has delivered you; go, and peace be with you."

Women who ministered to Jesus. Shortly afterwards, Jesus went on a journey 1 **8**
through the towns and villages, proclaiming the Good News of the Kingdom of God. With him went the Twelve, as well as some women who had been cured 2
of wicked spirits and of infirmities. They were Mary, known as Mary of Magdala (from whom seven demons had been expelled), and Joanna (the wife of Herod's steward, Chuza), 3
and Susannah, and many others—all of whom ministered to Jesus and his Apostles out of their means.

Parable of the Sower. Once, when a great crowd was collecting, and, 4
when the people of town after town were flocking to Jesus, he spoke to them in the form of a parable:

"The sower went out to sow his seed; and, as he was sowing, 5

some of the seed fell along the path and was trodden upon ;
 and the wild birds ate it up. Other seed fell upon rock, 6
 and, as soon as it began to grow, having no moisture,
 withered away. Other seed fell in the middle of brambles, 7
 but the brambles grew up with it and choked it entirely.
 Other seed fell into rich soil, and grew, and gave a hundred- 8
 fold return."

After saying this, Jesus cried aloud :

"Let him who has ears to hear with hear."

His disciples asked Jesus the meaning of this parable. 9

"To you," he said, "the knowledge of the hidden truths of the 10
 Kingdom of God has been imparted, but to others in parables
 only, that 'though they have eyes they may not see, and
 though they have ears, they may not understand.' This is
 the parable— 11

The seed is God's Message. By the seed which fell along the 12
 path are meant those who hear the Message ; but then comes
 the Devil and carries away the Message from their minds, to
 prevent their believing it and being saved.

By the seed which fell upon the rock are meant those who, as 13
 soon as they hear the Message, welcome it joyfully ; but they
 have no root, and believe it only for a time, and, when the time
 of temptation comes, they draw back.

By that which fell among the brambles are meant those who 14
 hear the Message, but who, as they go on their way, are com-
 pletely choked by this world's cares and wealth and pleasures,
 and bring nothing to perfection.

But by that in the good ground are meant those who, having 15
 heard the Message, keep it in the good, rich soil of their
 hearts, and patiently yield a return.

Lesson from No man sets light to a lamp and then covers it 16
a Lamp. with a bowl or puts it underneath a couch, but he
 puts it on a lamp-stand, so that anyone who comes in may see
 the light. Nothing is hidden which will not be brought into 17
 the light of day, nor ever kept hidden which will not some day
 become known and come into the light of day. Take 18

care, then, how you listen. For, to all those who have, more
 will be given ; while, from all those who have nothing, even
 what they seem to have will be taken away."

The true Presently Jesus' mother and brothers came 19
Brotherhood. where he was, but they were not able to join him
 on account of the crowd. So word was brought to him— 20
 'Your mother and your brothers are standing outside, wanting
 to see you.'

His reply, spoken to them all, was : 21

"My mother and my brothers are those who listen to God's
 teaching and do what it bids."

Jesus stills a Storm. One day about that time, Jesus got into a boat with his disciples and said to them: "Let us go across the lake." So they put off. While they were sailing, Jesus fell asleep. A squall swept down upon the lake, and their boat was filling and they were in danger. So the disciples came and roused him.

"Sir, Sir," they cried, "we are lost!" Jesus rose and rebuked the wind and the rushing waves, and they fell, and a calm followed.

"Where is your faith?" he exclaimed. But in great awe and amazement they said to one another:

"Who can this be, that he commands even the winds and the waves, and they obey him?"

Cure of a Madman. And they reached the country of the Gerasenes, which is on the opposite side to Galilee; and, on getting ashore, Jesus met a man, who had demons in him, coming out of the town. For a long time this man had worn no clothing, and he had not lived in a house, but in the tombs. Catching sight of Jesus, he shrieked out and threw himself down before him, and in a loud voice exclaimed:

"What do you want with me, Jesus, Son of the Most High God? I beseech you not to torment me."

For Jesus was commanding the foul spirit to come out from the man. On many occasions it had seized him, and, even when secured with chains and fetters, and watched, he would break through anything that bound him, and be driven by the demon into the Wilds.

"What is your name?" Jesus asked.

"Legion," he answered (for many demons had taken possession of him); and the demons begged Jesus not to order them away into the bottomless pit.

There was a drove of many pigs close by feeding upon the hill-side; and the demons begged Jesus to give them leave to enter into them. Jesus gave them leave. They came out from the man and took possession of the pigs; and the drove rushed down the steep slope into the lake and were drowned.

When the men who tended them saw what had happened, they ran away, and carried the news to the town, and to the country round.

The people went out to see what had happened, and, when they came to Jesus, they found the man from whom the demons had gone out, sitting, clothed and in his right mind, at Jesus' feet; and they were awe-struck.

Those who had seen it told them how the possessed man had been delivered; upon which all the people in the neighbourhood of the Gerasenes asked Jesus to leave them, for they were terrified.

Jesus got into a boat and returned. The man from whom the demons had gone out begged Jesus to let him be with him; but Jesus sent him away.

"Go back to your home," he said, "and relate the story of all that God has done for you."

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
 for every one was looking out for him. And 41
The Raising of the Daughter of Jaeirus. a man named Jaeirus, who was a Presi-
 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 an afflicted Woman. was going, the people were pressing closely round
 him. And a woman, who had suffered from 43
 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 !" 46
 "Somebody touched me," said Jesus ; "for I felt that power 47
 had gone out from me."
 Then the woman, when she saw that she was discovered, came 48
 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, 49
 and peace be with you."
 Before he had finished speaking, some one came from the 50
 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 : 51
 "Do not be afraid ; only have faith, and she shall yet be
 delivered." 52
 When he reached the house, he did not allow any one to go in
 with him, except Peter, John, and James, and the child's father
 and mother. And every one was weeping and mourning for
 her.
 "Do not weep," Jesus said, "she is not dead ; she is asleep." 53
 They began to laugh at him, for they knew that she was 54
 dead. But, taking her by the hand, Jesus said in a loud
 voice :
 "Child, rise !" 55
 The child's spirit returned to her, and she instantly stood up ;
 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

Then they set out and went from village to village, telling the Good News and curing people everywhere. 4 5

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. 10 11 12

The day was drawing 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." 13

But Jesus said: "It is for you to give them something to eat."

"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.)

"Get them seated in companies," was his reply, "about fifty in each." 14

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—	18
	“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.”	19
	“But you,” he went on, “who do you say that I am?” And to this Peter answered:	20
	“The Christ of God.”	
Jesus foretells his Death.	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.	21
A Call to renounce Self.	And to all present he said: “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.”	22
		23
		24
		25
		26
		27
The Transfigura- tion.	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:	28
		29
		30
		31
		32
		33
	“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—	34
		35

"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 10
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 11
town which has clung to our feet; still, be assured that the
Kingdom of God is close at hand.' I tell you that the 12
doom of Sodom will be more bearable on 'That Day' than
the doom of that town. Alas for you, Chorazin! Alas 13

The Doom of the Towns of Galilee. for you, Bethsaida! For, if the miracles which 13
have been done in you had been done in Tyre
and Sidon, they would have sat in sackcloth 14
and ashes and repented long ago. Yet the doom of Tyre
and Sidon will be more bearable at the Judgement than 15
yours. And you, Capernaum! Will you 'exalt your-
self to Heaven'? 'You shall go down to the Place of 16
Death.' He who listens to you is listening to me,
and he who rejects you is rejecting me; while he who rejects 16
me is rejecting him who sent me as his Messenger."

When the seventy-two returned, they exclaimed 17
The Return of the Seventy. joyfully: "Master, even the demons submit to
us when we use your name." And Jesus replied: 18
"I have had visions of Satan, fallen, like lightning from the
heavens. Remember, I have given you the power to 'trample 19
upon serpents and scorpions,' and to meet all the strength of
the Enemy. Nothing shall ever harm you in any way. Yet 20
do not rejoice in the fact that the spirits submit to you, but
rejoice that your names have been enrolled in Heaven."

The Child-like Mind. At that same time, moved to exultation by the 21
Holy Spirit, Jesus said:
"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 22
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."

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

"Blessed are the eyes that see what you are seeing; for, I tell 24
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."

The Great Commandment. Just then a Student of the Law came forward 25
to test Jesus further.
"Teacher," he said, "what must I do if I am
to 'gain Immortal Life'?"

¹² Isa. 2. 11. ¹⁵ Isa. 14. 13, 15. ¹⁹ Ps. 91. 13. ²⁵ Enoch 40. 9.

"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

The 'Lord's Prayer.' 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 that we shall need ; And forgive us our sins, for we ourselves forgive every one who wrongs us ; And take us not into temptation.'"

Persistence in Prayer.

Jesus also said to them :

"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. 5

Encouragement to Prayer.

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. 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!" 9

Cure of a dumb Man.

Once Jesus was driving out a dumb demon, and, when the demon had gone out, the dumb man spoke. The people were amazed at this; but some of them said: "He drives out demons by the help of Baal-zebub, 14

Jesus accused of Acting by the Help of Satan.

the chief of the demons"; while others, to test him, asked him for some sign from the heavens. Jesus himself, however, was aware of what they were thinking, and said to them : 15

"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 16

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 gather is scattering.

Danger of imperfect Reformation. No sooner does a foul spirit leave a man, than it passes through places where there is no water, in search of rest ; and 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 : 39

"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." 40 41 42

Here one of the Students of the Law interrupted him by saying : 43

"Teacher, when you say this, you are insulting us also." 44

But Jesus went on : 45

"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." 46 47 48 49 50 51 52

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. 53 54

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 : 1 12

"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 2 3

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

The true charity. Make yourselves purses that will not
Treasure. 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
 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 "Master," said Peter, "are you telling this 41
good and bad 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 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 Settlement of Disputes.

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. **13**

"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?’

‘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.’”

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:

“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:

“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?”

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

So Jesus said:

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.’”

And again Jesus said:

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.”

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

“Master,” some one asked, “are there but few in the path of Salvation?”

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

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.'

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!"

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."

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—"

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

Cure of a dropsical 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. "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?" They remained silent. Jesus took hold of the man and cured him, and sent him away. And he said to them: "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.

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

“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.”

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

“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.”

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

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

But Jesus said to him:

“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.’

‘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.’”

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

The Coming of the Kingdom. Being once asked by the Pharisees when the Kingdom of God was to come, Jesus answered: “The Kingdom of God does not come in a way that admits of observation, nor will people say ‘Look, here it is!’ or ‘There it is!’; for the Kingdom of God is within you! The day will come,” he said to his disciples, “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 is!’ or ‘Here he is!’ Do not go and follow them. For, just 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 first he must undergo much suffering, and he must be rejected by the present generation. As it was in the days of Noah, so will it be again in the days of the Son of Man. They were eating and drinking and marrying and being married, up to the very day on which Noah entered the ark, and then the flood came and destroyed them all. So, too, in the days of Lot. People were eating, drinking, buying, selling, planting, building; but, on the very day on which Lot came out of Sodom, it rained fire and sulphur from the skies and destroyed them all. It will be the same on the day on which the Son of Man reveals himself. On that day, if a 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

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."

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

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

Parable of the corrupt Judge. Jesus told his disciples a parable to show them that they should always pray and never despair. "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.'"

Then the Master added :

"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 ?"

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

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—

'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."

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.

"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

The Responsibilities of Wealth. And one of the Presidents asked Jesus this question— 18
 "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. 23
 Seeing this, Jesus said to his disciples: 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

Jesus, a third time, foretells his Death. Gathering the Twelve round him, Jesus said to them: 31

"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

But Jesus began to tell the people this parable— 9

Parable of the wicked Tenants. "A man once planted a vineyard, and then let it out to tenants, and went abroad for a long while. 10

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. 11

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. 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

consulted with one another. "Here is the heir!" they said. "Let us kill him, and then the inheritance will become ours." 14

So they threw him outside the vineyard and killed him. Now what will the owner of the vineyard do to them? He will 15

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 19

had aimed this parable. Having watched 20

A Question about Tribute. 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. 21

These men asked Jesus a question. They said: 22

"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?"

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 Presently there came up some Sadducees, who 27
about the maintain that there is no resurrection. Their
Resurrection. 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.

Christ But Jesus said to them : 41
the Son of "How is it that people say that the Christ is
David. to be David's son? For David, in the Book of 42
 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

Warnings against the Teachers of the Law. While all the people were listening, Jesus said 45
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.”

The Widow's Offering. 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 4
the others ; for every one else here put in something from what
he had to spare, while she, in her need, has put in all she
had to live upon.”

Jesus foretells the Destruction of the Temple and the End of the Age. 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 will be hated by every one on account of my Name. Yet not a single hair of your heads shall be lost! By your endurance you shall win yourselves Life. As soon, 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 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, when all that Scripture says will be fulfilled. Alas for the 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 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 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 upon the world; for 'the forces of the heavens will be convulsed.' Then will be seen the 'Son of Man coming in a cloud' with power and great glory. And, when these things begin to occur, look upwards and lift your heads, for your deliverance will be at hand."

Then he taught them a lesson thus—
The Need for Watchfulness. "Look at the fig tree and all the other trees. As soon as they shoot, you know, as you look at them, without being told, that summer is near. And so may you, as soon as you see these things happening, know that the Kingdom of God is near. I tell you that even the present generation will not pass away till all has taken place. The heavens and the earth will pass away, but my words will never pass away. Be on your guard lest your minds should ever be dulled by debauches or drunkenness or the anxieties of life, and lest 'That Day' should come suddenly upon you, like a snare. For come it will upon all who are living upon the face of the whole earth. Be on the 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 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 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 2
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 : "Go and make preparations for our eating the Passover." "Where do you wish us to make preparations?" they asked.	7 8 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." So Peter and John went on, and found everything just as Jesus had told them, and they prepared the Passover.	10 11 12 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	21
	man that is betraying me is beside me upon the table ! True,	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. You are the men who 26 27 28

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

At daybreak the National Council met—both the Chief Priests and the Teachers of the Law—
Jesus before the Chief Priests. 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!"

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

"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.

So Pilate summoned the Chief Priests, and the 13
Jesus leading men, and the people, and said to them : 14
again before "You brought this man before me charged with 14
the Roman misleading the people ; and yet, for my part,
Governor. 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.

And, as they were leading Jesus away, they 26
The laid hold of Simon from Cyrene, who was on his
Crucifixion way in from the country, and they put the cross
of Jesus. 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 29
yourselves and for your children. A time, I tell you, is coming,
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." 38
 Above him were the words—

'THIS IS THE KING OF THE JEWS.'

**The
penitent
Robber.**

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."

**The Death
of Jesus.**

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.

**The Burial
of Jesus.**

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.
⁴⁷ 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

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While they were still talking about these things, Jesus himself stood among them, [and said to the Apostles. "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
yourselves are to be witnesses to all this. And now I am my- 49
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.

⁵¹ 2 Kings 2. 11.